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Private communications.

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From the Right Hon W E Gladstone, D C L Hawarden, 16th 1891 "I am sensible of the extraordinary interest attaching to the Zoroastrian religion, and grateful to those who like you give us such aid in understanding it Best thanks for your kindness"

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Free tr Aye, may O Lord, that prophet's voice give succour
 His, Zarathushtra's friend* in praise and justice
 Giver of wisdom, guiding land and people
 My regulations let him ever teach!

persons) effect a discipleship for me], *for his* that is, *to such an one* is the teaching which is by Vohūman ' Perhaps O A.

Ner's sansk text *Yat tat* Avistāvānīh Svamin kuru* [yat*¹ āste*² āradh-
 anāh[or nah] karomi] (b) *mitratāh[dādārasya* [lege daditur()] puṇyasya* [raksh
 āh] namaskṛitīh karomi [kila yat kāryāh puṇyasya susamṛiddho 'ham] Jara
 thuctro**[bhavāmi] (c) *Dadāmi buddhūjībhāvā** [or aya] mārgasya saṁsthitīh
 Asti [prakṛiṣṭahādasva* (so hardly for [tātāyāh'])] (d) *Yat* ayanī samarachana*
 [? nah(?)] mama [ṣiṣyānāh kuru]. Tat* Bahmanasya ṣiṣyāh [meaning ciksh
 āh] dehī 'J' P J' yas O yata. 'J' ste J' te (yas te but see algh). 'J' 'a
 'aya. 'so J 'so all.

Ner trl etc. Wherefore(?) O Lord, do Thou produce*¹ this, the Avistā
 word [which is, (so see algh) 'I am (altern trl of the Pahl. as reading
 yedrūnān) making *the A word* propitious ([for read anāh (see the Pahl) I
 am offering worship'], (b) *for then* am I producing the friendship [the pro-
 tection] and the praise of Sanctity the bestower, [that is I am doing the deed
 of Sanctity, I] Zarathustra [the well prospered] (c) I am bestowing knowledge
 (or understanding) through the tongue (*which is*) the standing of (or the
 abiding upon) the *true* path [*That path*] is [that of prakṛiṣṭahāda (so see
 the Pahl., hardly of excellence [tātāyāh])] (d) Because this *one* (the bestower)
 is my regulator [lit. (?) regulation] [make *him* also that of *my* disciples].
 Grant that *which is* the teaching (hardly 'the female disciple') of Bahmana
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Parsi persian Ms. trlt Kllh pah Mān(h)rah (sic vid.) göblehm barand, Hōmāuzd, [kū,
 Ye l hn kunad(?)] (b) [kū = āgh [] s. tr pro dōstānī (sic vid.)] lē(n)ān = [vehān =
 ea(?) āhapīrān] ṣawāb niyāyish guftār [kū, ān lār u kirfah khwānam(?) kīh] Zara
 tušt [hastam] (c) deh ān man khīrad [u = ea] zabān [] [dūr dīdan = rātk* arīdānīshā*]
 [] [blayār-sitādan(?) = farākhīdī vel farākhāhī* (sic vid.)] (d) kllh ān [] ārāstan, [kū, shā
 girdī : man kunand*] ash ān i pah Bahman āmōkhtan bāhad * ** See Comm.

Free tr Then Yours yoke on the eager ones and swiftest,
 Your praises victories* for ever gaining
 Your mighty ones yoke on through Right and Good Mind.
 With these drive on so be Ye for my aid

Altern. Then Yours I'll* yoke, the eager ones and swiftest,
 The Bridges* of Your praises mounting* over
 Your mighty ones I'll yoke through Right and Good Mind
 Through these incite Ye me be near to help!

Prospectus.

A Study of the Zoroastrian Gâthas with the Zend-, Pahlavî, Sanskrit, and Persian texts (the first three translated), together with a Commentary, by L H Mills, D D, Hon M A Oxon [This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government)]

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The Sanskrit texts have been edited with the comparison of five MSS, including the original of all surviving codices, J³, which is also now the property of the Bodleian Library by the gift of Dastur Jamaspji Minocheherji. The Parsi-persian text is added to furnish students with that necessary language, and to show the variations of the Munich MS, Haug's Collection 12^b. The Pahlavî and Sanskrit are further treated in a new manner by expository translation, they being compared closely with their originals, and not rendered as independent documents which last is a process fatal to correct results.

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Hawarden, Oct. 6th 1891

My dear Sir

You have done me very great honour by sending me your translation from the Zend Avesta and I have profited greatly this morning by reading in Your Preface and Introduction. Though I am only in the outer court of the temple of Philology I am sensible of the extraordinary interest attaching to the Zoroastrian religion and grateful to those who like you give us such aid in understanding it

I was led to mention it and refer to some authorities for the purpose of throwing light upon the question whether the belief in a future life gained or lost ground with the lapse of time Only in the case of Greece have I any knowledge of the *quællens* and there I think that both this doctrine, and religion generally as an influence lost greatly between (?) the Homeric and the classical ages. Some small presumptions appeared to exist on behalf of the belief that in Persia also [in regard to] the future life and the retribution with which it was there combined there was a similar downward process.

I hope I have not stated this too boldly or used any arts to disguise my ignorance.

Accept my best thanks for your kindness. Perhaps if I am able again to visit Oxford you will allow me to profit by your conversation, and meantime let me remain

faithfully yours

W E Gladstone

L. H. Mills. Esq [sic]

To the clergy.

The subject of Zoroastrianism is now well to the fore. If the intimate relation which existed between the Jews and the Persians in matters of religion were wholly absent, even then the devout clergy would find a wealth of religious interest in the Gâthas and the other moral parts of the Avesta. Turning away from the later and degenerated portions of the Avesta with their many absurdities, they would see in its nobler parts a phase of religion so striking that it demands attention from all. All students of the history of doctrines will surely take an interest in a peculiarly spiritual form of religion which was once spread widely over the vast extent of ancient Iran (Persia and Media) as the faith of many millions of human beings throughout successive generations, and interest will increase when it is known that Cyrus, the Restorer of Jerusalem ('the anointed of the Lord') and Darius, the oft-mentioned Persian King of the Scriptures, were of this faith, as were probably the Magi. And when, added to this, we can trace a positive connection between this faith and the orthodox Pharisaism of the Jews with the probability that the former was used by Divine Providence as the intellectual medium for strengthening in the minds of the Jews the hold of such doctrines as those of Immortality, Resurrection, the Day of Judgment, Heaven, Hell, etc., the necessity for the study of this remarkable lore becomes apparent.

In the Gâthas we have its purest form dating, as is most critically believed, from about 1200 to 1500 B. C.

From this book together with its companion the scholarly clergy will be able to get a close view of these venerable hymns and their ancient commentaries or translations.

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PREFACE

In attempting to follow the usual custom prevalent in writing prefaces and introductions I find myself, in the present case at a certain disadvantage.

The Introduction proper to this work has been already published in pp. i-xlvii of the XXXIst vol of the Sacred Books of the East. But, owing to the unusually extended range taken in by the present treatise a preface of itself must take on some of the characteristics of an introduction, that is to say in explaining my procedure and in extenuating my shortcomings I am obliged to enter to some degree into discussion and therefore into matters more fitting to an introduction than to a preface.

If I attempt to make any distinction at all between a preface and an introduction I shall have to do so on mechanical principles. That is, I shall simply take out from the bulk of my introductory preface some important particulars which might not receive their due share of notice if left there and as to what these particulars should be no one will disagree with me. They are simply the expression of my great indebtedness to eminent scholars for providing me with the means of consulting very important MSS. and books and to others for what was equally desirable and that is, for assisting me to defray the expenses involved in the printing of my work by subscribing beforehand for a good number of copies of it.

But, before I mention the kind co-operation of my friends I had better explain how it was secured. It was caused by the examination of the first part of the book pp. 1-393, which came to be distributed in the following manner. In 1882 a copy of the proof-sheets was urgently requested of me by an eminent German friend under circumstances which precluded a refusal. I had received unusual kindness from him and mutual assistance had taken place between us throughout the working time of an entire year and although I felt some apprehension in placing a book of uncorrected proof-sheets in the hands of so redoubted a critic, I thought it was little enough for me to do to express a gratitude which I hope I shall never cease to feel and it was a matter of great gratification that this friend, in requesting me to send him the remaining portions of my book wrote of it as *sehr erwünscht*

Having placed my unfinished book in the hands of this leading master, I decided to withhold it from nobody, and I accordingly sent it gratuitously to nearly all the leading specialists in Europe and America, refusing no application to allow it to be used. I should add that the first request had been followed by others quite as urgent and complimentary.

I do not regret that I acceded to these expressed wishes, for it placed my humble labours at the service of those who are helping on the development of Zoroastrian science, and I have not been without many further indications, both published and private, to the effect that my labours have not been in vain.

It was entirely owing to the interest awakened by this gratuitous distribution that I have been enabled to secure the many important subscriptions to which I refer, and I have therefore a double reason to be satisfied with the apparently large pecuniary sacrifice that I made.

I may now state, as directly bearing upon what follows, the reasons why a year, or more, must yet elapse before I re-issue that first volume in its completed condition. The new MSS which have been acquired, and the extensive citation of variations in Geldner's edition, would of themselves suggest the reprinting of many sheets of it, while the length of time which has transpired since the first pages were printed should render the presentation of the work in its antiquated condition a most improper proceeding. But the remodelling and printing of the Commentary, together with other professional labours, has occupied the close labour of the last three and a half years. The reprinting of antiquated parts will now be proceeded with.

In the all-important matter of the acquisition of MSS my gratitude is first owing to Destoor Jamaspji Minocheherji Jamasp Asana, Ph D of Tuebingen, Hon D.C.L Oxon, for having sent me for my private use three valuable MSS of the Yasna, and one of the Vendidad.

The first of these is the now celebrated MS. with Pahlavi translation, J², written by Mihirâpân Kaî Khûsrô, in the year of Yezdegird 692 (A.D. 1323), the sister MS to that so justly treasured by the University of Copenhagen (K⁶), which was brought to that city by Rask previously to 1832. The second was an ancient codex, J³, written soon after the death of Neryosangh, the learned Parsi scholar, whose important labours date from about 500 to 600 years ago. This is a Yasna with Neryosangh's Sanskrit translation, beautifully written, and, if of less value than the other, it is so

only because its translation is in Sanskrit rather than in the more original Pahlavi. I should mention that this latter MS is in a very fragile condition and that many of the folios have suffered from abrasion.

I am also deeply gratified that the learned possessor has presented both of these precious codices to the Bodleian Library at my suggestion. I must also express my hearty thanks as an individual scholar to Professor Max Müller and to Sir William Markby for their great interest manifested in this matter and to the Delegates of the Clarendon Press for the issue of a collotyped reproduction of the Zend Pahlavi MS mentioned, executed in the actual dimensions and in a manner which surpasses that of most publications of the kind.

The third MS. is in Zend with Sanskrit translation J* written by an ancestor of the Dextoors and apparently some hundreds of years old. The fourth MS. a valuable Vendidad with Pahlavi translation, the generous scholar has presented to me as a personal gift.

Beside these Dextoor Darab Peshotan Sanjana Professor of Zend and Pahlavi in the Sir Jamshedji Oriental College Bombay has kindly sent me a Yasna with Pahlavi translation. This is not an ancient codex, but it is executed with unusual critical care and attention.

I also take this opportunity to thank Professor v Spiegel for sending me his transcription of the MS numbered 6 in Westergaard's catalogue in the University Library of Copenhagen containing also a collation of the MS. numbered 2 fonds d'Anquetil in Paris.

I would also express my grateful thanks to Professor R v Roth for furnishing me, in 1883 with a collation of the Sanskrit translation contained in the very important MS J² already mentioned as later presented to the Bodleian Library and also to Dr M. A. Stein for a collation of the Sanskrit translation in J⁴ in the same year.

I would also express my acknowledgments to Dr Laubmann the Librarian of the Hof und Staatsbibliothek in Munich for sending to the Bodleian Library for my use a valuable Zend Pahlavi Yasna, and also a Vendidad in Pahlavi with Persian translation.

These last MSS were formerly the property of Professor Haug and the first was presented to him by some of the Parsis in recognition of his labours on the Avesta, and of his epoch making transliterations of the Pahlavi. (One of my collateral occupations during the past three years, as I may mention in passing has been

to transcribe in its entirety the Persian translation of the Pahlavi in this MS. of the Vendidad, it being in its extent about one-third of the Avesta)

I would also mention that my kind friend Dr Rost the Librarian to the India Office, has sent me many and valuable works to be used in domicile

The space would fail me to express my obligation to eminent scholars for various acts of friendly assistance, and I shall take a further opportunity, but I cannot refrain from thanking once more my distinguished friend Dr West for devoting, in 1881, an entire month of his valuable time to reading and revising my first Pahlavi translation of the Gâthâs, and for giving me much counsel and assistance in the, at times, almost insurmountable difficulties of my task

I would here recall the fact that Haug's translation of the Pahlavi Yasna xxviii-xxxii 1, (see the Essays, pp 338-354.) was largely revised by Dr West, and it is owing to this fact that this masterly performance has assumed its present shape One might well inquire how far the learned public is aware of the exceptionally difficult nature of the Pahlavi documents with which Dr West so ably deals in the Series of the S. B. E. In some respects the decipherment of Pahlavi surpasses in difficulty that of the most ancient Inscriptions in other languages, and our gratitude to this eminent scholar should be proportionate

Finally, I have to thank those whose generous co-operation has made the appearance of this work (in its present form) possible

And first among these I have the honour to name Major-General Sir Henry Rawlinson, Bart., &c., to whose interest I owe it that the Secretary of State for India in Council has subventioned me with a considerable sum.

Not less liberal has been the action of the trustees of the Parsi Punchayet Translation Fund of Bombay, who have assisted me with a subscription to the amount of nine hundred and twenty-five rupees (about)

Other friends who have taken copies, thereby enabling me partially to meet the expenses involved, are gratefully mentioned in my subscription list.

OXFORD, *January*, 1891

L H M

P S —I am happy to add that Destoor Darab Peshotan Sanjana has, at my suggestion, offered the very valuable MS mentioned above to the Bodleian Library, and that it has been thankfully accepted

۱۔ اے اللہ! میری زندگی بھر میں
 ۲۔ میری ہر بات، ہر حرکت، ہر
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 ۴۔ بات، ہر حرکت، ہر حرکت، ہر
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[illegible]

Supplementary Introduction

As I have stated in the preface the first part of this book has been circulating among specialists for several years, although it has never heretofore been offered for sale.

The reason for this has also been long known (see my remarks in the *Zeitschrift der deutschen morgenländischen Gesellschaft* 42 Band S. 439, 1888). The book was never finished, one eighth part of it standing in type, while the former portions had been so long printed that they had already become somewhat antiquated, and the second part consisting of the Commentary was entirely in manuscript, and in a different shape.

The completion of the work was rendered for the time impossible by my accepting the invitation of Professor Max Müller as strongly urged by Professor Darmesteter, to undertake the translation of the Yasna, Visparad, Afrinagan, and Gâhs in the XXXIst vol of the Sacred Books of the East (see the London Athenaeum of April 12th, 1884).

But this interruption is really only apparent. The matter contained in the XXXIst vol of the S B E. pp i—xlvii, as well as the extensive summaries at the head of each chapter in that work, and the comments there presented throughout were, and are, an integral part of this same exposition. If they had not been presented there, they would have been presented here. This book contains, as is stated on the title page, the literary apparatus and argument to the other. The entire discussion in that one is supposed to be under the eye of the reader examining this, and this commentary especially is by no means offered as an argument aside from the other.

What is said of S B E XXXI, is naturally said, and with more emphasis, of the first volume of this work containing the Zend, Pahlavi, Sanskrit, and Persian texts with translations in its relation to this

commentary, and this commentary is published at present chiefly for the benefit of those scholars in Europe and in America who have for so long a time been using that volume

I state this the more distinctly on account of the perhaps painful suretness and curtailment here practised. The commentary is presented with its present great economy in the use of words from the necessity to restrict the work to practicable limits. Had I indulged in fully rounded explanations at every point, the book would have reached a bulk one eighth or one quarter greater than its present dimensions. Nevertheless this present condensed treatment has only been hazarded in view of the fulness and simplicity of the other parts, aside from them the cost of extension would not have been considered.

In the first part of this work the Gâthic text is presented with an amplitude for which as to some particulars I must apologize, see below.

For variations in the MSS of the Gâthâ I refer to the rich collection of Geldner, who has supplemented Westergaard's neglect in this respect, and surpassed Spiegel's fulness, Prof v Spiegel having refrained from publishing a large mass of variations which he had collected under the mistaken impression that they would be superfluous.

I have two MSS of considerable importance which Geldner has not collated, although I formerly had the impression that one of them was the same that he describes as J⁴, but the learned possessor, Dr Destoor Jamaspi Minocheherji, has corrected my misapprehension as to this particular, not however before I had cited it several times as the supposed J⁴ (see on p. 521 where I commence the use of the abbreviation J⁻). My mistake was caused by the impression that Professor Geldner had mentioned all the MSS in the possession of the Destoor in his edition. I give the variations in the Gâthic text of this MS occasionally where they seem called for, but, as the reader can readily understand, I do not desire to note every item of mechanical variation in the Zend text here, although a still fuller report of the variations of MSS than has been given elsewhere would be at times desirable.

I use Geldner's abbreviations to designate the several Zend MSS, except Pt 1, adding J for the Yasna MS not yet collated by him. That is to say I use these abbreviations when citing the Zend texts, as to the texts of the Pahlavi translation see below.

In the translation of the Gâthâ texts I have used a simple Latin

after the example of Haug a word for word translation into English being out of the question

I have pursued the policy of alternative translation in these difficult hymns, giving what was at the time of printing my preferred view in the verbatim but sometimes adding alternative elements in the free metrical, and not hesitating to supersede both as well, as that in S. B. E. XXXI by later and preferred views in the Commentary

Beside these I cite various published and unpublished opinions which have circulated among scholars taking special care not to hold any individual, much less any one eminent individual at all responsible for reported views which may nevertheless seem somewhat coloured after him. It is to be hoped that I have suggested nearly every possible view of the mass of difficulties which meet us in the *Cathās* and many scholars will recognize some which have long been familiar, while others are entirely new. I have not cited the names of authors often as opinions change frequently, and some scholars do not care to father discarded views.

The *Pañcātīr* is not printed in its original characters, which would have been an exceptionally easy but expensive task. It is however edited with the collation of all the known MSS and deciphered in Roman characters, which in it together with its translation might be considered the crux of *Zend philology*.

In those parts of the work where I do not mention Spiegel's readings I take it for granted that his text is under the reader's eye. It is practically that of the Copenhagen MS numbered five, the only MS accessible to occidental scholars at the time of Spiegel's printing in 1838. The letters DJ recall *Destoor* (*Dastūr*) *Jamaspij's* MSS., see elsewhere. D stands for the MS of *Darab Destoor Peshotan Sanjana* M¹, or M, stands for the Munich MS mentioned elsewhere.

Neryosangh has been edited with the collation of five MSS which comprise all those of most importance. The abbreviations are J¹, J², J³ for *Destoor Jamaspji's* MSS, C for that of Copenhagen, no VI of *Westergaard's Catalogue* transcribed by Professor v Spiegel in 1845-46, and P for that of *Codex fonds d'Ang* nr 11 collated by Dr Spiegel with his transcription in 184—(?) Some variations of another but inferior Paris MS may be gathered from the fragments of *Neryosangh's* Sanskrit text published by Haug in his commentary. These of course I do not republish.

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Neryosangh has been edited with the collation of five MSS. which comprise all those of most importance. The abbreviations are J², J⁴, J* for Destoor Jamaspji's MSS, C for that of Copenhagen no VI of Westergaard's Catalogue transcribed by Professor v Spiegel in 1845-46, and P for that of Codex fonds d'Ang nr 11 collated by Dr Spiegel with his transcription in 184—(?) Some variations of another but inferior Paris MS may be gathered from the fragments of Neryosangh's Sanskrit text published by Haug in his commentary. These of course I do not republish.

In editing the Parsi-persian text I have again refrained from the easy but expensive device of printing the original characters, which would have entirely spared me the often harassing duty of deciding on the short vowels in a codex badly written in a dialect composed of Pahlavi, Parsi, Persian and Arabic

I have noted the variations in the Pahlavi text of this Parsi-persian translation from my texts in the reprinted portions, and from Spiegel's text (K⁵) in the older parts, [] marks omissions, [= —] marks insertions, thus [mīnū = *madōnad*] The first is the Parsi-persian translation, the second is the Pahlavi text of the MS in italics

It is to be noticed that the Pahlavi text cited in the variations of the Parsi-persian MS stands for the most part in the traditional transliteration, and it would have been a fortunate circumstance had I been able to present more extensive portions of this old-fashioned transliteration, as scholars are too liable to lose sight of it, and a knowledge of it is quite important at times

I must now apologize for imperfections, or explain what may seem such The first feature which I mention is one which I have heartily to regret, and that is the transliteration of the Zend text

My reasons for this mistaken step were the following When I first began to print, now about ten years ago, I was much disturbed at what seemed the certainty of incurring very considerable expense with no return As my means were not large, I could only rely on the friendly help of many gentlemen in whom I could never hope to awaken more than a superficial interest in my subject In my effort to render the aspect of my pages less forbidding to those among such friends who might casually occupy themselves with the subject, I printed the Roman equivalents to the Zend characters immediately beneath them

It is perhaps true that what I did has attained its purpose to some extent, and that many scholarly men of other specialties in taking up my proof-sheets have felt led on by the sight of familiar letters, and I may also owe some important subscriptions indirectly to this otherwise so useless feature, but none the less at present I regret it

More objectionable however are various dubious uses, which are, or were, some of them, unfortunately common to all Zendists

The most serious of these is the use of the German *w* = English *v* in a work otherwise written in English for Zend *ω*, and again the

use of German *o* (properly *ſ*) for a letter which is for the most part our English *u* (half vowel) Avesta *u* ought never to have been written *o* in Germany nor do I think that Avesta *u* = English *h* *o* should have been transcribed by me as *u* while otherwise using the English language but it must be remembered that this work was written mainly in (or many, and that it has been most used by German scholars moreover I followed Hants example, who wrote *thirā* in his English Eran. Zendists have been too careless in these little matters Read English *u* everywhere for this really erroneous German *u*

Then again formerly no distinction was noticed between *u* and *u* as many MSS. use both for the same letter and so at the time when I was first committed to *u* as equalling *hu* (*b*) and *h* Later it was noticed by Sallemann that *u* corresponded more to *h* (some think to *lh* (?) while *u* oftener stood for *hu* or *é* alone I signify this distinction now at every occurrence of the letter in the notes. Then *u* and *u* were at first, and have been since my first printing represented by others by the same letter *é* It is of course better to distinguish between *u* and *u* by *e* and *é*, or by some similar device In the Commentary I write *é* adding the distinction thus *é* (*e*) and *é* (*é*), and this notwithstanding the unsightliness

Then scholars formerly preferred to render *u* by *d* approximating it to the Persian, now we rather prefer to leave it in the more ancient form; *u* is probably a spirant (or a spirate), and we may have its survival in our English third personal *it* as in 'doth hath etc. I now write both *d* and *f*, *d*(*f*)

Then the letter written *u* in the very ancient and important Zend Pahlavi MS J is transcribed by me (*l*) solely to show its shape It should be pronounced simply *sh* In the Commentary and in the reprinted parts I put the *l* in parentheses to guard the beginner, thus *é*(*l*)

The difficulty in meddling with transcriptions is very great when one is preparing an extended work The mechanical labour of producing the book cannot be completed before the fashions change Some able scholars have changed their modes of transcription even from year to year

I shall not therefore reprint my entire work to replace *ê* by *e* or *é*, *w* = *و* by *v*, and *v* = *و* by *w* (This last is still somewhat dubious in certain connections), nor shall I, on the other hand, in reprinting a large portion of the work now badly antiquated, for the sake of uniformity between the old and the new printing, use the antiquated characters, for wherever they are still left they were printed by me with great reluctance and aversion long after I had disapproved of their use, and solely with the mistaken purpose of making the two parts of the book exactly correspond even as to this trifling mechanical peculiarity

If this humble production were intended as a parade exposition without interior discussions, I might be tempted to reprint the very few antiquated transliterations which occur in a small portion of it, as it is, I rely on the ample notes to warn the beginner

As to the Pahlavi, I have used Haug's transliteration not because it is not susceptible of improvement, for I have slightly altered it at West's suggestion, but because the glossaries for the most part correspond to it

For Sanskrit, I have adopted the simplest possible modes, sometimes at the sacrifice of pleasing effect. I have written *ch* because English *c* suggests a different sound, and I have therefore necessarily written the clumsy *chh*, also *m* everywhere, correcting however its occurrence in the MSS in such places as the third pl. **amti* for **anti*

As to my transliteration of the Parsi-persian, there is little that I would change at present, for no scholar will be at all likely to mistake it for an exercise in the latest dialect. Perhaps if I were not committed to *w* for *و*, I might write *v* everywhere now, but as I have used German *w* = English *v* for Zend *و*, this is only a further transgression. Then I may also recall the somewhat dubious use of some Persian transliterators who consider the Persian *v* to be a sound verging upon *w*. This also induced me to adopt *w* in this mixed dialect. In a purely Persian text I should now prefer *v*.

Then I was perplexed at the Pâzand *u* = Pahl. *va*, as occurring not in the middle of a sentence where it is unobjectionable, but at the beginning of a sentence, while the Persian has always *wa* (properly *va*) at the beginning and *u* in the interior, whereas we suppose the Pahlavi *و* to be better transliterated as *va* throughout. In the chaos of usage I for-

ters which are at times so utterly indefinite that such words as *ufyâ* and *nafsh°*, for instance, are spelt with the same signs

The next effort is to know how to begin to handle the question of its translation. No simple rendering of it as ordinary Pahlavi is at all safe. The reason of this is that the sequence of the words in pure Pahlavi is of great importance to the syntax and the resulting meaning, but the consecutive order of the words in these translations is for the most part controlled by that of the Gâthâ of which it is largely a word for word rendering, and the order of words in the Gâthâ lines differs very widely from this order in an ordinary Pahlavi sentence, the degree in which the two languages are inflected being also widely different. How then can we treat such a fettered rendering as if it were ordinary Pahlavi, the meaning of which depends so largely on the order of the sequence of the words?

Can we then abandon altogether the attempt at anything further than an indication of the roots present? This would indeed be more scientific than the foolish attempt to read these translations as ordinary Pahlavi. But here again we are headed off. The word for word sequence, while very largely that of the Gâthâ which it translates, is not wholly so. It is fitfully departed from to a greater or less extent in almost every strophe. We are also constrained to attempt a translation of the Pahlavi of the Gâthâs from the fact that the language as it stands offers a reasonable meaning, and that, when due allowance is made for the unusual circumstances, we can apply the laws which interpret the meanings of Pahlavi words from their positions in a sentence in a somewhat unusual manner. For instance, when a noun or pronoun stands at the beginning of a sentence in such a connection that we should naturally take it as a nominative while it yet translates a Gâthic noun or pronoun in an oblique case, we are in such a case not entitled but obliged by critical laws to credit such a Pahlavi noun or pronoun with its priority in position, and accordingly we are both allowed and necessitated to render it as if in an oblique case to correspond to the original of which it is an attempted translation, or the relic of an attempted translation.

So also I think we should at times credit a Pahlavi word with the case of its original even when it possesses no claims to such a declension from prepositions, postpositions or from its position in the sequence of words (I will not say in the sentence). We should not

forget that the last transcriber of the Pahlavi had just written the inflected Gâthic word before its Pahlavi equivalent and while this last transcriber was merely the reproducer of much more ancient materials in the Pahlavi translation which may have translated a totally different Gâthic text^o, yet we cannot but suppose that the sight of the Gâthâ word written almost beside its supposed Pahlavi equivalent may have made the copyist less careful to reproduce the prepositions or postpositions which, beside the position of the Pahlavi word in the sentence, could alone determine its case.

So also in treating the glosses. No expert will now doubt that they are often originally of different age from the text. The text grew out of the Gâthâ itself, and the glosses have been added and varied from generation to generation. The text should be considered apart from them, and no treatment is complete without an alternative presented in that sense while even in the most superficial rendering of the Pahlavi translation these glosses should be so managed as not to interrupt the flow of the sentences. One further element of difficulty is the undoubted fact that the Pahl. trl. reproduces at times alternative translations. Very often two (or more (?)) distinct translations of the same word have descended to the last translator from different predecessors. Occasionally he formally introduces them with the words *some say* *ait mân yamalelânêl* again he simply observes 'it may be, *yeherând*! But more frequently the last worker-over of the Pahl. trl. betrays his ignorance of the fact that an alternative translation is before him; and works two widely differing and distinct translations for the same word (1) inherited from predecessors into the body of his text, or introduces them if original with himself in such a way as to give the reader no notice that they are alternative expressions for the same word.

Any competent philologist will acknowledge that we have here most harassing difficulties before us. I have accordingly first endeavoured to render the Pahlavi translation as being as closely faithful a reproduction of its original as the facts will allow us to suppose. That is to say, I have pursued this course in the reprinted portions formerly I was animated by a strong desire to make the Pahl. trl. appear as unlike its original as was possible this from a mistaken conscientiousness. My first translation, even in my reprinted portions, I must offer of course

^o Sometimes the Pahlavi translation is presented entirely without any Zend text, as in the Munich MSS of Hang's collection, 12 a, b

as made in the light of the glosses, but I add copiously other suggestions made as if with the marring glosses omitted I need hardly say that this treatment is properly exposition rather than translation, and as such I desire it to be considered

The same remarks apply with some modifications to the work of Neryosangh. Is it possible to translate his text? We must endeavour to explain it, if we cannot fully translate it, and we can only hope to do so by the exercise of unusual care

In the first place it is a great step in advance that no respectable scholar will ever again criticise Neryosangh's work as an immediate translation of the Yasna. Nor, may I hope, will any one again suppose the meaning of Neryosangh to coincide with a true translation of the Pahlavi which was chiefly his original, if for no other reason, then because we do not know exactly what his Pahlavi text was. The best Pahlavi text which we can now produce evidently differs sometimes from the Pahlavi texts which he used, and Neryosangh's rendering of those parts of the Pahlavi which we know to have been actually before him, while a noble attempt at his early day, and of great importance since as affording invaluable hints, still leaves, as might be expected, very much to be desired. No man writing at that early period could fail to err both as to transliteration and translation. Had I offered Neryosangh's text without translation, or explanations so full as to be equivalent to translations, I should have left students a wide scope for error, and surely it is no very scholarly proceeding to cite Neryosangh quite astray

I would here say that it is in no invidious or hypercritical spirit that I occasionally notice Haug's slips in this particular in his energetic pioneer volumes on the Gâthâs. We must be grateful for the instruction and stimulus which he offered, even while we guard the student against his mistakes. They occurred in consequence of his not having become acquainted with the Pahlavi translation, and Neryosangh is inexplicable without that. Let any Sanskritist living, who is not at the same time acquainted with the Pahlavi translation of the Yasna, write a translation of Neryosangh, and then any master of the Pahlavi would be able to point out numerous errors. His use of Sanskrit was necessarily peculiar to himself

And in his mode of treating his subject he varies. At times he seems merely to reproduce his original in its general ideas, rendering

the Pahlavi or Gâthâ with little attempt at an exact reproduction of the syntax but for the most part indicating the roots present again he offers a flash of keen and independent exegesis. Then again we find alternative translation, but of course awkwardly arranged, while the alternative translations of the same Gâthâ word in the Pahlavi are often reproduced by him as if they were the translations of separate words.

As regards the glosses in Neryosangh we may suppose that they are chiefly from the original hand, but we have very positive evidence that Neryosangh was not the only Parsi of his time who wrote in Sanskrit. The various readings in the Sanskrit translations of the Yasna leave little doubt that Neryosangh's successors often ventured on emendations of his text but these differing readings are not often very extended. They however furnish us with evidence sufficient to enable us to doubt the originality of some of the glosses, and this should serve as a check against hypercriticism of his work. That I have reproduced his ideas with exactness, it is impossible for me to say as it is impossible for others to deny.

A literary translation in the usual sense of the term is of course not to be attempted as this translation of a translation does not flow freely like an ordinary treatise. Alternative suggestions should be made at every step. I therefore desire my translation of Neryosangh as of the Pahlavi, to be regarded as comment quite as much as translation and as a treatment which may guard scholars against that superficial hypercriticism of Neryosangh in which Haug so unfortunately led the way.

It might be asked why I do not afford more explanations of the very irregular Parsi Persian in the Commentary. But as the Persian is a translation of the Pahlavi the discussions on the Pahlavi of which its translation is merely a part include a treatment of the Persian.

This Parsi Persian text has been added not only to show its readings of the Pahlavi and to give scholars an interesting specimen of the word for word translations of the Pahlavi of the Avesta but also to assist the science of comparative philology as it bears upon the subject. Indeed I may say that this mass of native comment Pahl and Sanskrit, as well as Persian is presented largely because it bears upon the question of the original Indo Germanic. The Sanskrit lies near to the Zend, and the ancient and middle Persian lie nearer to us than the Sanskrit. But of course their direct evidence was my more immediate object. And beside their independent opinions, which although arrived

at under every disadvantage, are often keen and stimulating and also often correct, they offer us what are greatly more valuable than any opinions of their own, and that is, the broken fragments of original tradition. For I think we may fairly claim that a tradition of interpretation of the Avesta has existed from the first, and that we have portions of it in this mass of comment before us.

And here I must pause for a moment to recall our reasons for supposing that such an original traditional exegesis of the Gâthâs was at all possible under any circumstances. First let us ask whether an original traditional exegesis of any very ancient lore preserved in MSS. is possible.

We have undoubted tradition at least in texts. The Gâthâ text and the rest of the Avesta are in themselves a marvellous tradition, so is the Rîg-Veda text, and so are all very ancient books. Rock inscriptions keep themselves, but what has kept the apparently frail life of ancient books? Their characters were imbedded in the human memory in the continuous life of generations.

The sanctity which attached to the Gâthâs from the first was naturally calculated to awaken a keen solicitude for their preservation, and as a matter of fact we find that phonological laws have been observed in the forms in which the Gâthâs and the rest of the Avesta have come down to us, and minute distinctions have been preserved with curious fidelity, and this proves a tradition of scholarship.

That certain original and correct ideas as to the meaning of Gâthâ words and passages have been preserved in this tradition is a priori very probable, but it is folly to expect anything approaching to a modern precision in the shape in which these remotely ancient opinions have survived to us. They are the descendants of descendants, and more often marred than assisted by later additions.

I regard it therefore as a very false policy to take this mass of mutilated tradition as if it were original tradition, and I of course hold that we should dispute even the original tradition at times, if we could be sure that we had seized it, for I doubt very greatly whether even the contemporaries of Zarathushtra knew always what he meant, and I am strongly inclined to suspect that he at times even affected obscurity.

I therefore regard it as the only critical procedure to follow the 'tradition' at one time and to disagree with it at another where the facts seem to call for such a course, and also to follow what may be the original suggestions of ancient Parsi scholars which abound in these

native translations, and which are in themselves no proper tradition in the original sense, and to follow them sometimes as opposed both to original tradition and to modern conjectures where they seem superior to either of them, as is often the case. And as we have no longer any external signs by which to distinguish between this original tradition and this superadded ancient lore we must rely wholly on our critical acumen to guide us in our procedure.

We have then comparative philology, original tradition and the results of ancient scholarship in these translations, and each is a distinct and independent factor bearing upon the exegesis of their original.

It is of course very important that we should recognize these ancient works as our instructors in the past, for on that recognition depends their influence upon us in the future. Not only has the entire ground work of our original information been laid by them, but often our latest and most subtle distinctions might have been much sooner made had we heeded their indications. Our discoveries are often rediscoveries. (See on Y 48, 8.) Like the companions of Columbus it is easy for us to balance the egg, after they have shown us the way. The great task they leave us is to find the exact point and meaning of the rich lore to which they roughly introduce us.

As was said in the preface, the Introduction proper to this work is to be found on pp i—xlvii of the XXXIst vol. of the S B E. but as that was published so long ago as May 1887 it is to be expected that I should have on reflection some modifications to offer. And there are indeed two points on which I now feel less hesitation than I did then.

The first is as to the probable age of the Gâthâs. As is seen, I have made the endeavour to place them as late as possible, and at the time of publishing I had reached the conclusion that they may date as late as about 1000 B C while also possibly as old as 1500 B C. But since then I have ceased to resist the conviction that the latter limit may be put further back. If they antedate the worship of Mithra (which is however almost incredible) they would appear to be the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient, or better the little altered, state in which our Aryan speech appears in them, the absence of Mithra, Haoma and of the throng of Gods which are common to the later Avesta and to the Rig Veda, they seem to express a religious aspiration so bereft of superstition that it must have taken a very long time for it to have

degenerated either for the first, or for the second, time into the religion of Mithra, Haoma, and the rest, as we have it in the Yashts and in the Rik. But those deities were beyond a doubt very ancient indeed. If the Gâthâs antedated their cult, there is no telling how old they may be. The decision of criticism is to refrain from conjectures too closely limiting their age.

The other particular as to which I would now abandon my scepticism is the poetic personification of the Bountiful (or Holy) Immortals. I no longer doubt that it was poetical, and that they were actually appealed to and besought to approach the worshippers while yet understood to be divine and human attributes and not merely personal beings. I of course yielded to this opinion frequently in my earlier treatment, but I would now cancel every doubt. When the Good Mind, the Holy Order, and the Divine Sovereign Power, are bid 'to hear' and 'to come', I am now willing to believe that the sage subordinated entirely the inferior conception that they were personal beings to the very impressive conception that they were spiritual qualities in the mind of the Deity which were besought-for as acquisitions to the mind of the worshipper. The personification was almost wholly figurative in the Gâthâs, and this appears to me to be most remarkable in view of their remote age.

In this part of my book which I now offer to the learned public, and especially to those eminent scholars who have so long been in possession of the first part in its imperfect condition, I have used as I have said, a perhaps painful succinctness. And I have expressed the hope that this will be condoned by non-specialists and by beginners in view of the fulness and unusual simplicity of the mass of exegetical matter which I have now with equal fulness introduced, and which is contained in the XXXIst vol. of the Sacred Books of the East, and in the first volume of this work, but I trust that notwithstanding a perhaps excessive parsimony in the use of language here, no statement will be found on careful examination to be obscure. I cannot however claim that the Commentary, if read by itself, will be other than inscrutable to non-specialists, and not very inviting to beginners. It is not intended to replace a dictionary, nor yet a grammar, both of which I had hoped and still hope to furnish. (My grammar, which I hope will appear before very long, will contain, and in fact will largely consist of a very full collection of comparative paradigms of the Zend and Vedic Sanskrit.)

In concluding my necessarily extended explanations I shall say a word to the large number of scholarly friends (not specialists in Oriental philology) who may have censured (some of them) the devotion of so many years to a recondite and difficult branch of investigation.

My answer to any such strictures would be short. If the history of human thought is of any importance, the Avesta claims a very prominent position in that history. It not only affords one of the oldest if not the oldest monument of Aryan speculation, but in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion and so even in the moulding and destiny of the human soul. We have the gravest reason to believe that the entire change from the free thinking Sadduceism to that orthodoxy which now underlies the Catholic Creed was due to Parsism which moulded Judaism under the modified name of Pharisaism. So far as I can see no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements.


But I have a further excuse. A valuable knowledge of the Avesta can now be acquired with little labour and delay, but a critical knowledge of it, which alone befits an original expositor requires very extensive and prolonged study and this not only consumes a good part of a lifetime but it leads the toiler through fields of supreme interest. First there is the Veda and especially the Rik, so different from the oldest part of the Avesta, and so kindred to the Yashts. Here is an engaging study alone worth years, and to prepare himself for the Avesta the specialist in Zend should study hundreds of these rich and poetic hymns. Then Pahlavi literature has its gems as West has so thoroughly shown us, and for an author in Zend the Pahlavi is indispensable. Then the Zend *philology* must see much of the Persian. Surely these particulars alone furnish an excuse for concentration. It is concentration not upon a point but upon a disc and upon a disc of no narrow dimensions.

As several intelligent friends and sympathizers have also asked me what led me at first to Zoroastrianism I may as well descend still further into personal particulars and describe an experience of very great enjoyment as well as profound satisfaction. I had felt an irresistible tendency to interior investigations from early years, and at last began to specialize on the Gnostic philosophy, happening first upon Matters

work Coming to Europe in 1872 I developed this pursuit till it became time to turn to the descendants of Gnosticism in the modern philosophy But in that rich study I became so fascinated with Kant's immortal Kritik that I settled upon an exposition of it, and I have my copious MSS yet with the subject worked up from its foundations and with close detail having availed myself of the advice of the then leading German authorities I left the Kantian philosophy and its successors for Zend philology to seek the origin of the Gnosis, as I had left the Gnosis for them to search for its results The whole series of studies are closely connected, and each is an independent link in one chain, the history of religious philosophy in its entirety Surely no one should accuse me of undue concentration after this

L. H. Mills.

Oxford, Dec, 1890

did not appear to have a type which could represent  erect when printing the texts

I must also mention that I have collated still one more MS of the Pahlavi. It was from Haug's Munich collection no 7 under 6a, 6b which contains scattered fragments of the Gâthâs with Pahlavi translations, but as they seem very much more extended than the others, it was hardly fair to publish the differences as variations of the same document. In reprinting I have given a partially restored text in the transliteration. Schleicher first suggested the most frequent of these reconstructions, Spiegel following with many others, but Roth through his able pupil Aurel Mayr applied the principles which had been established to the first four Gâthâs, see the interesting treatise *Resultate der silben-zählung aus den ersten vier Gâthâs* (1871). This was well reproduced and extended by Bartholomae in his valuable edition in 1879. I regret that I omitted applying this improvement in the parts longest printed, as it is very useful although not everywhere producible without fault.

The letter *ere* = Sanskt *er* should be pronounced as one syllable, so also one syllable only should be sounded wherever a curve is under two vowels, *ao*, etc. *Hvô* sometimes = *huvô* as similar Vedic words are often to be pronounced, the false writing *yyâ* (𐬨𐬀𐬎𐬎𐬭) is explained as for *jivâ* (𐬨𐬀𐬎𐬎𐬭𐬀), etc., etc.

With regard to exegesis, I would remind beginners that all extended works are apt to be more conservative, rash suggestions being largely confined now-a-days to short articles in periodicals. I accordingly endeavour to present my more hazardous proposals in alternative renderings, not thinking it desirable to fasten uncertain opinions upon inexperienced readers merely for the sake of an affirmative style, a mode of procedure better adapted to a science later on than to one the materials of which have only now been fully examined.

I need hardly remind Zendists that I endeavour at every step to improve on my renderings in the Sacred Books of the East, XXXI, (1887). I trust that I have not wantonly varied from them, but five years is a considerable interval, and most Zendists seek to vary their views at every publication. I have not made myself an exception, for I have even endeavoured to improve in different parts of this same book. The Commentary was printed while the texts were in manuscript, and

in printing the text later I have suggested improvements up to the last and I will continue to do so. I may even adopt the proper letter *r* where I have elsewhere followed the old custom of using the German letter *re* for it this to avoid misleading beginners.

As to the Pahlavi text an estimable Paris friend once told me that he thought it would have been better had I produced the Pahlavi in its original character without transliteration affording only a translation and leaving scholars to transliterate for themselves. But I need hardly say that one third of the labour consists in the decipherment which is at times so difficult as to baffl us entirely. It would have been an easy device to send the copied characters to the printer. With regard to the translation of both the Pahlavi and Nervosangh but especially with regard to the former I would repeat with greater emphasis what I said perhaps too moderately on pp. XV, XVI, XVII, XVIII. A treatment of these commentaries without the slightest regard to their original is in my judgment totally unscientific and can only lead to spurious results. The translation of the Pahlavi especially should be broken up by a constant effort to follow its original, and explanation should intervene at every call for it. That sprightly vivacity which we so value in the translation of original matter (which the Pahlavi in these translations is not) would only destroy what likeness the translation bears to its original, and so give beginners an excuse for neglect.

As to Nervosangh I would only add that he should not be read in the light of hitherto quotable Sanskrit, for that would be to blunder at every step but he should be regarded as himself affording a new quotable in future Sanskrit lexicography.

Beyond all doubt he uses words in a sense correct as attested by his contexts and his original, but in a sense discarded as unquotable from the later dictionaries.

And he by no means invents these definitions; they were once prevalently in use when he was taught Sanskrit as we see from the older dictionaries, and the quasi artificial character of all the later Sanskrit should make us cautious how we condemn meanings given to words even by such an irregular writer merely because they have not been found thus applied in more classical productions.

I would especially recommend Burnouf's Sanskrit dictionary to be used constantly together with the great Petersburg works but the

remoter date of Burnouf's book should of course be borne in mind, and it should be used with every caution

As to the former practice of citing Neryosangh untranslated and as if he presented a rendering of our present Pahlavi texts see above on p. XVI

We may say of his work in its entirety and with all its imperfections that when it is understood as it only can be by the most careful study of its originals, it turns out to be, or at least to have once been, one of the most important texts in the language in which it stands as well as one of the most difficult, for it has assisted in giving us that original exegesis of the Gâthâs which first taught us where to begin, and its usefulness continues

The Parsi-persian however vies with, or even surpasses Neryosangh in value because it gives (or 'gave') us the original clue to the at times almost inscrutable Pahlavi, and it must be itself a descendant of Parsi translations of the Pahlavi which existed from times long previous to Neryosangh and shortly after the Arabic had pervaded the pure Persian of the priests

With regard to my free rhythmical reproductions I would ask those to whom English is not vernacular to remember that the accent in English, as it does in German, alone brings out the metre and unless the English accent is familiar the rhythm will be wholly lost. This remark applies to the entire volume in the Sacred Books of the East but especially to Y. IX—XI which ought to have been printed in the form of poetical verses, many syllables being freely thrown in to improve the harmony

One important word to scholars interested in the science of Comparative Religion. One scholarly gentleman cited by Professor Cheyne (see his Bampton Lectures for 1891, p. 434) was so far scandalized at the uncertainties of the Gâthâs that he feared, as he said 'even after Mills' translation' to use them as materials in Comparative Theology but it should be well noted that the uncertainties of the Gâthâs chiefly concern closer detail. The terms which they use are such, and the character of their syntax is such that they almost always afford us alternative certainty. If one idea is not exactly expressed, then another closely kindred to it is present

To the *philologist* the difference is great, and the controversies will probably only be decided by external interests, but to the student of

Comparative Theology it is very often really indifferent what one of two three or even four somewhat differing casts may be given to any single strophe as each view abounds in the characteristic religious tone of the whole and where a particularly striking idea may be only possibly present in one place it may generally be found without any doubt in some other¹. The uncertainties of the Gāthā should trouble Comparative Theology scarcely more than those of the Old Testament and this can be easily verified from this or other books¹.

There should be some profit for specialists in the general grouping of the differing translations aside from their more immediate study.

The differences in these historical renderings in the *Lahavī* Sanskrit, and Persian, from those adopted by us of to-day should be highly salutary in the lesson which they convey. The imperfections self contradictions, and at times puerile suggestions which appear in them furnish one of the most interesting cases of traditional uncertainty ever succinctly presented, and are nearly as important in warning us against implicit confidence in 'tradition' as their on the whole astonishing approaches to accuracy are important to warn us against its neglect.

Specialists in Vedic and even those in Semitic exegesis should read these commentaries carefully if only to learn how curiously ancient critics could err, as well as how wonderfully they could succeed and they should apply the lesson gained to their own departments neglecting no ancient hints but taking special care not to follow them implicitly above all things to distrust what seem to be at first sight their indications as to grammar.

With these remarks I offer my texts again, and this time not only to specialists but to the public, and I do not think that any scholar will deny that they form a useful book; but I must warn inexperienced readers that such productions unless carefully guarded by a clique of pupils are apt to become the objects of jealous opposition sometimes,

1) For instance what difference does it make to Comparative Theology whether the composer said finding the way (Ahura or finding the throws of Ahura ? each is a valuable idea and one or the other is certainly present in Y 28, 5. Or take even line c we may have there either we keep off the flesh devouring fiends or we convert their polluted victims. But either is a good theological idea, and often in its main meaning reproduced in different places.

as we have too sadly seen in the past history of Zend philology, of a jealousy excited to a morbid pitch

It would even seem at times as if this contemptible passion afforded the only factor in criticism, and as if it were all the more prevalent the higher the sphere of labour in which it has its play. Individuals engaged in the humblest mechanical pursuits sometimes present a favourable contrast in this respect with those engaged in the most important researches

L. H. MILLS.

January 1892

I.

The Anthem called 'Ahunavaiti' (having the 'Ahuna metre, and following the 'Ahuna prayer)

Free transl! A strengthening blessing is the thought, a blessing is the word, a blessing is the deed, of the holy Zarathushtra Forth-on (continuously) may the Bounteous Immortals take up (or cause men to take up) the chants. (c) Praise to you, ye sacred Anthems!

sadyāpāratrāt çubhānurūpo babhūva yady asau evam chakāra] (b) Prakṛiṣṭaṁ Amarāṇām Mahattarāṇām Gāthāḥ samajagrāha [kila, tāḥ pañktiā [-tyān*] nīdarçayām* āsa [sa]* pañktvā [-tyān*] nīdarçanāya* kāryaṁ idam babhūva yady' asau' vismartum' nasa* [(?) na tad (tūh)] yatobhyaḥ* [(?) yatebhyah] komalā¹⁰ yathā sarvo pi kāryaṇyārāḥ¹¹ yo samagrebhyaḥ Avistānthebhyah prakāṣṭh tānantar gāthāsu nīdarçayām āsa, tābhyah¹² prapūmanā¹³ çakre, (c) yat namo yushmabhyah, ho Gāthāḥ punyātmanyah! Anuvāra omitted.

¹J J*manī, C, P *man 1 J J *rachā, P, C *asā. J P karmā, but C, *manā. J J, P all seem as all aldarçayāya. J om. J J* P nas- but J C. narā. J *J* J *ā, C. *ā. J *yenyā. J *āhyām. so all.

Her transl! The holy Zarathustra was good in thoughts words and deeds. [From good conduct in thought, word, and deed, he was deserving of happiness, if so he did]. He took up the Gāthās of the Greater Immortals [i.e. he revealed them in the world for manifestation. This was his deed (or object) if he made them or it (?) easy to those bound* by them*, that they might not forget them, as he also made manifest in the Gāthās all the laws of duty which are revealed by all the Avista-interpretations, and established a worship by or 'for them], (c) wherefore Praise to you, O sacred Gāthās!

Parli-pertha Mz. Wa yān mīnāsh, wa yān gōbīsh wa yān kō īshn [nēki rā pah nēki arzān] = frān rā pavon madāki arzān] bād ashō Zarathuštr o [mīnāsh, gōbīshn, kōnīshn i frān [] pah nēki arzān] bād] o (b) Frāx Amahisendān Gāsan girift (?) [kō] [] [ix(a)ān = (space) no text] [] gurūh frāx dāst (?) o (c) Niyāyāshn An shumā Gāsan i ashō o (The latter w = English v)

Fr With hands outstretched I beseech with praise for this grace the first blessing
All actions done in the Right, gift of Mazda Thy bounteous spirit,
And the Good Mind's understanding thus the soul of the Kine appearing *

Exact reproductions of metre and words are not here attempted.

Verbatim transl! Hujus precibus-contendo [am] laude* erectas-manus-habens gratias (b) Spiritus* O Magni-donator (?)¹ (vel Sapientis (?)²), primum [donorum omnium] bene-largientis, [ut] sanctitate erga omnes [vel omnia] facta [cum mata sint] (c) [et] Bonae intelligentiam Mentis [hanc etiam exoro] qua satisfaciām Bovisque-animam [-mao] ¹Vel. leg. *āso, a-spirita Mazda (?)

prithulatavāḥ punyān viceteshu karmāṇu [kila karma sarvāni Gāthābhīḥ
kāryāni] (c) Uttamavācha buddhāḥ Mana aḥ [*nāḥcārgikabuddhyā] yā sat
kārayitṛḥ Gorātmānib [Pratīyatmanā gopacūrdmā parijñānatayā kurute].
(Dhīrāram vichyo gajastab 1 J 2ena 3 J 4 J 5 C 6 P, but J
7ena 8 J 9 tot J 10 giki P 11 giki 12 J 13 J 14 C 15 kāyitrī, J 16 'yayitrī.

Ner transl. I seek His gift by means of adoration [his thus
I desire Hormīdā's absolute (or own) grace that is, I make a request (the
Lord being good)] with hands stretched out in joy (b) beseeching for that
which is the first thing in greatness which belongs to the Great Wise Spirit,
sanctity in all deeds [that is every deed is to be accomplished in accor-
dance with the Cāthas (they representing all sanctity)] (c) and with the
wisdom of the highest mind [with the innate wisdom] which is reverential
toward Gorātmān [that is one makes careful effort for the herbs and in
an understanding manner]. (This text is to be repeated twice etc.) (p. Y 22 27 (Cp.))

Parit-gerita M: An [mard sū dī] rmar l khwē b] khwāham pah nīdyāshn, [āh jā
dangāḥ le (āwān vakhā) (human) = rd] sound (si)] har-dā lī-dā i [māi bā] pah rāmāshn
[khwēb] o (b) lāh mīndī l rmar awwal [pah Gā lā] afāyī bā c wāh i pah tamām
kūnāshn [āh, kūnāshn (chix = mard = (i)) tamām pah Gā lā lā kūnā bā] o () lāh
ān i [Balman = Pāh wān] kīlrad [pah ar (am) dāh (?) kīlrad] — i pādāshārū [āh,
parwārī lā i gīfendān pah dīnā lārdān (?)] o 'See D arrived after printing Comm

Free tr. I who you two encircle Great Ever the Lord with the Good Mind
Gives for the two lives grant me this bodily life and the mental,
The prizes by Right deserved, thus to Glory he brings his blest.

'So D. Hē. amat. 2 DJ, D And so DJ D DJ vallekūm. D. nāfahmanib.
DJ om. DJ, M. lād DJ, D om. va. DJ no d. "Sp. M. val. DJ val. D
lax. I, see Pers. (The MSS write and for And hereafter I will not notice the fact.)

Pahl trl. I who (or whom) (amat) O Aūharm nī shall come to you through
Vohūman [that is, when perfect in piety I shall have come fully into your
possession] (b) give you [happiness] to me for both lives that which is bod-
ily and also that of the spirits [that is that here and that beyond] (c)
even prosperity from the aid* of Sanctity [that is give me abundance
through piety] by which he gives glory (or happiness*) to that gladdener,
[that is, it is necessary to effect it for the sake of joy] Or accompaniment.

Ner's sansk text. Yadi Yushmāsu Mohājñānī Svāmīn, saubprāpnomi
Uttamena Manasā [kila, chot sadvyāpāritayā* svādhīnatve* Yushmākarn āgato
'smi], (b) mahyāni deyat* ubhayaḥ bhuvanayor yat spīshṭimatāḥ, yachcha pa-
ralokīnāḥ (c) alcyaryān* puṇrāt sadirogi [kila mo sampiddhatvaḥ sadvyāpā-
rāt prāpvaḥ dohi], yad* ānandakartre dāsyati cūbhāni, [yah Injādānām* Uttamā

be obtained by means of good [conduct] when he will give felicities or glories to the producer of joy [What he will give to the one who produces the joy of the exalted Yafads, as prosperity and felicities, give that to me].

Parti-partian Ms. Kih ān Shumā, IL, bīh [] [rasand = *jāmtānd* (sic)] pah Bahm [kū pah naki pur bīh [] [ō = ō] khwēsh ī Shumā rasād [] [hasand = *ādmā-kawd*] (b) ān man dehad pah har dō jīhān * ī ast hōmand (sic) [] kih ham [naki = *madāk*] ī minuwān [] [ī fājā u ān ham ī ānjā] (c) al'mat az Sawāb — [kū, — pah naki dehad?] kih [] [ō in = ear as (sic pro val ān)] ī ā rāmi hnt (so) dehad * * [Pah rāmi hnt kih bāyad kardan] * * Dah seems more original than dih* or jahā

Fr O Righteousness and thou Good Mind with surpassing chants I'll praise you
And Ma'vda for whom our Piety aids the everlasting kingdom,
Aye, together I adore you then for grace while I call draw near

Ner's sansk. text. Yadi yushmakāth he Aṣavahista, he Dharma svādhīno smi Manasaṣcha Uttamasya prathamasya [asya prathamatvān idam yad Amarebhyo Mahattarebhyo¹ prathamam Gvāhmano dattāb kila chet svādhīnatayā yushmakāth tishthāmī] (b) Mahājñānin Svāmin² [asyā 'pī svādhīno smi] yebhyo rājynubha anālyalabdhya³ (?) [kila, pāṭhivatvān sthū-lataram] (c) vridhdhidyāṣcha Spindārmadāyāb [prithivyāb. Aṣyāṣcha dadi⁴ svādhīno 'smi] tan me ānande āmantraṣecha sauprāpnvantu [yadi Yushmakām abhimantrayāmi tan me ānande uparī prāpnuta]. Cp. Burouff's al

¹ So J* J P 'māh. J J anālyalabdhya, J 'labdhya, C. anālyalab-dhe(?), P ama(ly)alabdhya (Sp). J yad(?) (Sandhi is intermittently applied throughout.)

Ner transl If I am your own, O Aṣavahist O Sanctify the property of the Best Mind, the first [his firstness was this, that Gvāhmano was created* before the Immortal Greater ones, that is, if I stand in Your absolute possession], (b) O Great Wise One the Lord [I am also His property (related to his absoluteness)], for whom is the Kingdom with unimpeded⁵ acquisition (or the Kingdom with sinless (?)⁶ acquisition?), [that is the greater kingdom], (c) the kingdom of the increase giving Spindarmada, [the earth. And her own I am by or as a gift] and may these come to me in joy and in, or through my appeal. [If I invoke Your help then come Ye on to me with joy]. ⁷ See the Pahl. Ner may well have accepted an al 'to khadar 'reading anālyalabdhya(?)

Parti-partian Ms. Kih shumā, Ardībahi hi khwēsh hastānd(?) u B hman [] awwal, [kū pah khwēsh ī shumā āstām] * (b) [] Hōmurd [— ash khwēsh —] kih ān ī ḡahān khwēsh pah nizar (so) — [kūsh — awar ān hāstāndān buxurg] (c) ā ham — dādār Spēa darmad, [] [wa = vo] ash khwēsh [] [no trl for bōmānend] * ān ān man pah rāmishm pah khwānisha rasād* [kih tān ān] [] [khwānend (?) = *karth* * —] mā-rā pah rāmish awar ō (or ā) [] [rasad = *jāmtānd* (sic)] *

Free fr I who my soul am giving to watchful zeal with Thy Good Mind
 For every action the grace of Mazda the Living One knowing
 In wish for the Truth will I teach while I can and have aught of power

In, what is Auharmazd's [Auharmazd's Religion] (c) As long as I am or have been a capable suppliant so long have I inculcated or do I inculcate (for amúzam) the desire of Righteousness [that is duty and charity]

o Or by the aid of o? r hls is r nerati n but see the Gāthā

Her s sansk text. Yā* atmane Garothmāno Uttamasya divate vaha
 taya (-o) Manasah (l) sathāhishukha karmakṛitum vettrīnān Mahayānīn¹
 yā Srāminah [kila sathārah tasmāi karuto janya ynjyate kartum vo² vetta
 bhavati Dīnya Hōrmīdasya] (c) Yavantīh (sic) vāchayitūh cakto nu
 tavantīh* yachaye vāchanūh punyastā.

C repeats from sat to al (sic) inclus. b th jūān 2 J C yo but J P yā

Her transl She (sic) who is given up for (or in) the soul in Garothmāna
 with the helpin,* companionship* of the best mind (b) performing that act of
 reverence or satisfaction which is of, or for the intelligent doers (?) of good
 actions, O Great Wiser One she who is the Lord's [that is she renders reverence
 or satisfaction to him to whom it is fitting to render it and who is intelligent
 through Hōrmīdās's Dīn] (c) As long, a prayer* as I am able to pray so
 long do I offer (or cause to be offered) the prayer for (or of) righteousness.

Parsi-persian Hs. Kh mwān d n (sic) Gar tmān dehād [ash = ash] pah — Bahman,
 [A har kh dehād ash pah — Bahman [] [le a l = dā' d (sic)] bēd] o (b) Azash (ic)
 bandagī ham G — [khārdā kunan] [] Agāh b d (sic) pah ān Hōrmīz, [Dīn H rmīz] o
 (c) Chād khwāstar twān hastam, [] Amūkhēt (sic) khwābīshn Fawāb [dār [] kīrfah]

Free fr O Righteousness when shall I see Thee and thou Good Mind as I
 discover

Obedience the path* to the Lord, to Mazda, the most beneficent?
 With that Mantra wth we teach f ul heret- s faith on our Go^l

khaditūnam amat¹ kōh nish pavan srārūnī ākās, barī nīmat yehavūnōd?],
 (b) va² gāsch i Auharmazd [almat khaditūnam], i sūd khvāstār? [Zak gās]
 pavan Srōsh [khavītūnī alt] [aigh amat dastōbar yakhsenūd shūyad khavi
 tūnast³ aigh nadūkīh i⁴ mīn zak⁵ gās mamah]. (c) Zak Mānsar i mahīst
 ash hōmānūnīshnō yehabūnīshnō valman mām khīrāqō stareqō yekavīmūnōd
 pavan⁶ hūzvānō*, [valmanīch mām⁷ khīrāqō⁸ stareqō⁹ yekavīmūnōd¹⁰ ash
 mīndavām¹¹ denman pāhlum¹² amat Aērpātīstānō¹³ vādūnyōn].

So Hf D mām DJ om. va. D khavītūnāstānō. D ins. t. DJ ins.
 mīa (late) D om DJ ins. sē lato. D shapīr * so DJ D see Pers.

Pahl. transl O Ashavahisht, when do (shall) I see Thee? and know this
 by that which is a good mind's instruction? [that is I (shall) see Thee in

Ner's sansk text He Açavalista, he Dharmā, kadâ Tvâm paçyâmi Manasa¹ Uttamasya vettitava², [kila, tam kâlam kadâ paçyâmi yatia Tvâm sarvāh ko pi sadvyâpâritayâ³ [-lena] vettâ bhavati], (b) sthânaucha Svâmmolabhabhulashatah⁴ Çroçena² pariñeyam³, [tad api kadâ paçyâmi? Chet guṇaṃ gṛhṇanti çakṇuvanti pariñâtum yat çubham tasmât sthânât kim], (c) yatah sa Vani mahattara apasmāt kasmâchehit yâ prabodhadâ buddhijadâya jihvayâ, [yah buddhijado bhavati tasya kimchit idam eva utkriṣṭataram, yat adh-

၆ နှစ်အတွင်း အသက် ၁၀ နှစ်အောက် ကလေးများကို ဖမ်းဆီးသတ်ဖြတ်ခဲ့ခြင်းကို အတည်ပြုနိုင်ခဲ့ပါသည်။

Trlit	Vohu gairi Mananbâ	dâidi asbâ-dâo dai(e)gâyû
	Ereshvâis Tu ukhdhâis Mazdâ	Zarathuštî.âi aojônivad(†) 1af(e)nô
	Ahmanbyâchâ Ahui.â	yâ d(ai)bishvatô dvaêshao tauivayâmâ

Verbalim iri Bona veni Mente, da Santitatis-praemia-dato vitam- longin-
quitate-productam rectis (vel elatis), tu, verbis, O Mazda, Zarathushtrae validam
gratiam, nobisque, Ahura, qua vexatoris vexationes devincamus *Vel in-vitam-l^o

Pahl text translit ¹Yāmtūnīšnō ī²⁺³ Vohūman [avō tanō¹ ī aīshānō] yehabūn n-m⁴, Ashavahīštō dahīšnō ī⁵ dējānīh, [aigham³ zak mīndavam al yehabunad⁶ ī pavan tanō ī pasnō⁷ lakhvār avayānd⁸ yektelūnd] (b) Pavan zak ī⁹ rāstō sakhūn Lak, Auharmazd, val Zaratusht [umūd yekavīmūnēd at] mīn valman ī⁹ aōj-hōmīnd, [Vishtasp at, aīghat], rāminīšnō⁹ [homanam], [aighat pavan nadukīh frāz avō khūdāyānō debīūmīšnō hōmanam], (c) va mīnukīnīch¹⁰, Auharmazd, [va¹¹ hāvishtānō ī⁵ h afat pavan nadūkīh frāz debīūmīšnō homanend¹²] mūn¹³ beshīdāyānō besh [yehevūnēd amat aētūnō] vadunyen turvīšnō, [aigh bēsh ī¹³ mīn valmanshān akār yehevūnēd]

¹ See Pers. ² DI, ins. ³ D, ins. tân, Mf not ⁴ so Sp, M, but D ⁵ bunčm ⁶ D om i
⁷ so DI, but Sp, M, D dahid ⁸ DJ, om ⁹ so DJ, Sp avîyend ¹⁰ DJ, D ¹¹ Sp
M in ¹² DI, D om ¹³ so DI, M homand ¹⁴ D ins (Mf is almost identical with D)

avavahi kurute [yat]). 1 A J C mana m. 2 J J (?) greena. O -eyam

Her transl. O Avavahi ta O Sanctity when do I see Thee by means of the highest (i.e. the great) Mind's insight [i.e. when shall I see the time when every man becomes acquainted with Thee by means (i) of soul conduct, (b) and when do I see the place of the Lord who desire an acquisition to be realized through (c) (this too when do I see? If they accept the spiritual matter they become able to recognize what the benefit which comes from that place.] (c) because the Word is greater than any other thing whatsoever the Word which is a giving of knowledge to the dull of understanding by means of the tongue [the best thing for the dull man is just this that he should prosecute study.]

Partheparian Ms. Ardishit kib Tu linam p h An s Bishman Agah-dit a n dnam? [k t n l rāh xamān l m kib tar k jah n li Agāh kib b l (i)] O (b) [Gāh lam H-muzd {- linam) ul khwā tār] O An g h jah Frash [lind kib kib Da tār dīrad lāyad dīst tam ku n l l ar ān gāh chib] (c) An Mānth (h r b (i)) mād t a b - dābshu ā kib khīrad id kib h t t d] [a h chiz in vāh kib mag p idān lunam-]. O Terh | mān thrāh (tr)

Fr. Come with the Good Mind and live in long life O Thou giver of blessing Through revelation truth do Thou grant Zarathustra Thy strong help Grant that to us by whose aid we may crush the tormentors tormentors

Pahl transl. Let there be the coming (hufin for imper *1) of Vohuman [into the bodies of persons] and grant me Avavahi his gift * which is long life [that i may they or he not grant me that thing which in the final body they may wish to destroy] (i) Do Thou grant it through the true word O Auharmazd to Zarathustra [it is revealed by Thee (or he has revealed it for Thee) Thine it is] from or by him who (? or that which) is the strong [by Vihita p. That i I am (I will be) Thy] gladdening [that is, for or by Thee I am carrying it (or to be carried (2)) forth as a benefit to the rulers], (c) and mine also, O Auharmazd [and my disciples are (will be) also carrying it (or to be carried (2)) forth for or by Thee for a benefit], which [i] a torment of the tormentors [when thus] they shall do injury [that is, torment which is from them (the tormentors) is rendered harmless by them]

Or grant the coming. A ha abt kt -dābshu might = giving A gift a compass

Her a sansk text. Uttama va prapñitū Manasaḥ dehi ho Dharma, dātūn i dirghajīvān* [kila me tat kīrchit apl nā 2 prāpnotu yena vapushi pārchātye punaḥ sambhante hantūn] (b) Satyābhis tvām vācchān* Mahājñānin Zarathustro [ham] balavattaman* [Gustā pāt] pramodayāmi kila cubhān svāmibhyah samīho dātūn, (c) madhyārecha, Svānā yo bādākarānān bādān nīhantārān [kila eśhyārecha ye madhyāb to pi cubhān svāmibhyah sambhante dātūn]. J J tat (?) kim hīd pl nā. 2 J mā. J C *mān. J corr

Parsi-persian Mts. Rāšishn [tān (sic) = tān] Bahman ān tan : kasān [] [deham = dabān am] Ardibahisht, [space] dēr — [kām ān mandām (sic) [] [wa (?) ma = vdr (sic = va al)] shāl (sic, no text but space ?) : pah tan pasin bāx bāyad jaghrāntan] * (b) Pah ān rāst sakban Tū Hōrmuzd / Zartusht (namā l'etād —) az ō i — — Vīštāsp bast kū [] rāmī-bu [bastam], [kūt, pah nēli frās ān khudāyān — hastam] * (c) wa māyān [] Hōrmuzd, [] shāghidān / man ham [] pah nēli frās — hastand [] āzār-debandehgīn āzār [kūd kib edōn] kunand shikastan, [kū, āzār : az dōbān akār bēd (sic)] *

Perhaps it is va am = va li (?). * dehād was misread

Free to Give Righteousness, Thou this blessing | gains earned by a Good Mind
to us,

And grant our wish O Ārmaiti to me, and to Vīštāsp together
Grant Thou us O Mazda ruler Your beneficent words to hear

a praiser-king) [Vīštāsp (?)] who when I shall recite this your Manthra [that is, when I, or they (srāyēnd) shall proclaim your religion may make the arrangements [so that they may (or so do thou (?)) make it advance].

Her s sansk text. Dehi me¹ Dharma tān bhaktiñ yā Uttamasya ādhyatayā² Manasah, [kila mān bhaktiñ evaṁ kura yathā me sampriddhatvañ* sadvyāpārāt] (b) Dehi Tvān Sampārnamanase [prithivyaṁ³] Gustāspāt ichchhān madhyebhyarcha, [kila, Achāryānān Achāryatvañ ma hyaṁ dehi śishyebhyo pi madhyebhyaḥ] (c) Dehi stoṭrān Mahājñāna pārthivān⁴ ye vo Vānān vaktārah rachanādātārah [kila, ye Tava Vānān śishyanti* pravartamānādicha kaviñti].

¹ So J others ha. ² so J P G, ādyā so P so J J seem others vāt

Her transl. Grant me O Sanctify the devotion(?) or blessed portion(?) which is from the riches(?) of the Best Mind [that is make me so religious that prosperity may result to me from my good conduct]. (b) Grant Thou to the perfect mind [in or to the earth] the wish that proceeds from Gustāspa, and for or from my people [that is, grant me the tutorship (priestly dignity) of the teachers, and also for my disciples (c) Grant praisers, O Great Wise One kings who may be announcers of your Word and bestowers of arrangements for the service [that is who may teach Thy Word, and render it progressive].

Parsi-persian Mts. Deh am : Ardibahisht, [n = ra] ān bandagi i pah [no tr for am — — — — — pah tan : pasin bāx nah bāyad vād] * (b) Ma rā dehī tū, Spend armod ān i az Vīštāsp khwāblehn [Mōbadān Mōbadī] wa māyān ham — i ra (sic pro man) askān (sic) Mōbadān Mōbadī deh.] * (c) Ma rā dehī sitōndr lāk³ (= pātāl-ah) Hōrmuzd [Vīštāsp] kib [] [ān = dā] i Shumā Mānth(h)rah (sic) srāyand, [kū Dīn i Shumā []] ārstah dehad [kū, rawā kunand] *

¹ Perhaps deham = dabānam (?). ² or lāyik.

သနပ်ကပ်သောအခါ အသံအသံများကို ခံရသည်။
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Verbatim transl Optimum [hoc] [a] Te, optime, quem [qui] cuncta
Sanctitate optima unanimum [-mus sis], (b) A precibus peto, [id] exoptans viro
Flashaoshtriae, mihiq[ue], (c) [et-us] quibus(que) illud¹ largiaris² omni [in-
omne] saeculo[-um] Bonae Mentis *¹ vel vere (?) *² vel largiar (?)

¹ See P ² DJ om 1 ³ DJ, D lak ⁴ DJ om 1 ⁵ DJ, D ms ⁶ DJ ms i
⁷ DJ val, D avò, Sp, M ghal ⁸ so DJ, D, others dashend, orⁿ em ⁹ so M, DJ D 'ih
¹⁰ so DJ, D ¹¹ so DJ, D, Sp autò ¹² all 'ih(ʔ) for 'ni ¹³ so DJ, D ¹⁴ so Mf, DJ val D valman

[illegible]

--- Verbatim trl—His Vos ne, Ahura Mazda, Sanctitatemque beneficus-precibus-

Free to That best I ask Thou Best One One in mind with the Right
unchanging

Of Thee Ahura I ask it, for Frashoashtra and mo beseeching

Freely to us may st Thou give it for the Good Mind's lasting age

through Vohūman [that is, for Frashōshtra and the disciples of Frashōshtra
for ever until the final body provide a benefit thereby] * O Thou (from 1)

Her s sansk. text. Utkrishatām¹ Te utkrishatārām yadi puṇyena²
utkrishatārenā saha mītravāmāḥ [kila, To utkrishatārām aparnamāt kas-
māchhet chet sadvyāpāratayā* Dīn(tī) anuṣṭavāmāḥ], (b) Svāmīn yācha
nāyām sadvyātaya³ narām Phrecaostrām⁴ madhyobhyaccha [kila mo Phre-
caostrām⁵ cishyātaya dehi] madhyaccha[ān] cishyāh[ān] Phrecaostrāva
dehi]. (c) Tebhyah tato dakshinā bhava sadā va yāvat sarvām Uttamāna
Mānasā, [kila, Phrecaostrāya* cishyebhyaccha Phrecaostrāya, yāvat vapuḥ
pārechātām, çubhān tebhyah kuru].

So J but G. P. *krishām. so J P., but J panya. so J J J J
phreç[ī]na* but J pharaoas* P Phera J Phreç J*phara J phira* I P. rec

Her transl. If we befriend Thine excellent quality or possession which
is the more (most) excellent with the most excellent Sanctity [that is if
we strive after Thy Religion which is more excellent than any other thing
with good conduct] (b) O Lord unite the man Frecaotra (so) to my people in
or according to my prayer [that is grant me Frecaotra in discipleship
and grant my disciples to Frecaotra] (c) Be bountiful to these with the
Best Mind henceforth, as long as until all [that is, to Frecaotra and to
the disciples of Frecaotra do good as long as until the later body]

Parsi-persian Ms. [Kib] bulandi i Tā [Dīn i Tā] i buland [ax bāki {}] pah
sawāb buland ān ham {} [pah nēki] * (b) Hōrmuzd man pah khwāhishā i āvī marī
Frashōshtra [ku, {}] Frashōshtra pah ahāgirdī bīh deh] — { Frashōshtra sawāb (sic)
ahāgirdī deh] * () ān ham dāhān agar (?) = pah[gīw] rād [u = ca] hasti tamām
tā ān tamām pah Dahman, [kū, Frashōshtra u — s Frashōshtra vud (sic) tan i pahān
tamām nēki ax ā kun] *

Free With prayers for these blessings O Mazda and Asha, may we not pain you
And Best Mind we who aid you in the tenfold (?) chorus of praisers.

Propitious verily be Ye toward the mighty possessor of wealth.

rogatis vexemus (vel iis beneficis instillati* (sic)) mentemque quod [quod]
optimum [ma] nos qui Vobis servivimus in decade [vel sacrificio] laudantium
(c) Vos promoventes [este erga eum] secundum-optationem suam-dominan-
temque (vel possessoremque) beneficiorum * vel inspirati.

Pahl. text translit. Avayātūnīshnāh* rāī¹ avō Lekūm Aūharmazd [den-
man] lī [vādūnān-ō] [algh² barā avō³ Lekūm lā yātūnām]? Ashava
hishkuch pavan yān lā āzāram [yānch⁴ i⁵ lā⁶ bavthūnam i Ashavahisht dush

fulfil desire perfectly unto these that is, in accordance with this prayer* from me (?) do them good]. (c) And so let the unwearied reciter of the Yasna obtain food and clothing through his utterance Or with accordant desire

Parl-persian Ms. Kih êdôn šawāb āgāh bastand wa ān : Bahman dahishn [kō, pah rāstī [] nēki bundah (sic) āgāh bīh bād —] (b) : nēk, Hōrmuzd, ma rā pah ōshān pur anāhrad (?) kām h [kām nēki padash kunand] * (c) Kih êdôn pah ān Šumā [] (no space) hāqī kunad khūrishn u vastark (sic) pah ān srāyīdan [kih pah yaxishn : Šumā sūd nah bād ash khūrishn u vastark(g) hā h kunad] * -And for-āni throughout.

Free tr I who the Right to shelter and the Good Mind am set for ever Teach Thou me forth from Thyself to proclaim, from Thy mouth of spirit, The laws by which at the first, this world into being entered!

which is Thine O A (c) the⁰¹ spiritual thing [the Gāthic doctrine] which is [revealed] from this which is Thine by mouth [until from that which is Thine it is manifest tell me forth by mouth] what was first in the world, [that is what first existed was made by him it was the Gāthic doctrine]

* Or by Thy mouth of spirituality (gen. by position).

Her's sansk. text. Yadi suvrikahapatajā¹ Dharmān pālayāmi ān naçcha Uttamān sadāpravṛittayā² [kila chet satyasya sadvyūpāksasya cha rakshān karomi] (b) Tvam tat, Mahājñānin Svamin, prakṛishṭam me çiksh āpaya [yah³ kurute] vāchi (c) Aditya Tvatto mukhena sphuṭaya antar bhuvane⁴ pūrvān bahūva, [tān spishṭim me brūhi].

O. suvrikritayā J P suvrik h. : O prakrit C. has yayah J om., J ya. P bhūva, others vanena.

Her transl. If in⁰¹ consideration* of this(?) I protect Sanctity and the Highest Mind for or until the continual advance [that is, if I effect the protection of truth and good conduct], (b) do Thou, O Great Wise One the Lord reveal this to me in speech [i e. him who is producing them]. (c) O invisible One (Spirit) from Thyself with mouth make manifest what first arose within the world, [that is, declare the creation to me]. Or with

Parl-persian Ms. Kih pah nigardān šawāb bīh pā m u Vahōman [] tā ān tamā (sic) — [kō, rāstī u srāyīdan pāpānī [] (kunand = edgānand (?) (b) Tū ān, Hōrmuzd, frās ān man [] [gōī = yamānānī] * : Tū pah gōbīshn * (c) Mīnū [] [xish Gāsānī = shah Gāsdānī] i az īn : Tū pah ā h [pēdī, tā az ān pēdī Tū pah ā h bīh gōī] kih anāhr fīhān awwal bād, [kō, ān awwal [] ash dād, Gāsānī bād] *



Pahl transl To you, O Ye Ameshôspends, Gôshâûrvan complained, [some say that the Lord-bull (or his sovereignty) addressed Aûharmazd, thus] 'To whom am I allotted [for feeding and keeping?] For whom am I shaped? [that is, for whom am I created]? (b) This one is upon me, Fury [who smites me with fury], the tyrannical, [that is, he will harass me], the wounder. [that is, my unmeasured slaughter makes my life in all things hateful], and

XXIX.

Fr tr To You cried the kine's soul for what did I form? who made me?
On me come Wrath and the blow, the murder's shock contempt's defiance
Than You none other have I, then prosper O guardian my tillage

a tearer again *he is* [that is, they will commit murder on me] and a plunderer also [that is he will rob me], (c) I have no nourisher² (or favourer) save You [that is I know none from whom my welfare³ so comes as from You], therefore prepare You for⁴ me that which is a good pasture.

(The flexible I ahl should be read throughout a tri, not as an independent document).

Nor a sansk. text *Yushmatu gopaçûndah Âtmâ krândati* [ho susvâ minah], *kasmal avinirmîto smi* [ikhidituh² dhartunicha]? *kasmal ghatito smi* [kila kasmal pradatto smi]? (b) *Sa mâni kopâlub* (sic), [yah krodhena nihanti] *hatibha* [yo hathât harati] *irshyâluh* [yah apramâdham vadhyati³ (Abddhayati sarvatra jñeyam)] *dārayitācha stenagcha*, [yo me jivavighātani kurato, yagcha māni choravati] (c) *Na māni pālayitā Yushmat anyah* *evam madartham sahmārajayati uttamam gopaçukarma*⁴ [api² na³ jāne yasmat gubhani evam yathā bhavadbhyaḥ] ¹ J om. from khaditum to smi facies. (svādītum. so J' J J* but C, P badhy J J' J 'am, C, 'karma. so J but C yena P yina. (Trivial variations and obvious corrections are not always mentioned Kopâlub is for kupyub accidentally (?) altered on account of irshyâluh)

Nor trans! Among You the Soul of the herds complained [O good Lords] for whom am I not (sic) patterned, [to eat (r) and to keep]? For whom am I formed? [that is, to whom am I given over]? (b) He is angry with me [who destroys me with anger] and a murderer *he is* [who seizes me with violence] the envious one [who slays without limit. *The words* he torments are everywhere (see without limit (?)) to be understood] and he is a cleaver and a thief [who commits life-smiting upon me and robs me]. (c) There is no other protector for me save You so *that one* prepares⁵ for me the best cattle-culture (not sacrifice) [I know not also from whom good so comes as it does from You]. (Many Sansk. words throughout express unusual meanings)

Para-persian Mz. An Shumâ, Amshâsfendân, Goshârân bâng-kard, [kêd (sic) kih Êdân gûyad â: khudâi [] guft An Hôrward pesh (Pahl. rân) kô] An kih man pêdâ kard hastam, [pah khôrân u dâsthan] [] [wa ô = va dâ] kih man tâshid-bastam, [kô, An kih Êdâ bastam]? (b) An man An i blashm (sic), [(n = va) kih man pah blashm (sic) xasad] gulm [kâm bih âxâr-dehad] i zakhm [kô, [] bi andâxak kuahêd (so) ma râ kinah-kunad pah tamâm] bîx — ham; [kâm [] [sit = xatât (sic) bih —] — [kû — bih dâxâd] ○ (c) Nah man parwarish kun ad h (Pahl. vâstiridâr (sic)) digar az Shumâ, [kû (m = — (?) kâf nah dânam, kih am nêh Êdân azash chûn az Shumâ] Êdân [] râ xâd (?) An i veh kâh ○ (w = English v throughout.)

How hadst thou for kine a chieftain? thus the Cowe maker asked of A ha
 When ruling ones, ye made her with the field kine-breeding zealous
 Whom gave ye her lifes master wrath from the wicked ones smiting

for thee], (b) when (or whom?) ye (or he) did as ruling create (or appoint)
 this one (the herd (?) [to feed and to keep] by whom (or who?) it is that
 one gives (or ye give) them pasture and also that one is diligent as to the
 giving or producing of the herds [that is one gives (or ye give) it pa-
 tur and also one makes (or ye make) a cattle guardian manifest from that wh
 will increase the herd] (c) Whom did ye appoint as a ruler with a benefit [a
 ruler to feed it when they would provide no nourishment for it and who
 gives (this answer) to the wicked The fury [of the Vniranian I] to be
 smitten [that is, they shall (or do thou) render him stupefied].

Ner s sansk. text. I vaili ghajavila gojagunahi³ Hormijila aprichebhat³
 Dharmahi has te gojagunim guruh, (b) vas tebhya dāta svāmi sāha gocha
 rēpa³ go-ṛ hīryaya avinahi, [kila, gocharahi³ dadati tebhyaḥ paṇuṇat
 rāhicha dadati vo jārūn pravardhavati] (c) has te havi cubhassa svami
 vo durgatimatāhi āmarahassa talanahi (sic) datte [kila yo durgatimatāhi
 nnyāyāni nibhanti? Sa eva rajanah rajā te-hihi cubhāni kṛditihi svami].

J in ga. 2 J om. go. 2 J abarāt. J (?) 1, 1 gor (?) 2. 2 P gob.

Ner tr So Hormijila, the herds' former a kēd of Sanctity Who is
 thy herd master (b) who is thy lord giving them together with pasture a
 clever cattle-breeder? [that is who gives them pasture and a herdsman
 who increases the herds]? (c) Who is the lord for their benefit, who delivers
 a blow upon the race of the wicked [that is who smites their disorder?
 He is thus a king of these kings a lord to devour their good] (cp 1 10; 9 63

Parā pāṇin Ms. Eḍan ān gośeṇā tū bhāṛ [H rmaṇ] parā kū: Arābahi kē kīh
 tū gośeṇā rad, [kūt in hokm chūn] rad gośeṇā kīh] (b) [wa = ra] kīh ān dehad
 bhik [khārda n dā bhān] bhāsh bast dehad kīh wa ān ham gośeṇā dīdan kē
 bhik [kū,] kīh dehad, aza h paśūbh(h)ārūn (c) az ān yābīr kīh gośeṇā bhik afzāyad] ?
 (c) kīh ā (P) pab n kīkhudā [kīya h parwarīkmanab kunnad ham, bhik khārda(?) kīh dā
 wand: khesm f auer khīrīkha (Pāle vīd), dehad in (?) jawāb, [kūh — (?) kunnad] (?). 2 J yk.

Free tr Asha to him made answer No chief driving grief can be offered
 Of these things that is hidden how the lost move their plans.
 Of beings He is mightiest whom I near with earnest calls

Verb tr. Hic Sanctitatus [vel tas, lego Ashem] Non est magister
 expers-vexationum [i.e. vexationes procul prohibens] Bovi [pro Bovo], respon-
 dit. (b) Ex illarum rerum non au-sciendum [est illa res] qua accedat [-dant]
 ad [vel promoveat {voant}] fines-propositas-aas spiritus-elad¹ (c) (Fortasso
 Bos(?) loquitur). Existentiū ille potentissimū cui [i.e. ad quem] invocationes
 [dirigens] adeam² [adibo] dirigens-consultate ¹ vel ab illis non ad sciend-

euntes [sunt] celebrantes (Yahmai dat of goal, cp. dat with *ī*, otherwise for gen)

¹ DJ., D ins i ² D om ash ³ M vādūnyen ⁴ D om ⁵ DJ, D om va, ins i
⁶ DJ om i ⁷ DJ aūd ⁸ so DJ, others aiōānō ⁹ D vō, or ānō ¹⁰ DJ valman

4. ၁. နေပြည်တော်၊ ၁၉၈၈ ခုနှစ်၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊
 ၂. နေပြည်တော်၊ ၁၉၈၈ ခုနှစ်၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊
 ၃. နေပြည်တော်၊ ၁၉၈၈ ခုနှစ်၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊
 ၄. နေပြည်တော်၊ ၁၉၈၈ ခုနှစ်၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊

Pahl text translit ¹ Aûharmazd sakhûnân âmâînîdâr², [aigh, pavan
vinâs va³ kirfak âmâr² vâdûnyên], (b) mûnshân vaizîd pêshich Shêdâân va
anshûfâân⁴ va³ mûnich⁵ vaizênd akhar (c) Zak barâ vijîdâr, khûdâi, [aigh,
kâi va dînâ⁶ barâ vijînêd], aêtûnô lanman hômanêm, chîgûn Valman⁷ kâmak,
[aigh, lanmanich avâyast⁸ zak i⁹ Valman⁷]

¹ See P ² M âmâr^o (?) ³ DJ, D ⁴ D mardfûmân ⁵ DJ ⁶ i. ⁷ D dâdistânô
so DJ, M and others ânô, or avô ⁸ so DJ, Sp avâyêd ⁹ Sp ¹⁰ ins avô

energetic] to whom in invocation that one comes for or in energy [that is when they call upon him thus Do duty and good works he(?) would do them].

Ner s sansk. text. Tasmā Dharma na svānūne aduḥkṣhakartṛtayaḥ¹ goparādān²* pratyuttaram abravīt [kila yo goparādān²* duḥkṣhakartṛtayaḥ² svānt tasya nigrahaṁ kurute] (b) Teshām na vetā si ye anānandāḥ³ parisphūtāccha satyāccha [kila nigraho yā ātmanikah kīyān itī na jānāsi]. (c) Satām na bala vattamāḥ yā ākārapena⁴* prāpnoti kartṛtve⁵ [kūchit ākārayanti⁴* yat. kāryaṁ punyāṁ kuru karoti ccha] So J J 2 so J J P so all. *special use

Ner transl To him Sanctity answered *It is(?) not for this lord (or to this one as a lord (?) without the harming of the herds [i.e. who as lord effects the hindrance (or punishment) of it, the herd by causing it pain (b) Of these thou art not cognizant who are manifest and true as the joyless oxen² [that is, Thou dost not know how great the soul's oppression (punishment) is] (c) He is the mightiest of beings, who comes into activity through an appeal [that is they make an appeal for a thing thus Do a good work and he does it].*

Parsi-persian Ms. Ū kīh ān ī gōsfendān tan sardārī nah pah nā āzār [hīh ū pah —] Ardibahisht jawāb guft, [kūsh pādahfrāh kunand] o (b) Ūshān nah āgāh hend ān ābti ya'ni dōsti [] rūshan ī rāst, [ōshān darwān dīpādahfrāh ī pah rawān ebih chand dā kunand, nah dīnād] o (c) Az hastān ān buland (māndtar [kū, [] ān ū pah kārter [kīh ān ān pah khwānshah rasad ān — [kū, kīyash khwānād lū kār [] kīrsh kun (wa) kunand] o

Fr tr God is of decrees most mindful deeds beforehand done remembering
By idols done, and by us, and what both may do hereafter
The Lord shall *all* things discern To us shall it be as He willeth

Pahl transl Atharmazd numbers (is a rememberer of) words, [that is, they shall make an enumeration of sins and good works] which have been done (b) by those Demons and men before and which they are doing *now* later (c) He is the distinguisher-apart, the Lord [that is, he will discriminate *in* both action and law*] so we are as *is* His desire [that is by us also that is desired which *is desired* by him] Or pīton

Ner s sansk. text. Mahājñānūnāṁ vachasāṁ gananakarāḥ* [kila, pāpennā¹ punyenacha satukhyān kurute] (b) Yānicha āchāritān²* pārvachit devalccha manushyāccha, yānicha ācharishyanti³* paçchāt, [ete Devāḥ manushyā² ye³ nī kṛishṭāṁ satukhyāḥ] (c) Asya vivektāḥ⁴ Svāmīnāḥ, [Svānti yāḥ kāryaṁ punyāṁ vivinakti*]. Evaṁ vāyāṁ smāḥ⁵ yatha asya kāmāḥ [kila asmākam api samhitāṁ tat yad asya]. So J J pāpe C, J om cha 2 so J J J *yā ye C, P *yār (so) ye, Sp. manushyārībe. so J all samāḥ (sto). special use.

Ner tr He is an enumerator of the words of Great Wise Ones* [that is, he makes a reckoning concerning righteousness and sin]. (b) And he *numbers* the

Parisi-persian Ms Hormuzd sabhân (sic) shumâr kunandah [kû pah wazâh u kirfah shumâr kunand], (b) lîchân varzîd pî-ih [] Dêwân u mardumân u kih ham varzinan! (sic) pas ham o (c) In bîh defaced khudâ [kû kâr u dâdistân band (sic) r wo tr f r Pahl vajinâd(?)] o Êdôn mâ hastam (?) chûn Ū kâmah [kû mâ ham — an i Ū [- r j u m (?)]] o

Free tr Thus we two beseeching with hands outstretched to Ahura,
I and the mother Cow with que tions in doubt press Mazda
Not on the diligent saint let destruction fall with the faithless

Ameshôspendê, and I would further the object of Aûhar Mazda more]. (b) [that is let] my soul [be] with the Cow Az, [that is let them give my soul its reward], and I will consult Aûhar Mazda concerning what is in doubt [that is may it be possible to me to consult Aûhar Mazda as to that whereon I shall be doubtful] (c) Not for that righteously living man is ruin appointed [that is there is no destruction in the soul of him who lives in justice] nor for him who is an increaser of blessings [that is for him who is an increaser and who maintains the matter in piety it is not like that] he is apart from* him who is wicked [for to him who is wicked it happens thus]. Except

Ner o sanak. text From bhavadbhiyah [Lajadâh] uttânahastena¹ vyavâhyatayâ prabavtini Svamino tat, [kila Amarebhyo Mahattarebhyah kârvaya² nryâyachâ³ Hormijdaya prabhûtataraah prabavtini] (b) Mo Atmanah Gogho Ajnamnyâh [Ajnamul trivârahikl* Gauh⁴] ye Mahâjânâne kadidebhiyah* prichchihanti [kila* yena sahidigdhâh santi tat sarvâh ye Hormijdaya punah punah prichchihanti⁵]. (c) Na satyâjivano(h)* prakrîshâtâ hânîh, na cha vridhdhikantah [kila, eteshâh prakrîshâtâ hânîr ma bhûyât] durgatînâ vinâ, [yato sya bhûyâd eva].

All uttânâhena. 1 J J J om cha. J² P nryâyachecha J C nryâ yachecha. all goh J om. the gloss. all *vâno, Ner accepted a jivani (?).

Ner transl Thus better than You [O Ye Yajad] with outstretched hand and with zeal I praise (or I declare (?) this for or to the Lord [that is I praise more (or declare a better thing) for the deed* of Hormijda and His discipline than the Greater Immortals do]. (b) It is my soul and that of the Cow called Aj: [the one named Ajl is the three year-old cow] who are asking of the Great Wise One the doubtful question [that is who are asking again and again of Hormijda concerning every thing as to which they (so) are in doubt] (c) No continuous disaster is for* the man who lives aright, nor for the increaser of blessings [that is let not their deprivation be advanced] He is apart* from the wicked [wherefore his (the wicked's) let it thus be] Or the object possibly duty toward

Parisi-persian Ms Êdôn az Shumâ [Amâh son lân] pah bar-dîshîl, [minishul ju = ca

bar-dāshit] dast kushishu [] [— (Pahl *fi avāmam* (sic))] ān Hormuzd an, [kū, vz Amshos fendān² (sic vid) ān chīz Hōrmuzd zyādah [] [— *fi avāmam* (sic)] [u = *ra*] chīz i Hōrmuzd zyādah kunam], (b) kū, ān i man ruwān Gav i (no tr for Pahl Ach) awā [bād, kām ruwān(?) muzd [] [no tr for *dabūnad*]], [] [wa ān =—] Hōrmuzd an i pahl gumān

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Trlit Ad(t) ēva¹ochad(t) Ahu²ō Mazdā³ō vīdvā⁴ō vafnā⁵ vjānayā⁶
 Nōid(t) aēvā⁷ ahū⁸ vistō⁹ naēdā¹⁰ iatu¹¹ Ashad(t)chīd(t) hachā¹²
 Ad(t) zī¹³ thwā¹⁴ fshuyañtaēchā¹⁵ vāstiyaichā¹⁶ thwōieštā¹⁷ tatashā¹⁸

Verb trl Deinde dixit A M̃ intelligens remedium-decretum [vel (e-con-tinuo) damnum (ab anima Bovis defletum) sua] perspicientia (b) Non [est] sic dominus inventus, neque magister Sanctitate -omnino ex (c) Itaque enim te dili-gentique agricolaeque creatori [ut hunc magistrum] formavi [i e statui]

Pahl text trlit ¹Aētūnōsh pavan² pūmman gūftō Auhaimazd ākasīha vishūpishnō vijārishnō, [aīghash dāmishnik gūft, aīghash³ anākih min Gamak Minavad⁴ chārak aītō] (b) Lā aētūnō ahūikih vīdishnō, [aīgh, zak i⁴ pavan pūāk chāak kardānō lā shāyadō⁵, hanā iāich⁶ khūdaī pavan khūdaī⁷ lā yakhse-nund⁸], va⁹ lā dahishn i¹⁰ iadīh min Aharāyih chīgāmchāi¹¹ [aīgh, Dastōbarich aētūnō chīgūnō avāyāq dashtānō¹² lā yakhse-nund] (c) Aētūnō lak avō¹³ valman i¹⁴ fshūvīnūdāi va¹⁵ varzīdāi barēhīnīd hōmanih va tāshīd¹⁶ hōmanih, [aīgh, avō valman i¹⁷ tūkhshāk¹⁸ i¹⁹ padmānik yehabūnd hōmanih]

¹ See P ² DJ, D, ins ³ DJ, D om ash ⁴ D ins ⁵ DJ om ⁶ D maman for ich, and DJ om ⁷ so DJ, Mf, D ⁸ DJ dūend ⁹ DJ om ¹⁰ so D and ins I ¹¹ DJ dādanō ¹² DJ val ¹³ DJ, D om ¹⁴ D tūkhshāk (so) ¹⁵ DJ ¹⁶ shak

Pahl trl Thus spake A to him with his mouth, and with knowledge 'The ruin is to be discriminated (?) or avoided (?)', [that is, a wise thing was said by Him, viz that He has a remedy against harm from the wicked Spirit], (b) but not so is a mastership to be obtained, [that is, it is not possible to make a remedy in that place, also because they do not possess (or consider?) a lord as a lord], and they have no gift of mastership from Sanctity whatsoever, [that is, they have not even such Dastu-ship as they ought to have] (c) Therefore thou art

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hamparand [kô ân gumâd — ma râ az H ruzd and towân bîl purîdan] o
 (c) Nab û râst zi tau frax — [ku kîh pah râ rîz — (sic) a h[] parav ruwân nab bed]
 wa nab u — [kô û — kîh chîz pah n(â)l lâr] nah edôm chôm (so) bîl az u dar
 wân [chîh ô darwand ô hîd] o $\hat{a} = \text{man}$

Free tr Then juko Ahura Mazda He knowing the help by his insight
 No chieftain is found for us here nor a Lord from the Right in pired
 Then thee for the diligent hind as a Lord the Creator ordered

(ha 12) allotted and formed for him who is an increa er of prosperity and a
 hu bandman [that is thou art given to him who is diligent and steady].

Her's sansk. text Fvâh mukhena avachat Svâmî Mahajunî viditva
 vimâcâ va vîcuddhîh [lîdâh kîrîchîh vîjîyâ abravî vat anvâvo vah âhar
 manut tasya upavo stî]. (b) Vâ evâhî svâmîbhî hîa va (ic (r)) [kîlî eta mîu
 kâ mîlîrchîh stîhâne upâvâhî kartum na çakrato stî] hetoh² vatîh Drâmanvîh
 svâmîtvâna na dîhate³ nî dadîmâsva⁴ (sic) guravî puryat yathâ katham
 chîh, [kîlî, guravîchîa evâhî yathî vîjyate çahîstîh na çîhmanî]. (c) Fvâh
 vata⁵ tvâhî vîlîdhîkârtrecha karvâkârtrecha nîrmîtavâ⁶ aî çhâtîtavâ
 aî [kîlî tasmâi vo vyavâçîyî prâmanîcha⁷ pradattavâ aî].

so J J J J heto so J J hatc. P dadîte = all (r). so J J J
 so C P but J J vîah

Her transl Thus spake with his mouth the Lord the Great Wise
 One knowing the purification (?) or clear knowledge) of the destruction [he
 said this to the discerning, that there is a remedy against the evil device
 which emanates from Aharmâna] (b) But not thus is it with tho — (r) of a
 ma ter [that is in this place wherever it may be it is not possible to pro-
 duce a remedy thus], for the reason that they do not possess a lord with
 lordship nor a master of (or with) liberality in any way influenced by sanc-
 tity [that is, they do not accept a spiritual master as it is fitting to take
 one]. (c) And thus it is that (r) thou art a former (so) and a maker (so)
 (formed and made (?)) for the increa er and the diligent [that is thou art a
 producer (meaning produced) for him who is zealous and regular].

Para-persian Ms. Fdôm û pah [] khwîsh = sap kman gust Hôrmozd Agâbîhî [not
 for Pahl vi bîjîsh] gûzârîsh (sic) [kûsh [] gust kû [] xam — (r Pahl. anâli) az Gânâ
 Mînd chârâh hîd] o (b) Vâh Fdûn — hî B-kusad [kû, ân pah jâl chârâh kardân nah shâyad
 In râ [] [chîh = mînd] khwâd pah khwâd nî bî dîrad] wa nah (not f r dahîsh) radî az vâ
 wâb karkudâm, [kû, Dastâr bî mî edôm chîh bîyad dîst, nah dîrad] o (c) Fdôm tâ ân û —
 [] varzîdâr pedâ kard hastî, wa kushî bu hastî [kû, ân û kushîsh anâzâh dîd hastî] o

Fr tr Mazda this offering a Manthra created with Asha consenting,
 Food on the Kîno he bestowed on the eaters with kind commandment
 Who with the Good Mind's grace will declare it with mouth to mortals?

Verb tr Hoc ubertatis [prosperitatis et sacrificii (?)] A Rationis-verbum
 creavit [i e constituit] cum Sanctitate unanimus (b) M. Dovi pabulumque edon-

Trlit Tēm āzūtōiš Ahurō Māthiem tashad(t) Ashā hazaoshō
 Mazdāo Gavōi khshvidemchā hvō-unushaēbyō speñto sāsnaŷū
 Kastē Vohū Mananhā yē ī dāyād(t) ēēā vā mai(e)taēbyō

tibus^{*1} [-que], bene-laiciens doctrinae-mandato (c) Quis-tibi Bona Mente, qui ea det^{*2} [edet] ore (?) vere hominibus?

*¹ Suffix usha (cp us + a) *² dī as 2nd cl, cp dātī

Pahl text translit ¹Zak ī afzūnīkūh² pavan Mānsai Aūhaimazd valman³ val³ tāshidar⁴ mūn pavan Aharayih ham-dōshushnīh, [aigh, zak⁵ mozd ī⁶ mm Mānsai pēdāk avō valman yehabūnd mūn kai va kufak vadūnyēn (sic)] (b) Auhaimazd gōspend vakhshinēd, [aighash bair afzayinēd] avō khudāiān, [aigh pavan padman vashitamūnēd⁷], Valman ī⁸⁺⁹ afzūnīk, [Auharmazd]⁸ amukht [pavan sinak⁹ masih¹⁰, va bāzai masih¹¹] (c) Mūn Lak hanā vohūman, [aigh, hanā zīt ghal hartyūnēd] mūn pavan zak ī⁷ kola dō [Avestāk va⁸ Zand], pūmman yehabūnēd¹² hōshmtūdāianō Aēipatanō?

¹ See P ² DJ ins ī ³ DJ, D val valman ⁴ DJ, M trākhsh-(?) ⁵ DJ ins ī ⁶ D ins ī ⁷ DJ, D om ī ⁸ DJ ins va ⁹ Sp, M, DJ, D sīnōk ¹⁰ so DI, D ¹¹ so M ¹² DJ yehavūnēd

Pahl tr Aūhaimazd is that creating one *affording* bounty through, or as the Manthra, He whose is harmony with Sanctity [i.e. they give that reward declared from the Manthra, to him (them) who would perform duty and good works] (b) A makes the herd grow [that is, He will increase it] for the eaters, [that is, one eats with *full* measure] He the bountiful [A] taught us [to eat by the breastful and armful]* (c) Who is Thine, this good-minded-one [that is, this one brings what is Thine], who gives the reciting priests a mouth as to both, [the Avesta and Zand]?

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Trlit Aēm [ayem] mōi idā vistō yē nē ačvō sāsnaō gūshatā
 Zarathuštīō Spitāmō hvō nē Mazdāi vāštī Ashāichā
 Chai(e)kerethīāsiāvayanhē(°enhē) hyad(t) hōi hudemēm dyāi vakh(e)dhi ahya

Verb trl Ille mihi hic inventus [est] qui nostras solus doctrinas auribus-accipiebat [accipiet] (b) Zarathushtia Spitama, ille nostra (Mazdae*) desiderat (Sanctitatieque) (c) consilia-sacia enuntiare, qua-īe ei bonum-statuum statuo [-am] (prophetiae legem meram) promulgantis * Vel 'O M' = odā

Her's sansk text. Tat mahattamatvau Svāmi Māntrīyau* aghaṭayat¹ Puṇyena saha saṃghaṭitāya [kila tauṃ prasādan yaṃ Avistāvaśambhavan tasmai dadau yena kāryau puṇyauṇcha kṛitam āste] (b) Mahājñāni gopaṇa viśāṇyanti bhoktrībhyo mahattām* suśikṣitābhyah, [kila yaṃ śnauḥ masāde bājāyamasāde krivā jāpayajñavidheh² mahattām*³ cīkṣhitā āste]. (c) Kas te uttamamaṇā(h)*⁴ yo dvitayau dadāti mukhena adhyayanakarebhyah [kila, vo dvitayau Avistāvistāarthanūcha*⁵ vidyārthibhyo jñāpayati]?

J J aghatet. ² C. P. yap J * kriyāpe āyājā J kriyāp J wanting all 'mā' & all 'h'. J J 'jñātar'

Her transl The greatest magnitude of the Manthra the Lord produced together with Sanctity for cooperation [that is, he has given to him by whom a holy work is done that reward which has origin from (or union with) the Avista word]. (b) The Great Wise One discloses (?) (increases) the herds for the eaters and the great matter to the well taught disciples [that is by whom śnauḥ masāde bājāyamasāde the duty of reciting the great* matter* by rule of the Yasna, (1) is taught]. (c) Who is Thine the best minded one who gives the two things by mouth to those who are prosecuting studies [that is, who makes the two things, the Avista and Avista interpretation known to those solicitous of knowledge] / Or (*tamā) the greatest duty of reciting etc.

Parsi-persian Ms. Au — pah Mānth(h)rah (sic) Hōrmuzd ō ō tēshd [] pah Sawab ham khwābshn, [kū, ān muzd as Mānthhrab (si) pēdā ō ō dehad kih kār u kirfah kunand(?)] & (b) Hōrmuzd gōfend — [kūsh bīh fzan (?) sic vid.] ān khūrdārān [kū pah andāzsh khūrd] & Ū — [Hōrmuzd] āmūkt [juah ānab andāzsh u bāj] (sic pro bārd) andāzsh & (c) Kih Tū in Bahman [kū, in zīt ō —] kih pah har dū [Avestā [] Zand] dahan dehad shumfārdārān Hērbe lān &

Fr Found for me hero is the man who alone to our doctrines hath bequeathed
Zarathushtra Spitama. Our sacred counsels (Asha s and Mazda s)
Forth to proclaim he desires Him the place of my prophet give I

Pahl text Hanā li¹ dahishnō vindīdō² [aigham zak³ aētūnō aē⁴ khadāk vindīdō] avō zak¹ lanman āmūkhtishnō hanā khadāk⁵ mūn nyōkh hāk, (b) Zarātūst i Spitāmān⁶ valman zak¹ lanman iūharimazd kāmak Ahantīyshch⁷ [aigh avīyast ghal⁸ kār va⁹ kirfah¹⁰ bāndak] (c) Chārukō kardurīshch arāyēdō [aigh chāruk¹ Drūj¹¹ dēn gōhān barāyemalēlānēd¹²], mūn avō valman hū-demūnōh (sic) yehabūnēd pavan gōbišnō [aigh gōbišnō¹³ frārdūnō¹⁴ rāt¹⁵ ghal yemalēlānēd, ash tamman pavan mīnāvad, gās¹⁶ i nadāk¹⁷ yehabūnd].

D Mf ins. M vindid ānd (so) D vindidu-ēm or am. D ins. f. DJ Land. DJ om. DJ ins. av or ān. DJ D om. f ach (7). D av. M. ins. vēsh.
¹⁶ DJ D ins. D rām M ins. f DJ ins. f frārdūno

Pahl trl This one is obtained as my gift, [that is he, this one, is thus obtained by me] this one who was listening to that which is our teaching (b) Zarātūst the Spitāmān His is our desire (or a desire for us),

Ner's sansk text Ayam me enam dâtm alabhata [Gorupam] vo
 'su au tatra ekah çiksham çuçrâva (b) Jarathustriah, Spitamaputriah Asau
 istakam Mahajñaninam kamam Dharmasyacha² (c) upâyakaitṭvancha
 samudgnati, [kila, asmai va iochate yat Dinhi pravartamâna bhavati [-vet],
 upavameha Druvasya kathavati], yad asmecha supadatvam³ dasyati vachasâ,
 [kila, vachasâ tad evo 'dgnati, yad asya sthanam paraloke dâsyati]

[illegible][illegible]

မိမိတို့အား နာမည်ပေးသော အမည်များကို အောက်ပါအတိုင်း ဖော်ပြပါမည်။

Tri Ad(t)cha Geus (U) i[u]vâ raosta jê anaêshem khshānmamê iadem

Vachum nēreś asu^hahyā vē mā^hvas(e)m^h aô^h-ha -k^hshiath^him [°thi^hiyem]

Kada vav i hvô anhad(t) vê hor dadad(t) /astavad(t) avô *Or ishô

Verb tri Atque Iovis anima flevit qui [-ae] [-ego] non optationem-
suam-adipiscentem [vocem mihi-] animum-vulneratum-habenti [vel vulnerato
(erga vulneratum)] adipiscar (b) vocem viii non-heroiici [ego] qui [-ae] vere
(vel me [mihi]) desidero [magistrum] auctoritatem-secundum-optationem-
suam habentem (c) Quando tempore [umquam] ille [ad-] sit [-erit] qui illi*
det minimum-habens [manibus-adhibitis] auxilium? * Vel mihi

Pahl text trl ¹ Aetunōch² ³ Goshâu van⁴ garzidō aigh ânō i⁵ akhvâstâi
i u⁶ [utubnō, Zaratûsh] am yehevunêd ashayedō⁷-mumishnih⁷ pavan zak i
arud dahishnih, [amatash⁸ bundak madam barâ la radînênd⁹], (b) gôbushn-
ōch i¹⁰ avō gabruen anafzurih i u, [amat Dmō⁸ bundak la tubak], munam¹¹
valmanshan kamak khvabishnō i avō¹² khûd iyih¹³, [aigham¹⁴ valmanshân i u
Magopat i¹ Magopatih¹⁵ vavah] (c) Chugun akarazō zik dahishnō aitō,
[uzh, zik daman¹⁶ akarazō vamtuned], amat avō valman vehabûnî-aît pavan
tub i¹⁷ khvabishnih aivaruh, [avō valman⁶ Zaratushitō]

¹ So, P. ² D om rch ³ DI ms. ⁴ DI gesh⁵ DI om i ⁶ M ms i ⁷ DJ, D
 mun⁸ M 'mun D mun for awat ⁹ DI ridend ¹⁰ all i ¹¹ DI ms an or av ¹² D val
¹³ so DI D ¹⁴ D aghdash ¹⁵ so DI D M mun¹⁶ ¹⁷ so DI, others damânak ¹⁸ D, Mf ih

Pahl transl. Goshuivan also bewailed thus to me 'On account of that [impotent] powerless (or desireless) one [Zaratusht] there is to me an afflicted* mind through the illiberal giving [since they will not bestow *gifts* upon

Her transl. This one acquired the gift for me (or my gift) [suitable for the Cow] he who alone there in this(?) has heard the doctrine (b, c) Zarathustra, Spitama's son. He chants his prayer* for* us* the Great Wise Ones even the remedy making of Sanctity [that is so it pleases him that the Dīn should be progressive and he declares a remedy against the Drōja], and this will afford him a good footing (so) on account of or by means of his speaking [that is he proclaims that so by word which will give him his place in the other world(?)].

Paral-phrase M. In man — () [kēm ān / dān ā yak hī ō kunad] ān ān mā (sic) āmāhān ān yak hī ān ān ān (= āmāhān (?) (b) Zarathuštr Spitāmā ā ān mā, Hōrmuzd, kīmāh, Sāmāb hām, [kō bīyad ān hār ā hīr ā pur] ā (c) ālrah — hām arāyad, [kō, chīrah / Drōj / ān ān jīlān hīr gāyad] hīr ān ā — ā hād pak gōbi hī [kō, gūhān / āhā] ā / ā gōyad, ā ā ānā [jī], pak mīnā, gāh ā āhā dāhād] ā
Or ahn

Fr Then wept the kine's Soul gain I | a lord for the grieving feeble
A voice of an impotent man, while I pray for a kingly chief
When shall he ever appear who may give to her help strong handed?
him with perfect liberality) (b) owing to the inefficiency of his words also to, or for, men [since the religion is not making full progress] for whom by me there is a desire for a will which extends to sovereignty [that is, for their sakes I need a Mobadship of the Mobads (?)] (c) How ever is that dispensation? [that is is that time ever coming] when aid is given to him [to that Zarathuštr] through powerful prayer? A mind without the needed thing

Her s sansk. text. Fravichā gopāṣṇāth* ātmā krandati yāh arācha kaḥ anubandamanā adakṣhiṇādīnena¹ [yad asyo pari vapuḥ saṁpūrṇaḥ na dakṣhiṇyam² ayachakarcha, arakṣitayā] (b) rāchaḥ parāpāth arādhanā tīyā³ [yat⁴ Dīnāḥ saṁpūrṇaḥ na pravartate] yāh tasmāi īpṛayitā yīchavītā rājyaḥ [tasmāi Zarathuštrāya Mōbadānāh⁵ Mōbadatvadī⁶ samīhate] (c) katham dātū⁷? hādīchit ān astī [kīlā, ān kaḥ hādīchit prāpsyatī⁸], vā⁹ tasmāi dīsyatī rakṣitayā āhāyayā¹⁰ [m / Zarathuštrāya?] All kahaḥ P ādāh so J ā, but P yata. J mōmad J¹ so J P yo (?) P āhāyān.

Her trl. And so the Soul of the cattle bewailed He who is prayerless, and of joyless mind because they do not give, [because for him the body or person, is entirely without offered reward and without prayer through powerlessness] (b) bewailing the voice of men for its inefficiency [because the Dīn does not fully advance] who is desiring and praying* for the authority for this one [that is, he desires the Mobadship of the Mobads for this Zarathustra] (c) How is that gift? Some day (when?) will it come? [that is, is the time ever (when is it ever?) coming?], which giv¹ shall afford helpful companionship to him with power [to this Zarathustra]?

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Pahl text translit ¹Lekûm avô valmanshan, Aûharmazd, aîyyârih yehabûnêd, Ashavahishtë va Khshatvêrô² (sic), [aîgh, Zaiatûsht va³ hâvish-tânô i Zaratûshtô⁴ nadûkîh padash vâdûnyên], (b) aêtûnôch Vohûman⁵, mûn hû-mânishnîh [gâs i⁶ tamman], va râmishnôch ash yehabûnêd (c) Hômanich valman, Aûharmazd [valman Zaiatûshtô⁴], ash mîn Lak⁷ mînam⁸ fratûm vîndishnô, [aîghash fratûm nadûkîh mîn Lak yehevûnêd]

Pahl transl Give ye assistance to these, Aûharmazd, Ashavahisht, and Khshatvôcrô, [that is, may they (or do Thou) secure the happiness of Zarâtûst, and Zarâtûst's disciples by this means], (b) so also Vohûman, who gives him a pleasing habitation [the place which is beyond] and also joy (c) I even

၁။ အထွေထွေအကျဉ်းချုပ် | အကျဉ်းချုပ်အကျဉ်းချုပ် 11
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Verbalim tri! Quando [vel unde] Sanctitas, Bonaque Mens, Regnumque, *teniti*? Tum me [obviam venientes mihi] festinantes (b) Vos, O Mazda, ad me edocendum [causa] magnae Magae [hujus magni conatus] adjudicate [1 e oferte]

[kīh — pur nah rawā] kīh man ōhān kāmāh khwābīšn ī ō gāhīf [i] [kūh = dānāh] ōhān ra Mōbadān Mōbadī bīyad] * (e) Chōn bargīx ān — hast [kū, ān samān bargīx rast-d] kīh ō ā dehad pah tuwān khwāhī h yārī [ān ā Zaratušht]? *

Free tr Grant gladness, O Ahura and the Right unto these a kingdom
A Realm with the Good Mind ordered which joy and amenity giveth
Of these O Mazda, over the possessor first I thought Thee.
that one O Aôharmazd, [that Zaratûshht] (or I even of that thing) I think that
from Thee is his (or its) first acquisition, [that is, to him happiness is first
from Thee].

Ner s sansk. text. Yûyam otebhyah, Svāmīn sādhyam datta Açavahistāya
Saharevarīyacha [Dharmāya, Rājñecha:] (b) Evañcha Uttamāya Manase²
Gvāhmanāya, yāḥ sunivāsātām² āmandāñcha datte [sthānāḥ yat paralokīyāḥ]
(c) Ahañchit ayaṁ [Zarathustro] Mahājñānīn Tvatto dhyāyāmi prāktanām
labdhīm [kīla, me prathamāḥ çubhāḥ Tvatto bhavati [uktāḥ yat gorūpaḥ]]

So J seems J J C Jōvacha (sic). *P 'ah, others 'asa. all but J 'tvam.

Ner transl Do ye grant helpful friendship to these O Lord to Aç-
vahista, and Saharevara [to Sanctity and to the King], (b) and so also to
the Highest (Good) Mind to Gvāhmana, who grants* joy and a good abode
[the place which is beyond] (c) I even this [Zarathustra], think that the ac-
cident acquisition was from Thee, O Great Wise One [that is happiness was
first mine from Thee, (a speech which is adapted (referring (?)) to the Cow)].

Paral persian Mr. Shōmā ān ōhān, Hōrmuzd yārī dehad (?), Ardībehišt a Shaba
rēvar [kū, Zaratušht, u — i Zaratušht, nēki padaah kūnād] * (b) Êdōn ham Bahman
kīh wārd n [gāh i ānā] u rāmī h ham ash dehad * (c) Man ham ō Hōrmuzd,
[ā Zaratušht], ash az Tū [] [chis = mowdām] pradum (sic) — [kūh pradum nēki az
Tū bēd (sic)] *

Fr Whence Righteousness, Good Mind and Thou | the Kingdom, come Ye?
Then hastening
To grant us light, O Lord, for The Holy Cause do Ye reach us
Your aid O Living One, now yea the helpful gift of Your faithful.

(c) Ahura nunc nobis [proferte] auxilium hūc * [Magae] largitatis vestri-simi-
lium [vel servorum vestrorum corde addictorum]. * Vel ōhmā = sinus (participes).

Pahl text translit. ¹ Aigh dahīšnō ¹² Ashavahisht, va² Vohūman va
Khsatraver mūn astōnō avō ī yāmānīnōd [gōbīšnō ī Zaratūshstō, aigh,
zak ¹² mōzd, aigh jīnāk yokavīmānōd]? (b) Lekūm am⁴ Aôharmazd kīnēd
pavan hanā mas magīh pādādahīšnīnēd [aigham pavan hanā⁴ avōjak shaptrīh⁴
pādādahīšnō vādūnyōn] (c) Aôharmazd kevan lanman kāmāk zak ī avō⁴
lanman rāqīh ī⁴ mīn⁴ Lekūm [kevan amat afīdh ī Lekūm vōsh khavītō-

hājñānin, prabhūtatarah mahattamena uttamatvena¹ prasādayati [-ata²], [kila, tena nirmalatamena³ uttamatvena mahyath prasāday kuru] (c) Svāmīn iha asmākaṁ, asmābhyandha dakṣhiṇā Tvattā. (Divārah vāchyō gujastā)

J⁴ Q. ina, matena P tena. see yāram J⁵ 'atvema.

Ner trans! Whence will the gift so come to me? and Ashvabhīta, Grahmana, and Saharevara, [that is, Sanctity and the Highest (Good) Mind and the Kingdom? where is the reward placed which will thus come to me]? (b) He affords (? or do Ye¹ O Great Wise *One* afford²) me the more excellent thing in reference to, or by the greatest exaltation³ [that is, effect a reward for me as regards or by that spotless exaltation³]. (c) Here O Lord is the gift which is ours, and which comes to us from Thee (*This text to be repeated twice*) etc. ¹ The Pahl. 'nēd was misread. the Holy Cause.

Parsi-persian Ms. Kū — i Ardibahisht u B hūm [] Shāh rōvar (imperfect) kīh ēdōn ān man r— (?) [guftan : Zaratušht, kū āh : mūd, kū jāi istad]. ○ (b) Shumā rā (? ra = li) Hōrmuzd biyār pak in mah — — [kūm pah in avēshak (so) vēhi pādadaishn kumand] ○ (c) Hōrmuzd, aknū (sle-nūn) mā kāmāh ān i [] [ū = carwan] rādī : az Shumā [aknū (sle) kīh — i Shumā syādah dā m mā rā nēkt : az Shumā kāmāh ○ bād kīh guft ā aknū [-nūn] [] Dīn rawā kīh bād, man [] shāgirdān i man mūd : az Tū kāmāh] ○

XXX

Fr Thus I will speak monitions, ye who come ye the wise one's monitions, Praises I speak for the Lord, and the offerings of the Good Mind Both benignant counsels from Truth whence signs in the lights seem friendly zakich¹ mūn [mūdavam i frārūnū mūdēd, ash kīrfak yazishnū¹⁴ mas yehorūnēd], mūshān dēn rōshanīh pavan vānīshnū¹⁵ hū ravākīh-manīh [alghāshīn amat minavad yazishnū¹⁶ khudtūnd, ashān rāmīshn yehorūnēd].

See P¹ : DJ om. l. DJ yehabūnd E. dād DJ D om. l. D. om. l. DJ om. va. DJ om. kh D (not Hf.) lra. l. so DJ DJ., M. ayas² or Ayas³

Pahl. trl. Thus both these *truths* are to be spoken, and are to be sought (or a supplication, poss., O seeking *ones* (?) which Aūharmazd gave forth [the Avesta and Zand], which also *are* for the intelligent [that is, the learned by him priestly studies are to be pursued] (b) which (or whose) are the praise of Aūharmazd and the Yasna of the Good Mind [also the Avesta and Zand are revealed to him] (c) which (or he who is) the good thinker *thinks* through Sanctity that one also who [thinks the thing which is pīyas, to him good works equal² a great religious service], and what things are to them (or whose is) joy in looking into the light, [that is, to them when they behold the worship of the (or a) spirit, it is a joy to them]. Or by which (them there is joy

Ner s sansk. text. Evam te [tau] vāch n¹ abhilashukāh [-kau] ye [yan] Mahājñānin [-nī] ādatte, [Aristvānīh vyākhyānāchā], yaccha vetā [kila, jñāta

tasya [tena] adhyayanam [kâlyam], (b) ²stotâcha³ Svâmino Hormiydasya⁴, [asau⁵ yasmât prakatah (?) Avistâvachaso vyâkhyânâchcha], ârâdhakaçcha Uttamasya Manaso [Gvahanasya] (c) Suma(n)tâ(?)^{*} punyena yaçcha [sacha yah kimchit sadâchârataiam^{*6} manyate, tasya punyam Ijśneḥ mahatyâh bhavati], yaçchâ 'ntar rochishî âlokanena ânanditah [Svâminam ye adriçyâyâm Ijśnau paçyanti, teshâm ânandah samudbhavati] * Or °tâ = °tâm (Sansk of diff period)
¹ J * vâchau ² J * ins asau ³ all stau° ⁴ J * Haur° ⁵ J * om ° J °, J * °châra°, or °ri°, cp chârîn

Her transl So these *are* the two words of prayer which the Great Wise One delivers [the Avista-word and the Interpretation], and he who is intelligent [that is, the one who is informed], by him study is to be pursued, (b) and he is a praiser of the Lord Hormiyda, [that one by whom He (?) is revealed

... 2
 ...
 ...

Trlit Sraotâ Gēushâis vahishtë *a(â)vaēnatâ sūchâ Mananhâ!
 Â var(e)nâo vichithahyâ narēm narem vabyâi tanuyê (= °uvê)
 Parâ mazē yâonhō ahmâi nē sazdyâi baodañtō partî!

Verbatim transl Audite auribus Optima conspiciate flammās [sacras (vel lumina caeli(?))] Mente, (b) ad [apud] electiones [i e per occasionem hujus de capitibus doctrinae] discretionis virum [i e vir per] virum [singuli] proprio corpori [proprie] (c) in-facie magni conatus huic [ad hanc] nostiam (?) enuntiare^{*1} [enuntiationem] experrecti [sunto (expergiscimini)] (ad) ^{*1} (vel (om nō (?)) huic [personae (singulativum)] enuntiabo (infm for imper))

Pahl text translit ¹Gōshânō² srūd^{*} nyōkhshishnīh³ [aighash⁴ gōsh barâ vash-ammûnd, shâd vazlûnd, barâ karitûnd⁵] vahishtë^{*} [vakhshishnīh, aighash⁴ Aêr-patistânō² kûnīshnō] ⁶Mûnash âvinâpdâk⁷ zak î rôshanō pavan minīshnō [aigh, zak î⁸ Aêrpatânō rôshanō avō⁹ târîk] (b) Kâmak lanman barâ vijīnīshnō, mûn gabrâ va¹⁰ nêshman hōmanēm, avō zak î nafshman tanō [aighmân mindavam î frârûnō min zak î avârûnō barâ vijīnīshnō, afmânō zak î frârûnō¹¹ ghal kûnīshnō] (c) Aigh barâ, pavan zak⁸ mas kâr [pavan pasâkhtō¹² î¹³ pavan tanō^{*} î¹⁴ pasīnō], avō zak î¹⁴ âmîkhtīshnō î⁸ lanman nikêzēnd pādadahīshnō [aighmânō mindavam¹⁵ î¹⁴ frârûnō âmîkhtanō râî¹⁶ pādadahīshnō vâdûnâñd¹⁷]

¹ See P ² so DJ, D, M gōshânak ³ M om. ⁴ DJ, D om from gōsh to aighash inclus ⁵ M ins nyōkhsh° ⁶ DJ ins va ⁷ D aê or âv-vîn° (?), DJ vîn°, Sp, M âvîn° ⁸ DJ om ⁹ DJ, D valman ¹⁰ M ins va ¹¹ D frârûnō(?) ¹² DJ, D ¹³ so D, M, DJ om ¹⁴ D om ¹⁵ DJ mindavam (?) ¹⁶ M om ¹⁷ so Mf etc, D °yên

Pahl. trl Let there be^{*1} a listening to what is heard^{*} by the ear, [that is,

from the Avista word and the Interpretation] and he is a propitiator of the Highest Mind [of Grahmana] (c) He who thinks* good thoughts through Sanctity [he who meditates a thing which is more correct, his is the Sanctity of the great Service], who also is rejoiced by a view *which he gains* amidst the light, [that is, the joy of those persons arises who behold the Lord in the spiritual Service]. If sumatā = "that then kindly thoughts

Parsi-persian Ms. Êdôn ân i har dâ gûstân khwâhishn (sic) i Hôrmurd dehâd [Avestâ u Zand] kih ham âgâb [kû dâdâ, ashlagopatâdârib kardan] O (b) kuh sitûdan i Hôrmurd, wa yarišn i Hahma [asa h (sic) pādî ân i Avestâ u Zand] O (c) kih — pah Fawâb, ân ham mûn (sic? kih), [mandâm (sic pro chis) frârn mînd ash kirfah yashm mah bēd] kih shân aulâr rû bânî pah mînd hn (ic pro h i h) khôshi [kâshân, kih (u = r) mînd yari hn vînd a hân (?) râmî hn bēd] O

Fr Hear ye this with the ears! Behold ye the flames with the Best Mind.
Faith's choice must ye now fix for yourselves man and man deciding
The great concern is at hand to this our teaching awake ye!

the ear listened to it, and became glad and they will invoke it] as what is best [as prospering increase that is, priestly studies are to be completed by him*]. What affords one a view *becomes* light in the mind [that is, the Herbad's light in darkness]. (b) Our desires are to be discriminated we who are men and women, for our own selves (or bodies) [that is, the pious thing is to be distinguished by us from the impious, and what is proper is to be done by us or for us]. (c) So besides *this* in that great undertaking [in the consummation which is in the final body] they are attentive to, i. e. they are considering a reward*² for us for our teaching [that is, they will effect a recompense for us for teaching the pious things].

*1 Infm. for imper "or to our teaching and considers *g* its reward

Ner a sanak. text. yaçcha çrotraçravayah* [kila, kiduchit prasûda tarani çripoti], vikûcavitâ, [kila, adhyayanakartû], alokavitûcha nirmalatarami manasâ¹ [kila, Ervadeshu yah nirmala(h)*² yah nirmalatarami tasmât yah timiravân tena adhyayanais karyam]. (b) hâmanî asmâkân vibhettâ, yah narâpâuçhâ narâpâuçha sviye³ vapushi [kila, tachcha yat sadâçharitarani*⁴ sadâçharitarani*⁴ [sat*] vibhinatt]. (c) Prakriṣh[an] mahatâ kâryeṇa tanî vayanî çikshâpayâmah* darçayanto upari [kila, kiduchit yat sadâçharatarani* çikshâpayanto smah*] 'J 'yah all seem 'ia. so J J ; J 'yena. ep. çhârin(?). 'J om. others çat. so J J ; O çikshây* 'so J the most smah (sic).

Ner transl. And he who is hearing-of-ear [that is, who hears something more gracious] is a revealer (or an increaser of prosperity*), [that is, the student] and the one who observes the clearest* thing with the mind, [that is he who is clear (or pure (?)) among the Ervada, who is clearer* far than he who is in darkness, by him *even* study is to be pursued].

၆၄၈။ သံသယ၊ အနာဂတ်၊ အနာဂတ် | ဗုဒ္ဓဘူမိ၊ နိဗ္ဗာန်၊ အနာဂတ် 3
အနာဂတ်၊ နိဗ္ဗာန်၊ အနာဂတ် | အနာဂတ်၊ အနာဂတ်

Trlit. Ad(t) tâ Mainyû paouruyê [=°viyâ] yâ yēmâ vaf(e)nâ asr[u]vâtem,
 Manahichâ, vachahichâ, ś(k)yaothanôî, hî vahyô akemchâ,
 Ayâoschâ hudâonhô eies vîs(k)yâtâ, nôîd(t) duzhdâonhô

Pahl. text translit. ¹Aêtûnō zak ī² kolâ II Mīnavad [Aûharmazd va Gan(r)âk] ashânō fratām zak ī yômâf³ benafshman srūd, [aîghshânō vinâs va kîrfak benafshman barâ yemalelûnd⁴], (b) mînishnō, va⁵ gôbishnō, va kûnishnō, zak ī⁶ kolâ II mûn shapîr, va mûnich sarîtaî, [khadûk, zak ī⁷ shapîr, mînid, va⁵ gûft va⁸ kardō, khadûk, zak ī⁹ sarîtar] (c) Mīn valmanshân valman ī⁸ hû-dânâk [Aûharmazd] râstō barâ vîjîd, lâ zak ī⁷ dûsh-dânâk [Ganrâk¹⁰ Mīnavad]

Pahl transl Thus these two Spirits, Aîharmazd and The Evil *One*, at the first declared themselves, or were heard of, as a pair, [that is, they announced themselves fully as sin and good works] (b) *as to* thought, word, and deed,

[illegible]

Trlit Ad(t)châ hyad(t) tâ hēm Mainyû jasaêtem paourvīm [=°viyem] dazdê
Gaêmchâ [=gayem°], ajyâtîmchâ [=ajîv°], yathâchâ anhad(t) apēmēm anhuš,
Achištô dregvatām, ad(t) ashâunê Vahnîstem Manô

Parth-persian Ms. (15 (1) 101) = [k b (1) Magasat-diri karlan] Kiyash (1
 (= a) i) an s r' n pah t u' n (k an (1) yat' shat' (1) (1) s b = common)
 (ank) o (b) Karmah nā l' = k b r n m (= va) ran ka (1) an an i khw i n
 [k b nā hā i n' l' an an kalliā = (1) t i an s r' l' (m frarān) o (1) (1) kuni i n] o
 (1) hā hā. (1) k b m k b l' (1) k b l' (1) o pah t n (1) an no fr for the remainder
 of the text. An (1) k b l' an varan (1) vīl' (1) o n = o

Free tr. Thus are the spirits primeval who as Twain by their acts are fam'd
 In thought, in word and in deed a better than two and an evil
 Of the e let (2) the wic choose aright and n a the evil minded
 the one who is good and the one who is evil (One thought, spoke and did
 good one (the other) evil). (c) Of the e the wic (Ahrimazd?) cho o
 arit and not (the Evil Spirit) wic-in-evil. Or (1) = cho o pr i h

Her s sansk text. Ivarī tau' Adityamōrti? (Hormijah Aharma
 nacha) pūrvān tau' bhūmapāle vavān avachatah (kila vau punyān
 papātichā vavān avachatah) (b) manīcha vachā l' karmānīcha tat
 dvitayān, uttamānīcha nīkī hāstichā. (c) Ixtavoccha uttamajhānī (Hormij-
 dah) satvān vibhaktān nacha du hāstānī (Ganāmalīn[āh])

15 J J C 1 1 1 Harg J J C 1 va l' har son t f om. in J

Her transl. Thus the two Spirits (Hormijā and Aharmanā) who
 uttered first in the world, each his own *principle* (that is who each de-
 clared one his own good *deed* and the other his own sin). (b) these were
 a pair in thought word and deed a hi bet, and a degraded one (c) And
 of these two the one endowed with good intelligence (Hormijā) was the
 distinguisher of the truth and not the one with evil intelligence, (Ganā
 malīnā) Or nī mār

Parth-persian Ms. f d n an s har d Mīnō (H rmozd wa (1) nā) ashān (?) anwāl an i (1)
 (1) shāh = jewel (?) k l' d arid) [k b) an gūhāh u kīrah k b l' bīh gūh] o (b) Mīn-ān
 u gūh l' an u kūn l' an an i har dū kīh vāh n (1) (1) (kardūn (?) = -?) [u =
 va] yak an bādar o (1) (1) [kīh = m n] i hān k i n k-dān (H rmozd) rāst bīh
 vāstān (?) (1) nāh an i bā l' nā (1) nā Mīnō] o

Fr Then those spirits created as first they two came together
 Life and our death, decreeing how all at the last shall be ordered
 For evil men Hell the Worst life for the righteous, the Best Mind, Heaven.

Verbatim transl. Atque quum hi-duo con duo-Spiritus veniebant primum
 ad-constituendum o (b) vitamque non vitam [mortem (?)]-que -et-quo-modo sit
 [erit] postremo mundus (c) pessimus [mundus id est, Tartarus⁴] scelestorum
 [lis] sed sancto Optima Mens [id est caelum⁵] o vel creat uterque (?) (creaverunt)

¹ DJ, D ins valman ² DJ Gâyôk° ³ DJ, D munich ⁴ D zîvand° ⁵ see P
⁶ DJ, D ⁷ DJ azîv° ⁸ DJ ganakh°, D ganâk ⁹ D hanâ ¹⁰ D avô ¹¹ D om ¹² DJ ins,
M om ¹³ DJ om va ¹⁴ DJ, D, M ¹⁵ D °nêdô ¹⁶ DJ ins î ¹⁷ D hâmitók
¹⁸ DJ, D om 2nd hâmit, DJ, M ins î ¹⁹ DJ, Mf

Ner's sansk text Evamecha yat tau dvau samânamcha¹ Adhiçyamûrti

[illegible]

Trlit Ayāo manivāo varatā yē dregvāo achistā verezyō [= °iyō],
 Ashem mainyuš spēnistō, yē khraozhdistēng asēnō vastō,
Yaēchā khshnaoshen Ahurem haithyāiš ś(k)yaothanāiš fraored(†) Mazdām

Verbatim transl Horum-duo[rum] Spirituum [ita] sibi- eligebat qui scelestus [erat], pessima perpetrans*¹, (b) [sed] Sanctitatem [eligebat] spiritus beneficentissimus, qui se in-firmissima caela*² induit, (c) [eos] qui que propitient (vel-tiabant) Ahuram vere-bonis actionibus pie[-]perfectis] Mazdam *¹ °trantes (?) *² saxea

Pahl text translit ¹Min dôânô mînavadân ash dôshîd mûn darvand
zak î sarîtar varzishnô, [²Âharmanô, zak î sarîtar varzishnô kâmak bûd²]

ajagmasub (sic) prāktanādi vadi datan [Galomarde] (b) jivitenacha ajivitenacha [Hormijda anens kārveṇa, kīn vat¹ yavat (2) jivitan dādhatī āharmanocha anens kārveṇa yat jāvat (2) bihanā], evamecha ā to¹ vāvat nirvānath antar bhuvane [avyāḥ upari samagachehatah¹] (c) Vīkṣiṣṭamatānī pralayānī [avyāḥ dadarṣa Cānamainī (ah)] evaṇi punyātmano [Hormijdaya] utkṛṣṭa tarānī manah. ' (c, 1 diff. ' so all read āj -matur

Her transl And thus these two spirits came mutually together to the first production in the creation [in (2) Galomarda], (b) with life and non life [Hormijda with the former action that is as long as until he establish life and Āharmana with the latter action until he destroys as much as is to be destroyed] and so it is in the world as long as until Nirvana, [for this creation their two come (or came (?)) together] (c) The destruction of the degraded ones [of the creation (ānamainī beheld)] and so the most exalted (good) mind of the pure-souled [Hormijda Hormijda viewed as His]. Vāvat = vad.

Parsi-persian Mr. f Jun I am an e har dā Mīnū An ham raski Levd An An e (ā = car max) i anwal; dā h ' [kū, k nā (1) pro har] dā Mīnū An Gay marā ra id bend] o (b) [Kūh ham] jeb zivandagi [Hormuzd] jeb in kār kō āsh (= vadash) zēnd (sic pro zēndah) dārand, wa kūh ham jeb kīz nīagi (to vīd) [dānā Mīnū bīh (pah?) in kār kō āsh (= vadash) kīh zadan] kīh ham fīlān An bast (1) An An i ākhar anfar akhān [kū, āmān ham i bīh] awar ō (or ō) ra ad] o () [] [badtun, Pahl. vadātūn] dar wāndān [Āharman darwāndān rā kūbīdān bīh bīnād] wa dān An i a ho bulān i mal bul [Hormuzd] [khwābad no text] tamāmbā (sic vīlī) o Or pādāyi h. zvel ākhr

Free tr Of these two spirits he chose who is evil the worst things working But might chose the Spirit bounteous, clothing-on the firm stones of heaven (Choosing) those who content Abura with actions essentially pure

(b) Aharāyīh mīnavad i² ašrūnik āharmanz Aharāyīh [d āhīdō] * amatich ash¹ zak i² zakhīd sag⁴ nihūstō [āsmānch, pavan² aš⁴ kār pīrāmūn, * i¹⁰ gēhānō barā kardō algh vad Aharāyīh rūbāk yehovūnū¹¹], (c) mūnich shnāyīnēd Aūharmanz [afash¹² kāmāk zak i Aūharmanz] va⁶ pavan zak i¹⁰ āshkārak kū-nishnō avō Aūharmanz [algh pavan zak kāmāk¹ kūnīshnō, val¹³ Aūharmanz shāyāq maq nō¹⁴]. See P. D. yehovūnū. D. inv. f. DJ. inv. va. DJ. om.

D. sag. DJ., D. M. pavan. D. hanā. D. pīrī (?). * DJ. inv. L. Mf. nō¹⁴. all avash, or ašvash (sic) D. Mf. avu. ' DJ., M. mad

Pahl transl Of these two spirits, he who is wicked loved the worse action, or acting one [Āharman that which is the worse action was his desire] (b) But the bountiful Spirit Aūharmanz [loved] Sanctity since also the hard stony [sky] was covered-on* by him [by this labour also the circuit of the world was fully completed that is until or that the progress of Sanctity shall be completed] (c) And he loved him also who

desired degraded action. (b) The Greater Spirit *desired* Sanctity the one who created the most firm heaven, [and he has granted, or made, the heaven complete with this object, namely as far as (until)* the Dīn is advanced *by it*], (c) *and he desired the man* who also *offers* the wisdom of reverence to Hormijda [*that wisdom which is proclaimed to Hormijda*] by open and sinless deeds

Parsi-persian Ms. Az dēān (sic) Hīfā, ash dōshēd + khwāhsh-kunad kih darwand ān i badtar varzišn [Ahariman, (sic) ān i (space) badtar varzišn kāmāh bōd] o (b) Ša wāb Hīfā i asfūā Hormuzd Šawāb [khwāhād] {ū = *varman*} kih ham [] [ān = *sak*] i ān akht (no *tr* for Pahl. *ag*) ašhān [āsmān ham, pah in kār pīrāmūn jīhān bīh kard (?)], kū, tā Šawāb rawā bēd] o (c) Kih ham sitūd Hormuzd [] (no *tr* for Pahl. *ajōshān* (*ajash*)) kāmāh ān i Hormuzd], wa pah ān i āshkārāh kardan ān Hormuzd, [kū, pah ān kāmāh kardan, ān Hormuzd ahāyad rawādan] o

Free *tr* Of these two choose not aright | the Devas theirs was deception Those questioning then he approached, the Worst Mind, that he might be chosen Together they rushed unto Wrath and the life of the mortal ruin!

pious result], by which also they* are deceived*2 [the Demons are*2 deceived they also would do nothing aright] (b) To their questioning they came on [that is, consultation with the Demons was held by those] by whom he who was worse [worst] in his thoughts was loved (c) and thus have they rushed together unto Wrath, and the lives of men are also diseased by them [that is, together with the Wrath-demon they make the lives of men the object of their hatred (or distort* them)]. * Or help us to discriminate! to (?). 2 or 'who are deceived by them or those whom the Demons have deceived

Her s sansk. text. Tēcha no¹ satyān vivijanti*² ye Devāḥ santi [kīla, kimchit sadācharitarān*³ no satyān vivijanti*²] yecha tatḥ vipratā ritāḥ [to pl no satyān vivijanti*]. (b) Praṇaṇḍa upari upāgachchhat, [yathā samān Devāḥ] yathā mātrikṛtān nikṛishṭān mano [yathā Dahā kah] (c) Evaṁ āmarshenā* samān durāgachchhan ye nijaghaur bhuvanaṁ manushyānān [sthānān yat paralokiyān, kīla, samān krodhenā manushyān ākroḇayanti] O. P. nā. vi¹* = *vich*; J vivajanti. J J vivaj- J vivijante.

Her transl And they the Devas, do not discriminate* aright [that is, they do not discriminate any better action aright] they also who are deceived by them [they too do not distinguish aright]. (b) With questions he came up [that is he who was in company with the Devas] and with those by whom the degraded mind is cherished [like the *destructive* Dahāka]. (c) So with anger* (see Burn.) and for evil* they came together who have destroyed the world of men [that is they have destroyed the place which belongs to the other world that is, they curse men *fatally* with their anger]

Parsi-persian Ms. Ōshān nah rāst bīh chīnad (?) kih Dēw (?) bēnd kar-kadām, [kū

Dêwân chîz z nêk nah kunand] [] kih ham ôshân frift, [ôshân [ham = —] kih Dêwân frêb (farib (?)) — [] ach (sic) nah kunand] # (b) Ân pursishn awar rasîd hênd, [kûshân awâ Dêwân hampursîd bêd] kih [] khwâhêd (so) ân z badtar pah mînishn # (c) Êdûn awâ

سپاسش. چو نه گشت. | سپاسش. چو نه گشت. 7

سپاسش. چو نه گشت. | سپاسش. چو نه گشت. 7

سپاسش. چو نه گشت. | سپاسش. چو نه گشت. 7

Trlit Ahmâichâ khshathrâ jasad(t) Mananhâ Vohû Ashâchâ,
Ad(t) kehripēm utayūtīs dadâd(t) Âr(a)maitīs ānmâ,
Aêshâm Tôi â anhad(t) yathâ ayanhâ âdânûis paouruyô [=°vyô]

Verbatim transl Huicque [vel ad-hunc*¹] Regno accedebat [vel accessit] Mente-cum Bona, Sanctitateque, (b) tum [spiritui] corpus sempiterna dabat [vel dedit] Pietas (prompta-mens) firma (c) Horum [ita] Tibi (ad #) [hos Tuos apud (?)] sit (vel erat) quam [quum] veniebas*² [vel -ias-ies] laboribus-creationis primus *¹ Fortasse ad nos *² vel ibas (eas)

Pahl text transl ¹Avô valman Khshatraver yâmtûnêdô, Vohûman, va ²Ashavahishtôch*³, [kardânô madam ghal yâmtûnd]*⁴ (b) Afash aêtûnô keipô tûkhishnô*⁵ yehabûnêdô Spendarmadô pavan astûbîh*⁶, [aigh, vadash yehevûnêd, stûbô lâ yehevûnêdô] (c) Valmanshân i⁷ Lak zak aîtô*⁸, [aigh, avô valman*⁹ aîsh aêtûnô yâmtûnd] mûn aêtûnô yâtûnishnô*¹⁰ chîgûu dahishnô i⁷ fratôm, [aighash*⁷ kâmakô va*² kûnishnô zak i¹¹ Gâyômarđô*¹²]

¹ See P ² DJ, D ins va ³ D ins as Pers ⁴ M ins (Hang's hand) as P at ⁵ so D, P, others extra stroke ⁶ D astûbânîh or 'ish (?) ⁷ DJ om ⁸ DJ, D, M ⁹ DJ, D valman, M val ¹⁰ M 'nêd ¹¹ DJ, D ins ¹² D, Mf gayôk°

Pahl transl To him comes Khshatraver, and Vohûman, and Ashavahisht also, [that is, they approach him for pious labour] (b) Also thus likewise Spendarmad gives him energy of body without stupefaction, [that is, so long as it is his, he is not stupefied] (c) Theirs also who are Thine

سپاسش. چو نه گشت. | سپاسش. چو نه گشت. 8

سپاسش. چو نه گشت. | سپاسش. چو نه گشت. 8

سپاسش. چو نه گشت. | سپاسش. چو نه گشت. 8

Trlit Ad(t)châ yadâ aêshâm kaênâ jamaiti aênanhâm,
Ad(t)Mazdâ Taibyô Khshathrem Vohû Mananhâ vôi vidâitê
Aêibyô sastê Ahurâ yôî Ashân daden zastayô Dîujem

Verbatim transl Atque quum horum ultio venit malefactorum [vel ex his maleficis], (b) tum Mazda, Tibi Regnum, Bona [cum] Mente, valde-

haastam (so for kheshm?) an ham-dabārid hend, [] ōshan bimār (so tr for termam.) jhān² i ādarmān [kū awā haastam (so again for kheshm) ādarmān — (Pahl defaced)] *

Free tr To him came then the *helper* with Kingdom Right, and the Good Mind
And a body gave Ārmaiti the eternal and never bending
With these who are Thine may she be as Thou camest first in creations.

that person is *thms*, [that is, they come thus to that person] whose coming is such as the creation which was first [that is both his desire and his actions are like those of Gāyōmard].

Ner a sansk. text Tatracha Saharevarah prāpnoti Manaçcha Utta math, Dharmaçcha [çubhani tatra kartum] (b) Evam kāye adhyavasāyam dadāti Spindārmadā *anyarho¹ dattā² [kila yavat nirvinno na bhavati] (c) Techa Te tasmin santi [kila tasmin prāpuvanti]. Yāh evam āgantā² yathā dātīh pūrvā, [yathā Gaiomardah²]. J an² (cp. anirīthe (?)). J * all diff.

Ner transl And there Saharevara comes and the Best Mind and Sanctity [to do good there]. (b) So also Spindārmada imparts energy to the body through her bounty in indestructible existence [that is so long as until he (the created man) is not mentally at a loss]. (c) And these are *each of them* in this Thy world [that is they are coming into this world]. He who is thus a coming one is coming as the first creation came [as Gaiomarda]

Parsi-persian Ms. An ā Shabarēver rasid (or-ēd) B hm [] Ardibahisht, [] [kū, ō i Gīzanī ash pah mēki padash = *agh carman i Gīdanī ash pavan = d h padash*] kardan awar ō (or ā) rasad (?) * (b) Ave h (sio) ēdūn — [] [hēd = *mēd* (sio)] Sfindar mad pah ustuwāri, [kū, tāh [] [dehad = *dādūnēd*] ājiz nah bēd]] * (c) Ōshan i Tā ān hast [kū ān ā kas ēdūn [] [rasad = *jāmīdēd* (sio)] kīh ēdūn āmadishn (= *yādūnēd*) chūn defaced i awwal [kūsh kām h n kardan ān i Gāyōmard]

Fr Thus when the vengeance cometh, vengeance just upon *foolest* wretches
Thereon for Thee Ahura, is the Kingdom gained by the Good Mind,
And for those declared O Mazda, who the Lie unto Truth deliver
acceptatur⁰¹ (c) His [his Tuī servitoribus] enuntiator⁰² [hoc Regnum] Ahura,
qui Sanctitati dent [dabunt] in [eius] manibus [-nus] -duabus [as] Mendacii-dao-
monem. *1 Acceptatur *2 vel imperator (imperson.) fortasse hūm. (?).

Pahl text translit. Aētūnōch¹ pavan rak² dahishnō [pavan tanō i pasinō] avō valmanashān kīnikānō³ [va vin² kārānō] yāmtūnēdō kīnō [algh ahān pādāfrās vādūnānd]. (b) Aētūnō Aūharmazd mūn avō⁴ Lak khūdā yīh ash Vohūman harā yehabūnēd mozd (c) pavan valmanashān āmākha-

(c) *Taicecha cihra Hormijdaya* [kila, Avistavachobhish vyākhrānāccha cikshishāh santi], ve punyātmano hastye divanti Diviti [A-mol² vipratāraṇaṭh].

¹ So P: C J¹ mīlī bugarham. ² so J I J akabayāh tām yām, (?a - yām (sic). so C P J¹ a-mo et a-myo(?), J a myol.

Ner trans. So likewise the defeat² of the enemies [the malefactors] comes through that dispensation² (or donation (?)), [that is they will cause their defeat in the (time of the) indestructibility of the body], (b) and thus, O Great Wise One does Grāhmana bestow the kingdom of or upon Thy people (c) and by these are the disciples of Hormijla taught [that is they are taught by the words of the Avista, and by their explanations] who therefore shall give the goddess [A-mol the deception] into the hand of the pure in soul.

Parā pārtia M: *śān ham i pab ān* — [pab tan pa [a] ān ū hin ānabgān (a wanbgarān) raved ānab, [kū hān pānāfrāh kunnā] 2 (b) f.ān, II ruzud, kīh ān Tā klūdāl, ash Dāhran kīh dehad mūd () pab (śān) āmūkhtan, II ruzud, [pab (defaced) II ruzud] kīh ān ū kīh sāvāb [kū, pab chiz i nēk āmūkht (afed) ash ān dast dehad [tra] [tra] i Ashmāgh] 2

Fr Ir Thus may we be like those who bring on this world's completion,

As Ahuras of the Lord bearing gifts with Asha's grace

For there are our thoughts abiding where wisdom lives in her home.

by us the bringing in of Ashavahisht is also to be accomplished, [that is an assembly is to be held perpetually by them concerning the later body]. (c) Because² he¹ is present²-minded (or because his thinking is ever (?)) thus (or endless (?)), [that is, because he keeps his thoughts on the master of the Dastorship] his knowledge is in the abode beyond [i.e. he will understand the end of the matter through his piety] 1 Or II who hasir = hathra.

Ner a sansk. text. *Frashcha Te vayah svādindāh smah¹ ye idāh akshayat vadī kurmahe bhuvane*, (b) *Mahajuninecha Svāmīne tat chaṇvat hañjamanam²* (sic) *kurvānāh Dharmāyacha*, [kila ye sadal va hañjamanam² uparī tanob akshayatārāh vidhātāro smah¹]. (c) *Yah ādecamano (r) bhavati* [kila manah ādecena Svāmīno dhatte] *tasya paraloke nirvāṇajñānam asti antar bhuvano*, [kila, tanob akshayatve sati⁴ akhēamatīyāh santisht[hatī] kshīṇasainyah²]

All smah (sic). ² *Parā.* all smī. J J santis. The most sea

Ner trans. And thus are we Thine own we who are producing this state of indestructibility in the world (b) forming the assembly always for the Great Wise One the Lord and for Sanctity [that is, we who are ever arrangers of an assembly concerning the indestructibility of the body] (c) He who is well-ordered in his mind [that is, who disposes his mind according to the order of the Lord] possesses that knowledge which concerns the end of things in the other world, [that is when the indestructibility of the body has been realized] he whose host has been destroyed (or the host-destroyer) meets impotence].

[illegible]

Pahl transl Thus in that dispensation [in the later body] the Drûj [who is Ganrâk* Minavad] will be overthrown (in overthrow) when his affairs are in a state of meagreness, and his(?) host is shattered (b) Thus they move* keenly on (or swiftly unite) to seize the reward which is attained in (or

[illegible][illegible]

Trlit Hyad(t) tâ (u)rvâtâ [=vrât°] sashathâ, yâ Mazdâo dadâd(t) mas(k)[i], âonhô,
 Vîuchâ [=huv°] êneitî, hyad(t)châ dar(e)gēm diegvôd(e)byô rashô,
 Savachâ ashavabyô, ad(t) aipî tâis anhaitî uštâ!

anjonan awar tan pa in —) o (c) kib — mōlōn l'd, [kū wī l' hupah — — dīrad]
ash ānā dīnā last [kū, ālār ' chis pah n'kī bīh dīnad] andar māhān • Some-
time last or ahlir

Free tr There on the host of the Life the blow of destruction descendeth
that swiftest in the abode of the Good Mind gather the righteous
With Mazda and A ha they dwell advancing in holier fame

through) the good habitation (or abiding) of Vohūman, (when they shall have
dwelt in plenty) (c) They who are seizing (or creating (vadūd)) a good renown
are thus moving on toward Asharmard and A havahit, [that is the person
who is of good repute goes forward to seize the reward].

Ner s sansk. text Tava datvā hi a au Dervā adhāsi (? adhas) bhaveta
kricatara-patākinikab (1) evaṁśi cī hradī prārohani te annirāsatatayā (so
"tām) Uttama va Mana ah' (c) Hormijdecha Dharmecha, [techa ye sadichā
ratayā avā itib xanti pra ade-hu cighrath prayāti (yānti)] ye kurvanti ut
tamānāḥ kirtitā i hā pra sti (f r prayāti) = i uttamam do.

Ner tr For by means of this dispensation that Deva should be put in
subjection (underneath) his host having become thinner (b c) So in view
of this they who are producing the fame of the most exalted ones (the good)
are an ing quickly through (meaning to) the good lodging of the (their(?))
best mind to Hormijda and to Sanctity [and they who are thus lodged there
becau e of good conduct advance quickly among the rewards]

Paral-persian Ms. Edān pah ān {} [pah tan i pān] ā Druj {} (Ganā Minō) pah —
— [kiyash (kib ash) chis bīh ān nīkārī fēd] shīka tah alpāh • (b) edān tis (no tr
for Pahl. ayūz'nd) [ān murd sīdan] ān pah nek {} [mīnīshni = m nān (co)] i
Vahōman (etc), [kib pah n'kī mādah (?) f tād] • (c) ān Hormud n Arībahišt {} [no
i for indecipherable Pahl.] kib {} [kunad = rūgna'd] ān i voh nām (?) [kū ān kas
shaw'd (wad) ān murd sīdan kib — hast] •

Free tr When then these doctrines ye learn which Ahura gave, O ye mortals,
For our welfare and in grace when long is the wound for the wicked,
And blessings the lot of the pure upon this shall there be salvation

Verbatim. Quam [vel quod] has doctrinas discite quas Mazda dabit,
[i e. revelavit, O vos] homines (b) [quas] sua-sponte (vel [ad] prosperitati
[tem augendam] inspirat (?) [vel strenuitate-promovet (?)], quodquo [quumque]
[revelavit etiam] longinquam [adversus] scelestis [tos] sanctionem, beneficia
[emolumenta] pro hominibus probis, tum in [post(?)] his [hac] erit salus!

Pahl. text tr 'Zak' kolā II Airinagānli*¹ Amōkhtashnō (sic) mōn*¹ Aū-
harmazi dādō* avō anshūtānō (b) *mōnlich* khvad(?) [nahin(li)(?)] (or khvādn*¹

çikshâyâh yaçcha dirgham durgatimatâh chhettâ [kila, nigrahan pâpakar minâm* yathâ 'nurôpatayâ kurute] (c) lâbhaçcha muktâtmabhyañ evañ paç chât tebhyañ asti çubhatarâñ. Pûrvoktavat. 'So J* but J' yo J ye; C, P yaa.

Her trans! He who teaches these two revelations [the Avesta word and the interpretation], which two the Great Wise One has given to men, (b) and who is also desirous of the doctrine, and *has been* long a cleaver of the wicked [that is, he causes the defeat of those who work wickedness as if by congruity] (c) for *such* free-souled, or righteous, persons *there is* a beneficial acquisition, and so after these things that *acquisition* is more happy (As before said at the end of verse 1 This verse is to be repeated twice)

Parsi persian Ms. (No translation for a text as above except that âmôkhtan stands for 'ishn) (b) kîh no tr as far as ham (text mûn kîh ahîs) ham âmôkhtan ân chîs, [kû, tâ ma râ pah pasîkht no tr for gasîh (so for ya 'h) mah bîd] kîh ham dêr zakhm [as ân pasîkht*] : darwândân, (c) [wa = va] sûd ham : asbavân [kû, chûn bâyard karîan] êdûn pas çahân hast [] [nêk = needât*] [kîh ân sûd bun dah (?) bîh rasad] o

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Free tr These your doctrines reciting words unheeded yet let us utter
By those unheard who our farms through the creeds of the lie are destroying
But words of the best unto those who to Mazda are heartily faithful

hōmanāi, amat rūbāk dahîshnō hōmanānd pavan zak i' Aôharmard [aigh valmanshânich¹²⁻¹⁴ Aharmôkânō mindavam i¹⁷ donman pâhlûm hōmanāi¹⁸ amat¹⁹ Dinō i Aôharmard rūbāk vâdûnând].

See P DJ D, Mf om l. *DJ om. 'D Mf. *mûrjō. DJ D Mf. lsa. DJ avōch. D Mf. nyôktsh DJ om. va. so DJ others *am, or *am. **DJ D Mf. ¹² DJ gbal, D Mf om., M avō 'M. *ôkht-âi. Mf. amat. 'DJ fna. l. ¹³ DJ., D., Mf. lsa. kîh. ¹⁴ DJ., D Mf om. pâhlûmich. ¹⁷ DJ D. Mf. ¹⁸ DJ om. ¹⁹ Mf. D mûn.

Pahl tr Both these blessed revelations which I recite for You (or as Yours om. avō) [the Avesta and Zand] we are teaching by word to him who is no hearer [to the Destroyer-of-Sanctity or Persecutor In a doubtful matter we teach him three times by word, and if he knows without doubting then he is not thus taught three times], (b) to those who utterly slay the settlements of Sanctity through the benedictions of the Drôj [when they maintain the Drôj by false benedictions], (c) then to those this might be the best thing when they would cause progress in what belongs to Auharmard, [that is, to those persecuting* heretics* even it would be a best thing if they should make the Religion of Auharmard progressive].

Ner's sansk text Taucha prasiddhau manyâmahe, [kila, jânîmah Avistâ-vânîm arthamcha] açrotî'nâm (?) [Âsmogânâm¹ (?)] vachasâ² çukshâpayâmah [antah samçayatve³ trî'n vâ'rân*, chet jânâti pratikaroticha, sadai'va, chet jânâti, na pratikaroti, ekavâiam*] (b) teshâm ye piakâçanti Drûjasya, [kila, ye Drûjam prasiddhâm dadhati, Drûjam Âsmogatvam kapatachubnam], ye pun-yâni⁴ jagatyâh vilumpanti, (c) evam tebhyah utkûshâtatarânâm (?) [tebhyah Âsmogebhyah] ye pravartitâh santi Mahâjñânibhyah, [kila, ye Dînim Ma-hâjñâninah pravartamânâm kurvanti*]

¹ C, P ² C, P and J* diff. ³ C °tvena ⁴ J*, J* (Sansk of every period is used throughout, and Sandhi is intermittingly applied)

Ner transl And to these two revelations we pay attention, [that is, we understand the Avista-word and the interpretation], and we teach them by word *even* to those who stop the ears, [that is, *even* to the Âsmogas, in doubt three times, if the *person* understands it and resists, always, if he understands and does not resist, once], (b) *and we also teach them* to those

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Trlit Yezi âis nôid(t) (u)ivânê [=ruv°] advâo aibî-dereštâ vah[i]yâo,
 Ad(t) vâo vîspēng âyôî, yathâ ratûm Ahurô vaêdâ
 Mazdâo ayâo âsayâo, yâ Ashâd(t) hachâ j[i]vâmahî

Verbatim trl Si us non animae non-ambigua (1 e doctrinas sine ullo dubio (cp Y XXX, 1 etc)) apprehensae [sint] meliores (vel si melior via (leg advâ) non in-conspectu (?) sit), (b) tum ad vos omnes adeo [adibo ut eas doctrinas veras promulgem] sicut regulam [-suam] Ahura agnovit (c) Mazda harum-duarum-partium [vel portionum(?)] qua [vel ut] Sanctitate (ex) vivamus

Pahl text translit ¹Mûn* pavan nikîrîshnô lâ hêmunêdô, ash pavan zak ²agûmânîkîh, [amat pavan mindavam ³ Yazadânô² lâch gûmânô], aîgh, aît madam nikêzîshnîh⁴ shapîr [amatash pavan andâzakô¹ î stîh barâ numâyend] (b) Aêtûnô⁵ avô lekûm harvispô² yâtûnd, [aîgh, kolâ aîsh baiâ avô khvêshîh î Lekûm yâtûnd⁶], amat aêtûnô radîh î Aûharmazd âkâs yehevûnd, [aîgh, afdîh î Aûharmazd barâ khavîtûnd] (c) Mîn Aûharmazd, mîn valmanshân zak yâmtûnishnô amat mîn Aharâyîh avîkîh zîvam, [mîn Ameshôspendân am⁷ den-man nadûkîh*, mîn¹ Aûharmazd, amat levatman kâr va kîrfakô zîm aîtô ghal zîyam¹⁺⁸] ¹ See P ² DJ ³ D ⁴ DJ lâ yazîshnîh ⁵ so D, DJ lî (NB) avô, M, K.⁵ val î. ⁶ so Mf etc, D yakhsenûnd, ⁷ DJ mîn am ⁸ Mf zîm (?)

who reveal (so or increase (so kâc with Nor often)) the Druja's doctrine (or who appear to be the Druja's adherents) [that is, who establish or regard the Druja as a revelation the Druja, the Âsmoga-characteristic who has the sign of deceit] and who afflict the sacred things of the earth (c) And thus also we teach it to those more exalted (better) than those [these Âsmoha devotees], that is, to those who bestow propagation upon the Great Wise Ones, [that is, who render the Dîn of the Great Wise One progressive]

Parsi-persian Ms. *Ân* : har dâ mahbûrî : [] shumâ [] [shumârad = *Âdehmârad*] [*Avestâ u Zand*], wa û ham i bi shinfar (sic) [*Âshmôgh*] pavan göblehn *Âmûzam* [andar ch *brasad*] sh + III bâr [] göblehn, wa kib bi-gumân dânad, kû nah *âmûkht* sh bâr (b) *Ôshân* kih pah (space) i Druj *ân* i Sawâb jibân bîh kharâb-kunand [kih Druj pah (space no fr or text) dârad] (c) agin ham (sic vid.) *Ôshân* bulawî harti, kih rawâ-d bîh hand pah *ân* i *Hôrmazd*, [kû : *ôshân* ham *Âshmôgh* chis in buland basti (?), kih awâ (? It may be rawâ slipped in from above or possibly andar (?)) = Pahl dâd for Dîn] i *Hôrmuzd* rawâ kunand] o

Fr If through this for the soul the truths are not held as the better
Then teaching to all will I come, with God's law more fully confirmed
Law over both sides Mazda, that moved by the Right we may live

Pahl. transl. When* (or since) as one observes, one does not believe according to what is not doubtful to him [when one is also not doubtful in the matter of the Yazads], then* it is good on viewing (or exposition) [when they will make it clear by an estimate, or example, from the world], (b) so (or therefore) to You all are coming [that is, every one will come into Your possession] when they become thus aware of the regulation of Aûhar mazd, [that is, when they shall know the wonderful power (or character) of Aûharmazd] (c) From Aûharmazd and from those (the Ameshôspends) does it happen, if I live on through the aid* of* Aharîtyb [that is, this happiness comes to me from the Ameshôspends, and from Aûharmazd if I live on with the industry and charity which are appropriate for me]. *Or 'in accompaniment with

Ner s sanek text. Yat nirikahayena* na pratibudhyat* [kila yat nirik shate* tasya mahattvarî yat Dineb na pratibudhyati] asançayatvena upari prapñadanah** uttamanî, [chet vastuni Iajadñânâh* sanhdigdho* na bhavet, drishñânair jagatyâh komalanîh kâryanîh]. (b) Evam Yushmâsu sarve âyânti [kila, sarve 'pi svâdñinatve Yushmâkânîh âyânti] yady evam Gurutvam Svâmîno vidadanti* (? so) [kila, chet mahattvarî Hormîjdasya jânanti* sarve pi Dînau Hormîjdasya âyânti]. (c) Hormîjdât tebhyah tûh prâptîh chet puṇyasamarîsh (âm*) yâchayâmah, [Amîçaspintebhyah vayash enûshcaripattîh mânuishîh Hormîjd âchcha, chet kâryâva puṇyâchcha asmâkânîh astî, yâchayâmah]. J 4 nîrîkhaço samâpenn. J J* Iajadñânîh. J dhâ J vid* C. *atî J J C. *im P *âm.

Ner transl Because he does not understand by this consideration, [that is, because he considers the greatness of this, which is that of the Dîn,

[illegible]

Verb tr Quam [placationem (vel cognitionem-certam)] dedisti [vel des] spiritu [vel, O Spiritus,] Igneque, Sanctitateque assignavisti [-gues] certantibus-duobus [vel e lignis duobus] placationem (vel cognitionem certam), (b) [et] quod [qua] doctrina peritia-praeditis [nuntianda sit], hoc [hanc] nobis Mazda [ad eam] sciendo [-dam (et revelandam)] dic (c) lingua Tui oris, qua [faciam ut] viventes omnes credant [eos convertam-et-in-fide-firmos-aedificem]

Pahl text translit ¹Amat at¹ dād² pavan mīnavadīkīh ātāsh³ va⁴ Asha-
vahištō, afat chāshtō avō patkārdārānō* shnākhtārīh, [aīghat būkht va⁴
āīrīkht⁵ pēdāk kardō], (b) afat mūn āfrīnagānīh avō⁶ valman* aīmār⁴ (sic (?)
āmār) vījārdār² ach [yehabūnd Nūang ī⁶ var¹ yehabūnd], zak avō lanman,
Aūharmazd, ākāsīhā yemalelūnāi dānākīhā [zak Nīrang-ī⁷-var¹], (c) pavan hūz
vānō ī Lak, pavan pūmman, zēndakān harvist-gūn⁸ hēmunnund, [afash akhar
yemalelūnd⁹ yehevūnēd, aīgh, yemalelūnam] ¹ See P ² so DJ ³ DJ, D ins ī
⁴ DJ om va ⁵ D, M. āīrīkht (formerly deciphered agrīfīd), Sp aīrīd, DJ impf
⁶ DJ va for ī, D om ī ⁷ DJ om ī, ⁸ D harvistō (for harvisp) ⁹ so DJ * Mf īnōō,
and ins ī, otherwise it coincides with D throughout

Pahl transl Since Thou gavest understanding (or contentment (?)) by the spiritual influence, the Fire, and Ashavahisht, and also taughtest it to the disputants, [that is, the true (pure) and the impure were made evident by Thee], (b) *since* it has also been given to us by Thee, [who gavest] the benediction to *him* who was the discerner of the numbers [the nîrang-i-var], tell that to us intelligibly and wisely, O Aûharmazd, that [Nîrang-i-var²]

the Amčapinta and from Hormijda that human felicity *if perchance* for the performance of duty and for sanctity it is (or may become) ours].

Parš-pəršas Mš. Kñ pah nñkrišn (so) nah khwābēd (so), ašl pah ān ī bñ-gumā f [kñ pah chñz [] [āšn = —] nah ham gumān] kñ, hast awar nigrāšnī* veh* [kiyāsh pah [] f gēti bñ nūmāyād] o (b) ēdñ ān shumā f mām āmad, [kñ, har kñs bñ ān khwāsh f Shumā āmad], kñ ēdñ radī f Hōrmuzd āgāh bād, [kñ, — f Hōrmuzd bñ dānad] o (c) Aš Hōrmuzd [] [kñ = mām] dāhñ ān rax h kñ az šawāb — jšom ((?)pro jšom (sic) = šwom), [ax Amēshāspendān* (sic) am īn nēki [] [kñ = mām] Hōrmuzd, kñ awā kār u kirfah, am hast, o [] [ma rā (?) sic = text] *sim* or *šyom* (?)].

Free What by Fire Thou givest, O* Spirit, and by Right, the two-strivers teaching
What doctrine is for discerners tell us that, that we know it, Mazda
Tongue of Thy mouth declare it, that we teach all living the Faith.

(c) through Thy tongue and mouth *thus* the living of all kinds believe
[and also afterwards it, the Nirang i-var is uttered by Him (Aōharmazd),
that is, I speak *it in His name*, (or thus I speak *it*)].

Ner s sansk. text. Yam datta¹ adriçyanta² Agnih, Açavahistamcha,
parijñāptum prativādīnām prabodhah [kñā cūddhihcha³ prakāṣṭikrate
Açavahistamcha, Agnih patih], (b) yachcha prakāçatvaih [pratidvandvīnāh]
vivaktah [Nirangamantram¹ divyasya], tat no Mahājñānin suprabodhatayā*
brūhi [tan² Nirangamantram divyasya] (c) jihvayā tairā nane* yā jivatah
sarvān prabodhah (?) [paçchād uktah eva syāt yat brūmahe]

J J 2 J C J J C, P tat

Ner transl. Which Fire even Acavahista may Ye give (improp. conj.,
or Ye gave (if datte, then he gives not takes)) through the spiritual
influence to make the intelligence of the disputants comprehend, [that is,
he makes manifest both the clear (or the pure (?) *truth*, and Açavahista
(Agni the lord)], (b) which was the blessing (?) *kūç* in Ner's sense prosper
or distinction (?) of the discerners [of (or between) the strivers, the Niranga
mantra of the celestial *one*] therefore tell it to us, O Great Wise *One*, with
Thy wisdom, [this Niranga mantra of the heavenly one], (c) with the tongue
there in* the mouth which *wisdom** is enlightening, or awakening, all the
living [and afterwards (later) also let it so be uttered which *is** we say *it**
(or which we declare but see the Pahl.)].

Parš-pəršas Mš. Kñ at (sic) dād pah mināi ātash [] Ar-Mahāst (sic) tñ rā chāst
ān dālī-dārēshnāktārī* [kñ [] khāllī [] ā khāllī pēdā —] o (b) Tñ-ra kñ w — ān
ū shumār vaxīdār* ham [dād Nirang [] [man = ra (H)] dād] ān ān mā, Hōr-
muzd āgāhā (sic vid. pro-Tab) gū* dānā(?)hā (?) [ān nirang []], o (c) pah xabān f
Tñ, pah d h xirandagān f mām khwābard, [axāh (?) sic] pas gušt bēd (so) kñ,
gāyam] o *Pahl. perhaps meant for *kardan*. Parš gū.

Free tr When to our prayers inclining are Thine Order and Ahuras
Then with Armaiti the blest and the Best Mind will I implore You
Grant me the powerful Kingship by its strength let us smite the foe.

sovereignty from Sôehâna], by whose fortitude [that is, with his own weapons he is able to do it] the Drûj is overcome, [that is, I know this that in that time it is (will be) possible* to render the Drûj stupefied]. *See tôbanô.

Her's sanek text. Yadi dânenâ¹ Açavahistasya nimantrakâh smah, [punyasya], Mahâjñâninagcha Svâminah (b) bhaktiçlâyagcha prithivyâh, [kilâ smâvânî uttamatvâh* evam astu, yathâ teshâm çaktâ bhavâmah nimantru yituh] utkriştâtvarî abhiçâmo, Gvâhmâna [kilâ mahyâm prasâdâh dehî], (c) madiyebhyo râjvarî balavattamât² [kilâ, çishyebhyo me pârtivativâm Çaoçloçât dehî], yasya sainyutayâ³ apanyate Drûjah, [kilâ, mâhî sâdhanah* sviyâh çaktâ bhavanti kartum, idamcha veda⁴ yat antas tasmin kâlê Drûjah akshamanî* çakyate kartum]

J O. dânecha. ² P *mât; J J O. *mân. J² P çain- Ç. çam J çaitanyâ, J çaitanyâyâ. J vacha J reva Ç, P vecha.

Her transl If, by means of the gift of offering we are invokers of Açavahista, [of Sanctity] and of the Great Wise One, the Lord, and (b) of the pious one, the Earth, [that is, ours may the goodness* be in order that we may be able to invoke theirs] *then* we are seeking O Gvâhmâna, to reach the exaltation or goodness [that is, grant *this* to me as a reward] (c) *and we are seeking* the sovereignty for my *people* from the most powerful one, [that is, grant my disciples the sovereignty derived from Çaoçloça] by whose martial* power* the Drûja is removed [*that is*, they are able to make me their own through martial weapons* or ardour* and this I know that in that time it will be possible to render the Drûja powerless*].

Paral-*perstha* Ms. Kib pah ân dahî hn [pah tan pastn] Ardshahisht khwândâr — (= -ând) [] Hôrmuzd [] [kû, ma râ veh [] êdân bîd, man Hôrmuzd i Ardsh bi ht tôbân (sic) bîd khwând] (b) û bam i bandagi Spendarmaç [ash khwândâr bend (?)] Ç Buland khwâham Bahman [muzd] Ç (c) Mâ, [] [shâgirdân i man] khwâdî as û — hend, kû [] pâdshâhî as Sôehyâh dehî (= *ahî* (?)) [] [as = man] pah ân û — [kûah pah aûsâr* i khwâh tuwân bîd kardan] — Druj [û, in dânam kû, andar ân vaman Druj âkhîr (sic ? = mirum (?)) shâyad kardan] Ç

Free tr This tell that I discern it, which through Truth Ye give as the better Whose atonement I may know and ponder through Thy Good Mind, Those things, O Mazda Ahura, which should be, or should not be.

Verbatim transl Hoc mihi ad [id] discernendum dic quod mihi Sanctitate dabitis [dabatis (?) omnibus aliis] melius (b) ad [id] sciendum Bona

Her's sansk. text. Tat' mahyab viviktatā³ brūhi [kila me klanā nir malatarani⁴ brūhi] van mahyab puṇyena dānni uttamanī, [kila, yan mayā kuryab puṇyadicha kṛitamāste, tena Te yat uttamanī prasādadānnāni kathāni svīyāni cakyate kartūni] (b) Vettiṭṭavā³ Uttamena Manasā mahyadicha⁴ dehi, [kila, me tat jūṇanā yat sadācharatayā brūhi⁵] yena me acchhedah⁶ [kila, tena jñānena sadāchārīnā pratyuttarāni⁷ *acchhedah⁸ cakto bhavāmi dātum] (c) tachcha, Mahājñānin Svāmin yan no⁷ va asti asti vā, [śīṣṭhāye yat asti uchyaṭe, yachcha nā stī].

J tatah? 2 J³ vīkta (so), J C. vīkta J vetṭiṭṭa (om. cha J adda. C. om. glo. J achhed all yan mo

Her transl Tell this to me distinctly [that is, declare to me this more clearly*] that which is the highest gift, and which is given to me through sanctity, [that is, because even a⁹ holy¹⁰ work¹¹ is done by me therefore the best gift of Thy reward is bestowed but how is it possible to make it one's own]? (b) Grant me the knowledge through the Best Mind, [that is declare that intelligence to me which comes through good conduct], and by which also safety from injury is secured to me [that I through that beneficent information, or science, may I be able to render a reply without receiving a blow] (c) and declare either that which is not, or that which is, O Great Wise One the Lord, [that is, that which is, as well as that which is not is declared to the world].

Parsi-persian M. An ān man jawāb (?) gā¹² [[] rāshan gā¹³ kū, ān manz chūn ān khwāsh shāyad kardan?] kīh ān man pah jawāb [kūh ma rā kār [] kīrsh kard frād], dādan i vah, [kū, ma rā ān [] i vah ā (or ē) —]? o (b) Āgāb — i pah Dabman darman ān dehi, [kū, [ma rā = me] ān dānāi pah frādāni bīh gā] kūh man [pah ān : ō] ān : [] ān [rāt = rāshān (Rashān (?))], [kū, ma-rā pah ān dānāi nekī pāugh : ān — tuwān bād dādan] o (c) An ham : I ruzd mah hast, ān i hast rā (gūyad) [kū, Gānāni rā i hast, gūyad kū nah] o *¹⁴ Or gō (Parsi)

Fr To him wasthat most* precious* who declared it as truth the All-wise One That Manthra which is the word of Health, Right, and the Life Immortal To Mani shall be such Kingdom as shall grow through His holy Mind."

quo [sit] (c) Mazdae tale Regnum [sit] quod [quale] ei Bona crescat Mente ([vel Regnum quod ei Bona faciet-ut (Illud Verbum-rationis)-so-promulget Mente])

Pahl text translit. 1Valman¹⁵ alit¹⁶ pahlūm, mūn avō¹⁷ li ākāsīhā¹⁸ yoma lelūnā¹⁹ Ashkārak [rōshanak²⁰ algh, Aōrpat shapir algh²¹ hāvishtō] (b) Mānsar ī²² hamāk²³ rūbīshnō, [algh, hamāk²⁴ dām pavān²⁵ rās ī²⁶ Mānsar lakhvār avō khwēshih ī Aōharmazd yāmtūnōdō] ī amat pavān Aharāyih yakhsenōd [hū-kūn²⁷] amarg rūbīshnōh afash [yehvūnōd] dōn zak ī²⁸ LVII shnāt]. (c) Aōharmazd avānd (sic) khūdāyih chand dēn valman²⁹ vkhshōd

Vohûmanö, [aighash pâdakhshahîh¹³ pavan tanö* î gabrâ având, chandash Vohûmanö pavan tanö mâhmânö] ¹See P ²DJ avö ³Mf, etc avö, D valman ⁴DJ ⁵nök ⁶DJ, M aigh, D ayûf ⁷DJ, D ins ⁸DJ, D ⁹âk, M ¹⁰âi. ¹¹M, Sp ins lak, DJ, D om ¹²DJ, om î ¹³DJ, D ins ash ¹⁴D om î ¹⁵D valman ¹⁶DJ, D pâdakhshahîh. ¹⁷Frgts. ¹⁸sîh yemalefînêd, and unimportant var ¹⁹avö kevan (?)

Pahl transl He is *the best one*, (or 'His is that best thing') who would* declare* to me understandingly what is manifestly real [and clear, that is, the priest is better than the disciple], (b) the Manthra of the universal progression, [that is, all the creatures are returning into the possession of Aûharmazd by way of the Manthra], and when they hold it fast through sanctity [as the well-doer* *does**], immortal progress also [comes*] from it, [within fifty-seven years] (c) Belonging to Mazda [gen by pos] is such sovereignty as the Good Mind increases in that one, [that is, his sovereignty is to such an extent (or 'so long') in the body of man, as Vohûman is a guest within *that* body].

Ner's sansk text Asau asti utkrishtataraḥ [âchâryebhyaḥ, çishyebhyo vâ] yo me vetṛitayâ¹ vakti viçadam (b) *Mânthrim yâm sarvapriavṛittim, [kila, chet sakalâ 'pi sṛiṣṭiḥ mârgeṇa mânthravânyâḥ punaḥ svâdhînatve² Hormyadasya prâpnoti] punyatayâ amṛityupravṛittim, [kila, chet sadâchâratayâ dhatte, amṛityupravṛitticcha tasyâḥ bhavati, antaḥ saptapañchâçat* varsheshu Mânthri 'ti Avistâvâni] (c) Hormyadīyam tâvad eva rājyam, [ki-

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Trl Yastâ mañtâ paouruyo [=°vīyô] raocēbīs rôithwen [=rôithu°] vâthra [=huv°],

Hvô Khrathwâ dâmis Ashem, yâ dârayaḍ(t) Vahistēm Manô,

Tâ Mazdâ manyû ukhshyô yē â nûēmchîḍ(t) Ahurâ hāmô

Verbatim transl Qui haec mente-concepit primus, [et in] luminibus [-ina] manabant [se induebant [-ent* veritates (cp Y 30) supernae] gloriosa [-sae] (vel caela (?)), (b) Ille intelligentia Creatori [creavit] Sanctum-ordinem, qua fecit-ut-tenuerit [-tenta sit] Optimam [-ma] Mentem [Mens] (vel qua sustinebit o m), (c) Haec, Mazda Spiritus, * facias-ut-crescant, qui [es] [usque ad] nunc etiam [vel omnino], Ahura, idem!

Pahl text translit ¹Maḍash paḍmân² frātūm, mûnash avö iôshanîh gûmikhtö khvâîh, [³Aûharmazd mûn⁴⁺¹ denman⁴⁺¹ kaidö, aigh, nadûkih zakash latamman, ash tamman levatman, ash denman mindavam madö yekavimûnêd, aighash Gâsânîkih lakhvâr yâmtûnêdö] (b) Valman dâm, [aigh, dâm î fiârûnô⁵ valman nafshman] mûn^{1*} pavan khuḍö Aharâyîh

ll sya pârthivatrah vapu hi mânu hiye tâvad eva, yâvad asmin Uttamânu vikâra
yati Manab [kîll sva Crahmano vapu hi abhi-çatâh]. 1 J reita 2 J *trena.

Her transl. That person is more excellent [than the teachers or than the scholars] who speaks for me clearly and with knowledge (b) that Manthra which is a universal advance an immortal (eternal) advance through eternity [that is if the entire creation proceeds according to the way of the Manthra word and comes again into the possession of Hormijda that is if it or He possesses or establishes the Manthra through good conduct eternal (immortal) progress will become its own within fifty-seven years. The word of the Manthra (thou) is the Avista word]. (c) The kingdom of Hormijda exists so long, [that is his sovereignty exists so long, (or to such an extent) in the human body] as an exalted Mind sheds light (or causes increase see the Pahl) within it [that is so long or so much as Crahmana is a guest within that body]

Parsi-persian Ms. (1) L st bolab lîh ân man âgîlîbâ (ic vîd) gul â kharâh ((1) [râshan = a kâ (1)], kâ, Mîlâl veh ((1) [bâ = wî] shigird) o (b) Mânvar (sic) tamîm raftanî [kâ, tamîm p'dîshkî* j b rîh i Mânvar bîz ân khw shî H rmord rastîd (so)] lîh psh Fawâb dîrad (pace for the word) bî-marg raftanî* azash (sic) [b-d andar parjîh u haft al (? shî)] o (c) H rm id (no t for dhand) (sic) khudâi, chand anlar â afzây d (so) — (?) [kâ h p'dî kîhî j sh tan mard — chandi — (?) psh tan mîlîmîh] o

Who first these words conceived that as truths they were clothed in light,
By mind is the Truth's Creator and by Her the Best Mind upholdeth
These Spirit! shalt Thou prosper same Thou art, and abdest over!

yakhshenunêdîh va¹⁺¹ pahlâm minîshnîh [aigh¹ pavan rîstîh va frarûnîh
yakhshenunêdîh]. (c) Zak 17 kôlî H Aûharmazd pavan mînavadîkîh yakhshîneq
[aigh, mîndavam i mînavad va stîh valman¹ bara afzâyîneqîh] mûn¹ kevânîch
ham¹⁺¹ khûdâi 1 See I 2 J, in L DJ D om. So DJ D. M mîndavam
D "th. * DJ D ina. DJ om. L corr DJ av 2 D amat 1 DJ Al
M om., otherwise it coincides with D

Pahl transl. The regulating measure came first to Him who mingled
His glory (or whose glory was mixed) with light, [that is it is the glory
of Aûharmazd who did this that is, the benefit which is his here in what
he created is with him beyond and this thing has come to Him that is, His
Gâthîc doctrine comes back to Him]. (b) His are the creatures, [that is, the
proper (clean?) creatures are His own] whereby He maintains Sanctity through
wisdom, and the best mind also [that is He maintains them through truth
and piety]. (c) Aûharmazd causes (or O Aûharmazd do Yo (?) cause) both
these influences to increase through spirituality [that is He will (or do
Yo (?) increase the thing which is spiritual and also that which is of this
world], He who is (or Thou who art (?)) now even, the same, a king

Ner transl And he* attained* that regulating-conception first, *and* the glorious object, or 'characteristic', *became* enclosed in light, [that is, he who was formerly produced in invisibility (in the spiritual state), his is this thing (see *mindavam*) thus obtained when he comes again into the creation]. (b) His is

.ယဉ်ကျေးမှုနှင့် ဖွံ့ဖြိုးတိုးတက်ရေး ဝန်ကြီးဌာန | နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် ၈
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[illegible]

Trlit Ad(t) Thwā mēnhī paourvīm [=°viyem], Mazdā, yezīm[°iyem] stōi manauhā
 Vanhēuš patarēm Mananhō, hyad(t) Th[u]wā hēm chashmainī (hēñ)grabem,
 Haithīm [=°yem] Ashahyā dāmīm anhēuš Ahurem ś(k)yaothanaēshū

Verbatum transl Tum Te existimavi primum, Mazda, adorandum [i e adorabilem] populo^{*1}-civitatis [nostrae] mente (b) Bonae patrem Mentis, quum Te cum- [valde] in-oculo^{*2} comprehendebam [-di], (c) verum [et benignum] Sanctitatis creatorem, [nostrae] vitae Dominum [salvatem* (servantem)] in-actionibus! ^{*1}Esse (? aegre) ^{*2}visu

Pahl text translit ¹Aētūnōm² Lak rāi minīd, Aūharmazd, aīghat pavan zākīh yekavīmūnēd Vohūman fiatūm, [va¹ amatam Vohūmanō khaditūnd, am³ aētūnō minīdō aīgh zāk ī⁴ Lak] (b) Vohūmanō abūtō hōmanīh Lak [abūtō ī Vohūmanō hōmanīh] amatam Lak pavan hamchashmīh* avō ham vakhdūnd⁶ hōmanīh, [aīgham pavan kolā II chashm khadītūnd hōmanīh, am aētūnō minīd, aīgh⁶⁺¹ abūt ī⁷⁺¹ Vohūman hōmanīh] (c) Âshkâiak zak ī Aharâyīh dām [rôshnakō¹ aīgh, dām ī fiârūnō⁸ Lak yehabūndō⁹], dēn ahvânō pavan kūnīshnō¹⁰ khādâi hōmanīh, [aīgh, pavan vinās va¹¹ kīrfakō, âmâi¹² vādūnând¹³]

¹ See P ² D ošh ³ DJ zîm ⁴ DJ om î ⁵ D kaidö ⁶ DJ mun lak î ⁷ DJ, D om vad ⁸ DJ ins î ⁹ DJ om va, M has ¹⁰ M ins î, DJ, D om ¹¹ DJ om ¹² all but M nîmar (sic) ¹³ DJ, D ¹⁴ aũd (aê (?))

Pahl transl Thus I thought concerning Thee, O Aûharmazd, that in production Vohûman was* Thy first, [*that is*, when I saw Vohûman first it was thought by me thus '*He is Thine offspring*'], (b) Thy* Good Mind's

the creation by wisdom even Sanctity *His* who has produced the most excellent (i. e. the good) mind [that is his own alone is the creation who has produced truth and good conduct]. (c) This two-fold thing the Great Wise One revealed (?) or increased (see the Iahl.) through his spirituality [that is, that thing which lies beyond and that which is here] of all of which he is also once again the sovereign

Parsi-persian Ms. — anlizah awwal kīra h ān rūshan āmōkt āsōl (H rōmad kīh in kard kō, ē kī — Inj) ash ānī awl o t h in chīz ra id ēst d kōsh Gāini an j (i o prōwāsh = bīz) ra d j o (b) ū pādī b [kō pādīsh n/k ā khwēsh], [j pah khīrad Sawāb dārad j] buland mīnīshnī, [kō, j ab rī tī n pādī dārad] o (c) ān har dō H rōmad pah mīnī afzōnad [kō, chīz mīnī n gādī ū bīh afzāyad], kīh āknūn ham j (am = am (?)) khūfī o * Or pādīyī h

Free fr Foremost I thought Thee Mazda adored with the mind in creation,
Father of kindest feeling when with eye at the first I seized Thee
Essential Creator of Grace saving Lord in the actions of Life.

father Thou art when Thou art taken in by my surver [that is, when Thou wast seen by me with both the eyes I thought thus Thou art the Good Mind's father]. (c) Manifestly 'real(?) are' the 'creatures' of Ahariyih [it is clear that the creatures which are clean (pious) are created by Thee] in the world Thou art a king in (or over) action [that is they shall render an account to Thee concerning sin and good works]. Or of the creatures (gen by pos.)

Ner's sansk. text. I vāhi Tvāhi mātō śi pūrvāhi Mahājñānī yat yonī tayā' ūshtha i Gvāhmanā ya [pūrvāhi yan mayā Tvam dīshtho śi, evāhi mātāhi' yat vōnītvāhi' C'vāhmanasya], (b) Uttamasya pītārāhi' Manasah [kila Gvāhmanā pratīpalako' śi] j ayāhi' samilochanātrena' samaggrīhanti' [yan mavā drūbyāhi lochanābhvāhi dīshtho śi evāhi mātāhi' yat] pītā śi Gvāhmanasya] (c) Prakṣa pūnyasya' spīsh[eh] [kila nirmalatara'spīsh[eh] sadāchārinīhi Tvāhi datso] bhu vāno rūpā śi karmānu [vatra cūbhāhi yujyāto kartūhi yātrāna nīgrahāhi, tasmin raktmān ahi]. J satā J satāhi, * J J C, P pītān. * spīsh[eh] under stood. J * nādī J * hantī I mātāhi J O, mantān. Ner read Pahl gen.

Ner transl Thus Thou wert (?) thought at the first by me O Great Wise One when Thou wert (?) engaged in the production of Gvāhmanā, [when Thou wert (?) first seen by me I thought thus, that it was the production of Gvāhmanā], (b) in which production they apprehend the father of the Best Mind, observing him with a full faced look, [that is Thou art Gvāhmanā's protector When Thou wert* seen by me fully and with both the eyes, I* thought* thus that Thou art Gvāhmanā's father] (c) and Thou art the father of that creation which is manifest Sanctity* [that is, Thou makest the clearer (or purer) well-conducted creation] Thou art a king in the

world by action; [that is, where it is fitting to confer a benefit, and also where it is fitting to inflict a punishment, in *each* of these Thou art capable]

*¹ Or read °yāyāh (adj) = 'of the manifestly holy creation'

Parsi-persian Ms Êdunî (sic) Tû-râ andêšhad (?), Hôrmuzd, kût pah — êstêd (so) Bahman awwal, [] kih man Bahman didah (sic vid.) am êdûn andêšhad (?) kû,

۹ ۱۰
 ۱۱ ۱۲
 ۱۳ ۱۴
 ۱۵ ۱۶

Trlit Thwôî [=thvayâ] as Âr[a]maitûs, thwê â Gêus tashâ as khiatus
 Manyêus, Mazdâ Ahuîâ, hyad(t) ahyâi dadâo pathâm,
 Vâstiyâd(t) vâ âitê, yê vâ nôid(t) anhad(t) vâstî[î]yô

Verbatim transl Tua* erat Pietas (mens prompta) Tuus [Tua] (ad) ([vel O(?)]) Bovis formator erat intelligentia (b) spiritui, Mazda Ahuîa, quum ei dedisti viam (c) Ab-agricola [sancto nostro cive adjuncta in cursu-laboris-sui destinati] (vel) procedit, [aut ab eo] qui (vel) non erat [vel sit] agricola [i e a scelesto nostro hoste praedatore ducta] * Vide annotationes

Pahl text translit ¹Lak aîtö Spendarmadö, [aîgh, Lak nafshman]
²Pavan Lak aîtö zak î gôspend³ tâshîdâr khiadö (b) Pavan minavadikih, Aûharmazd, at avö valman yehabünd îâs, [aîghat îâs î tamman avö valman⁴ yehabünd], (c) mûn pavan varzîdâih yâtûnêd, [aîghash kâi va⁴ kufak kaidö yekavimûnêd], mûn lâ aît varzîdâi [at lâ yehabünd]

¹ See P. ² D ms va ³ DJ om î ⁴ DJ, D ms

Pahl transl Thine is Spendarmazd [that is, Thine own], with Thee is the wisdom which belongs* to, oi is, the former of the Heid (b) Through the spiritual truth was a way provided by Thee, O Aûharmazd, for him, oi 'it, (the

۱۷ ۱۸
 ۱۹ ۲۰
 ۲۱ ۲۲

Trlit Ad(t) hî ayâo fiavai(e)tâ vâstrîm [=°iyem] ahyâi fshuyañtem,
 Ahurem ashavanem Vanhêus fshêñghîm [°iyem] Mananbô,
 Nôid(t), Mazdâ avâstr[î]yô davâschînâ humeietôis bakhstâ

Verbatim transl At illa [Bos] eorum-duorum eligebat agri-colam ei [sibi] diligentem-[et-ergo-divitem] (b) dominum sanctum, et Bonae divitias

no tr for zak (?) zāk) i Tū) ○ (b) Bahman pīdar hasti Tū, [pīdar i Bahman hasti],
 kih ma rā Tū pah barmohashmi ōn ham kard* hasti, [kū, ma rā pah har dū ch am
 binad (?) hasti ma rā 'dūn minishin (?) lā pīlar i Bahman hasti] ○ (c) Āskārah
 ān : Sawāb pēdāsh ' [] [rūshan = rōshān?] [kū pēdāsh* : nēk Tū dād] [wa =
 eo] andar jhān pah kashān khudā hasti, [] pah gunāh u kirfah shumār kunād] ○
 Or pēdāyāh.

Free tr Thine was piety verily Thine wisdom, the Kine's creator
 The spirit's wisdom Ahura since for her a path Thou hast given
 By the tiller aided she goeth or from him who was never tiller

kard*) that is, a way to the beyond (to the other world) is given by Thee to him
 (or it)] (c) who (or which that is, the herd (?)) proceeds by means of husbandry
 [that is duty and good works are done by him (her husbandman, or for her)]
 but for him who is not a husbandman [the way is not thus provided by Thee]

Ner s sansk text Te sti Spindārmadā, [kila, Te svādhunā] Tvayī sā
 Goh gha'yitri asti buddhih, [yayā³ Tvañ goparūn* datse*] (b) adriçyatayā,
 Mahājñānin Svāmīn² yā etasmāi dadau mārgam (c) karṣitayā vā āgantre,
 [kila, yāi pratiyatnadi* goparūnāni kurute] yo vā no sti kartā, [etasmāi na
 dadau]. J., J. C., P. ssk. J. yathā (?). J. J. C. add.

Ner transl Thine is Spindārmadā [that is Thine own] In Thee is
 Wisdom the maker of the Kine [by which also Thou createst* the herds]
 (b) which (Wisdom) has by (or in accordance with) the Spiritual truth con-
 structed* a path for this one O Great Wise One the Lord (c) for the one
 who comes with diligence [that is who makes effort for the herds], or who
 is no worker [that is to this latter she wisdom has not given a path]

Parsi-persian Ms. Tū hast Spēdarmad [kū, Tū khwēh] Pah Tū hast ān gospend
 tashidār khirad ○ (b) Pah mīshī, Hōrmuzd at ān ū dād rāh, [kāt rāh : ānjā ān ū
 dād] () kih pah varxidār āyad [kūsh kār u kirfah kard ēstād (eo)], kih pah hast
 varxidār [at nah [bavad (?) = —] dād] ○

Free tr Of both chose she the tiller the zealous for her and the thriving
 A lord most truly righteous with the wealth of the righteous gain
 Ne'er Mazda shall the rader or the infidel share our lore!

Mentis. (c) Non, Mazda, non-agrum-colens [hostis noster praedator et expertus
 omnis agri-culturae studi] fallens quisquam [i. e. fidem fallacem daemonis-mon-
 daci] professor] bonae-narrationis [i. e. nostrae sanctae disciplinae et bene-
 fidorum ejus] particeps [erit].

Pahl text transl. 'Aētānū zak i kolā II [būn va bar] at min val-
 manshānū [anashūtānū] avū valman fravāstend varzīdār³ fahūvinīdār* [alghat⁴
 gōspend⁴⁺³ būn va* bar avū valman² yehabūd, i tūkhshākū² i padmānsk*]
 (b) Khūdjāi sharūbū mūn shag² pavan Vohūmanū [algh sarūdrīh i gospen-

¹ See P ² DJ, D om î. ³ DJ om î. ⁴ DJ, D ins at ⁵ D ân ⁶ DJ, D ins ⁷ DJ, om ⁸ DJ ⁹ shak ¹⁰ so DJ, M miscorrected ¹¹ DJ, M. seem avarddâr(?) ¹² D Mf ¹³ schun, DJ ¹⁴ saluch, M davâs ihach ¹⁵ D om î. ¹⁶ DJ, D ins î ¹⁷ M, K ¹⁸ ins zak î ¹⁹ D ²⁰ mōkân, DJ. om avō, or 'detached ânō' (** in Zend characters)

Ner's sansk text *Evam te dvitayam¹ etebhyo mitrîkñitam kâya-*

[illegible]

Trlit. Hyad(t) nē, Mazdâ, paouî vîm [=°viyem] gaêthâoschâ tashô, daênâoschâ,
Thwâ mananbâ khratûschâ, hyad(t) astvañtem dadâo uštanem,
Hyad(t) š(k)yaoth(a)nâchâ sēnghâschâ yathîâ var(e)nēng vasâo dâyeitê

Verbatim transl Quum nobis Mazda, primum colonias [sacras nostias] creabas [-avisti], legesque* (b) Tua mente intelligentiasque [nostras, i e conscientiasque recti], quum etiam corpore-praeditum fecisti [et firmavisti] vitae-vigorem [nostrum], (c) quum actiones-pietatis [et officia sancta] doctrinasque [statuisti] quo [ut] optiones suas [religionis] vir-optans accipit [-iet, vel ponat] * Vel 'animas' (aegre)

Pahl text trl ¹Amatātō² avō lanīman Aūharmazd fiatūm gēhānō tāshīd, va³ Dīnō*, (b) pavan aē⁴ Lak mīnīšnō⁵ khīradō at dād⁶, ⁷amatat⁸ zak⁹ tanō-hō-mandānō jān yehabūd, [aighat jānō va⁷ avō tanō¹⁰ ī Gāyōmardō¹¹ yehabūd, ach

kartre, [tad dvitayam, naranārīrūpaṁ mūlaṁ phalaṁ vā] etebhyo manushyebhyo dattam kāryakārine, etasmaticha [vikāpayitre] kuṭumbine (b) avā mine punyatmane, Uttamayya visphārayitre² Manasah, [kila, sadāchārasya pravarḍhayitre³]. (c) Na Mahājñāni akāryakartre pratārayitre⁴ Āsmogdya, çrad dhādhyayanataya⁵ pravaraḥati, [tena yat çuddham adhyeti prasādam na⁶ dadāti, yataḥ avyāpārataya⁷ adhyeti]. ¹ J dvitayam, J 'yad. ² J J J all diff. slightly ³ G om so J J⁴ P., G; J⁵ çri⁶ J

Not transl. Thus these¹ [a pair] are² made³ friendly (chosen) by or from these (aydo) for the man diligent in his business, [that is, this pair having the form of man and woman root and fruit, *that is all their generative force with the result of it*, is given to the performer of duty from or by these men] to this [revealer(? meaning increaser⁴)] to the countryman (agriculturalist) (b) to the lord of holy mind to the highest (best) mind & increaser (furtherer) [that is, to the promoter of good actions] (c) The Great Wise One the Lord does not give to the idle and deceitful (thieving one, or hypocrite⁵) to the Āsmoga⁶ anything through the study of the faith [that is, he gives him no reward because he studies well, for he reads without proper (or with evil effort)] Not Thy

Parsi-variant Mā. Êdūn ān har dū [ban u bar] at as dēhān [ādamyān] ān ū — var xīdār — [kūt gofend kīn] u bar ān ū dād, f kn hī hī s pāmān] ō (b) Khūdā ashō kīh [no tr for this Pahl. shushā¹ (sic vid.) pah Vahōman (sic) [kū, sardari: gofendān pah mēki kunand] ō (c) Nah Hōrmuzd ān ū s bī varjīdār (sic pro bī-varjīdār) Āshmōgh² [1] (Dēwān (P) + hām = dāwānashō (f)wd) pah ān s khūb-ahamōrīshaf (sic) bakb³ (pah Dīn s khūb ō gūyad, kū [1] mōzd chand ān Dēwān (?) dehand, ān Āshmōghān nah dehand] ō

Fr 1r When first Ahura, Thou madest our homes and our sacred laws,
With Thy mind our understanding and didst frame corporeal life
When rites thou didst fix and doctrines where the pious may gain his faith

pavan aō⁴ Lak minishnō khīraçō yehabundō. (c) Amatāt kūnīshnō va⁵ āmūkh tīshnō dādō¹² [aighat kūnīshnō, āmūkhtīshnō¹³ f frārūnō yehabundō¹⁴ ach pavan aō⁴ Lak minishnō¹⁴⁺¹⁵ khīraçō yehabundō], ¹⁶amat mūn avō tamman kāmākō va⁹ atash kāmākō yehabundō, [aigh, zak mūn avāyad amat barā¹⁷ avō tamman yāmātūnēçō atash avāyastō aō f atātūnō yehabundō. Pavan zak rās barā¹⁸ avō tamman yāmātūnēçō ach pavan aō⁴ ¹⁹Lak minishnō, va¹⁰ khīraçō dādō²⁰] See P² DJ 900 bē.

up to D om va. D. banā f, DJ aē. D ins. va. D yehabundō DJ D om. va. DJ om. aē. DJ D avō ²¹Mf. (?) tōrā, om f. ²²DJ. D gūyōk²³ M yehabund. ²⁴DJ dād DJ ins. f. ²⁵DJ om. va. DJ D ins. va. D pavan ²⁶Mf. (not D) pavan. DJ om. ²⁷DJ D yehabundō.

Pahl transl. When the world and the Religion were first made by Thee for us, O Añharmaid (b) they were created in this, the wisdom of Thy mind and when the life of those possessed of bodies was created by Thee, [that is, when life was created by Thee in the body of Gāyōmarç, it was also given forth by Thee, in this wisdom of Thy mind]. (c) When actions and teachings are established by Thee, [that is the actions and teachings of the pious are established by Thee, this is also in this wisdom of Thy mind] and when there

Ver's sansk text Yan¹ no, Mahājñānin, pūrvam bhūtasamṛddhim
ghatitavān², Dīmmcha, [yām Tvam jagatī² adāh] (b) tvayī (? sic) manase (-sī)
buddhayecha (-dhau^o), [kīla, Tvayī (? sic) vishaye yan mano buddhīcha tad aī-
tham adāh], yat tanumatām³ jīvam³⁺⁴ adāh⁴ [yat⁴ jīvam⁴ antah Gaṇomaṁ de adāh,
tad apī Tvayī (tvadiye) vishaye yan mano buddhīcha tad aītham adāh] (c) Yat
karmacha, cikshāmcha adāh, [tad apī Tvayī (? sic) vishaye yan mano buddhī-
cha, tad aītham adāh], yat paralokakāminām kāmam adāh, [kīla jah samihate yat
yena paraloke vrajati, tasmai samihitam adāh (tasmai ipsayitīc⁵ dadāta⁵ (so) jah
āyāti)] 1 P 2 all jagatī 3 J³, J* om antah G here 4 J³, J⁴, J* 5 J³, J⁴

12 မတ်လအထိ အောက်ဖော်ပြပါအတိုင်း နေရာချထားမှု ပြုလုပ်ခဲ့ကြောင်း တွေ့ရသည်။

[illegible][illegible]

Trít Athiâ vâchim [=°chem] baiatí mithahvachão vâ, eieshvachão vâ
Vídvão vâ, evidvão vâ abyâ zeredáchâ mananháchâ,
Ânuśhakhs Â1[a]matis manyû peiesâtê yathiâ maêthâ

Verbatim transl Ibi vocem [verbum] feit falsiloqus, [doctrina-mendax] vel recte-loquens [i e fidem sanctam professus] vel (b) sciens vel nesciens vel ejus [sui] cordeque menteque, (c) ex-ordine [-et-perpetuo] Pietas (prompta-mens) spiritus-duos [ibi] interrogat [-abit] ubi in domicilio' [sint, vel ubi ea-ipsa domi sit] * Vel 'ubi errores sint' (aegre)

Pahl text translit ¹Tamman vîng² î³ bûlând zak î³ kadbâ gûftâr [Gamrâk⁴ Minavad] va zakich î³ îâstô gûftâi [Âûharmazd], (b) zak î³ âkâs [Âûharmazd] va zakich î⁵ anâkâs [Ganîâk⁶ Minavad] ⁷avô zak î⁸ libbemman va mînishnô [î Zarâtûstô] (c) pavan hâjishnô* (or khêzishnô¹), [aîgh vadash barîâ hâyêm (or khêzêm)] mûn pavan bûndak-mînishnîh pavan zak î³ mînavad hampûrsêdô [pavan Dînô² î³ mînavad] ash tamman mîhânô [Mûn Âêrpatistânô bûndâk mînishnîhâ vâdûnyên, ash gâs î⁸ tamman yehevûnêdô] ¹Seo P ²D vîng ³DJ om î. ⁴D, Mf ganâk, Sp gaurakh-m° (?) ⁵Mf, D ms î. ⁶Sp ganrâk-m°, DJ gaurakh-m°, D ganâk-m° ⁷D ms vad ⁸DJ ms valman, D î valman (so better) ⁹Mf ms î

Pahl. transl In that place there is a cry which is loud *indeed* [that of the Evil Spirit (?)] the teller of lies, [and that also of Aθharmazd (?)] the

(b) in Thy thought and wisdom, [that is because thought and wisdom were in Thy view therefore Thou didst give* them] and when Thou didst produce the life of the corporeal [life within Galomarda, this also for that reason Thou gavest because thought and wisdom were in Thy view]; (c) and when Thou didst bestow both the practice and the doctrine [this Thou didst also because thought and wisdom were within Thy view], and when Thou gavest (or didst fulfil) the desire of those who are longing for the other world [that is Thou didst also grant his wish to the one who desires that by which he may advance to the other world (when Ye gave*¹ (or dadādū He gives) it to him who really desires it, and approaches to *that other world*)] *¹ Old Vedic 2nd pl. (?)

Parst-parstas M. Kih at (sic) ān [] [ā = carman] Hōrmazd awwal jibān* tashid, [] Din, (b) pah in Tū minishn khīrad at dād, kiyat ān taumandām jās dād, [kūt jās [] ān [] [gār = loud (sic pro tōrā)] [ā = ra] Gayōmarid dād, ham pah in Tū minishn* khīrad dād] o (c) Kiyat kunsbn [] āmūkhtishn (sic) dād, [kūt kunsbn [ā = ra] āmūkhtishn (sic) s frārdn dād, ach (sic) pah in Tū minishn, [ā = ra] khīrad dād] [wa = ra] kih kīd (= mōn (?) ān ān) kīnāb, wa — kīnāb dād, [— = rdgūd or mad] [kū, ān kih bāyad kih [] [pah = paraw] ān ān) rased wō tr for ātash (?) wō tr for dād (sic) [] ādān dād, pah ān rāh [] [pah = paraw] ān ān) rased, ham pah in Tū minishn a khīrad dād] o

Free tr There high, his faith to utter his voice lifts the truthful or Har
Learned or not instructed with heart and the mind devoted
But the faithful steadily questions both spirits where they abide (?)

truth-speaker (b) that of the intelligent (or wise) [Aūharmazd (?)] and that of the unintelligent [Ganrak Minavad (?)] to or for his heart and mind [Zar tūst a] (c) In arousing (or arising) [that is, while we shall arouse him (or arise to him)] he who consults with, or as perfect mindedness (i.e. Aramaiti) and with, (or through) that which is the spirit [with the Religion of the spirit (or which is spiritual)] his is the abode there (beyond), [that is whoever will prosecute priestly studies (or observe the assemblies) with perfect mindedness, for him there is the place beyond].

Ner a sanak text Atrā* bumbānī karōi [antar jagati] mithyāvaktā* vā, satyāvaktā vā, (b) vetā vā, avetā vā, tasya* hridayadarāchcha, māna sāchcha (c) — (?) utthāuena ye sahpūrmamanasā adriçyatayā prichchhanti paralokanivāsān, [Dīnyā, adriçyatayā, paralokasthānāni prichchhanti]

So Irrog 2so P., but J* J' O *yo* J mene, J me te, O, P mene.

Ner transl There [within the world] the teller of lies is uttering a cry or the truth-teller (b) the intelligent, or the ignorant, with his heart s emotion (?) and his mind (c) with an — (?) arising (?) they are lifting* their* cry* who are asking, or consulting those who dwell in the world beyond with perfect thought and with the spirituality [that is, they are asking those things in the dwellings beyond by means of the Din the spiritual truth].

Parst-parstas M. ān) bāng i buland ān i durūgh guftār [Ganā Minā] wa ān ham i rāst guftār [Hōrmazd] (b) ān i āgh [Hōrmazd], wa ān ham i bi-āgh [Ganā Minā]

[w' = va] ân ân ı [û = vaıman] [?] dil u mînîshu [ı Zaratusht] (c) pah no tr for Pahl khêzishn, [kû, tash bîh khîzam*] kîh pah pur - mînîshî* pah ân ı mînû hampursêd [pah Dîn ı

13

14

Trlit Yâ fiasâ âvis(k)yâ [= âvishyâ] yâ vâ, Mazdâ peresâtê, tayâ,

Yê vâ kasêus aēnanhō â mazištām (â)yamaitê bûjem,

Tâ chashmēng thwrsâ bâiō aibî Ashâ (aibî) vaēnahî vîspâ!

Verb transl Quae [quas] quaestiones manifesta [-ās], quae [quas] vel, Mazda, rogat [proposuit] clandestinas [occultas], (b) qui vel [pei occasionem] parvae malitiae (p malitiam apud*) [alicui injuste] maximum adjungit excusationis-pretium (ut maxima poena eum multet), (c) haec oculo [Tuo] micanti ([vel, O splendente (?)) custod (ad) Sanctitate (ad) aspicias omnia!

Pahl text translit ¹Mûn hampûsîd pavan zak i²⁺¹ âshkârakô³, [knîfak i⁴ âshkârak avâyadô kardanô], Aûharmazd, ⁵mûn hampûsîd pavan zak i nihânîk [vinâs, va⁶ nihânîk vêsh vâdûnâñd], (b) mûn pavan⁷ zak i kûtak kînô zak i mas aîzmâyêd⁸⁺¹, bûjishnô iâî, [aîgh, vinâs I⁹ khûrdak baiâ vâdûnyên, va² akhai khadûk i¹⁰ stavar barâ vâdûnyên¹¹, aîgh vad zak pêdâk lâ yehevûnâd] (c) zak i⁴ pavan kolâ dô chashm aê¹², [aîgh, khadîtûnîh¹³ zak¹⁰] Pavan gûmêjakô va¹⁴ saidâi hômanîh, [¹⁵vinâs i¹⁰ dên avô kîrfak gûmîkht yekavîmûnêd] madam¹⁷⁺¹, Ahaiâyîh [ach saidâr hômanîh¹⁵] va¹ madam khadîtûnîh¹ hai vîspô¹⁸

¹ See P ² DJ om ³ DJ ins i ⁴ D om i ⁵ D ins va ⁶ DJ, D om va ⁷ D om ⁸ DJ, D, M no z ⁹ DJ I, Mf i. ¹⁰ D ins. 1 ¹¹ D ñnând ¹² D hanâ, DJ I ¹³ D ins va ¹⁴ DJ, D (?), M om va ¹⁵ DJ, D ins from 15 to 15 ¹⁶ D ins i ¹⁷ D ġmadam (sic), Mf maman (sic) ¹⁸ DJ

Pahl trl What is discussed (or 'He who has discussed' (?)) concerning what is open, O Aûharmazd, [whether it is necessary to (or 'he (?) must') do good works which are open], and what is discussed, (or 'he who has discussed') as to that which is secret [concerning sin, and] they may do much that is secret], (b) and he who to gratify a petty hatred ventures upon a great one for the sake of deliverance, [that is, those who would commit a trifling sin,

14

15

minó] a h [u]jā māhān o [Kib maggarādir] laudatā (?) mināsha ēti kunand, ash gāh
 ānāi t-d] o b in th r M Lā cā place in th lervian M

Free What open question are a led or what questions sealed and forbidden
 Or who for a little sin bind on the heavier penance
 With brilliant eye a a guard on all with the truth Thou art gazin-
 and afterwards a very great one in order that it may not be discovered] (c)
 those things which are in both Thine eyes are this (or are one (read I with
 D J)) [that is Thou see'st them] In the combination of both [in that condition
 of sin in which it is mingled with good works] Thou art the ruler and
 also over Sanctity and Thou look'st upon all] Vānāh twice treated.

Her's sansk. text. Yab i nichchhiati prakāṣṇa, [pūnyena] yo va, Mahājñānin
 [nichchhiati] rāchchhannena [pāpēna] (b) yo va kīṇichhannena duhkṛitena tanma
 hat ācharati cūddhaye [cud ihvarthān, duhkṛitena kīṇichhannena (ic) yat kṛitam
 aste' ekasv sthūlatarān kurute yavat prakāṣānā' nā' bhavet], (c) tan lochanābhi
 yant, ekahelava [pūpeshu pari pūnyeshu] paripaṣṭva samagranā [pūpeshuchā pun
 yeshuchā ekahelava, adbhūtiṣi aśi sarvatracha punar apī]. J J P vat kṛita
 nisto J J J tate na, t. P tene J J I gro, t grā. See Darbois

Her transl He who a k's with regard to what is open (or openly (?)),
 [with regard to sanctity], or he who a k's with regard to what is concealed
 (or secretly (?)) [with eye d to sin (or sinfully (?))], (b) or he also who through
 (or on account of) a little sin commits the greater one to secure a clearing [that
 is who for the sake of a clearing (or acquittal) necessary on account of a little
 sin which has been committed commits a greater one in order that the first
 may not become known], (c) upon these two each of them look with Thy
 two eyes and with one light on both (L e coordinately without prejudice)
 [on both their sins and their righteous actions. Over sins and righteous
 actions Thou art evenly (so) everywhere and again the Lord]

Parā-persāzā M: kō hamparid yā ān t ā kīrāh [kīrāh āh kīrāh bīyad kardan]
 Hōrmazd, kīh hamparid yā ān — [wandh {} — bīyār kunand] o (b) kīh {} ān :
 andak kīnāh ān i nek armāyad — rā [kū, guāh {} andak bīh kunand {} pas yak (or
 ēk) i husurg bīh kunand kō tā ān p-dī' nāh bād] o () ān : pah har du chashm in [(kū,
 mī-bāl (?) [n = ro] ān] o Pah — [sardār hasti, [wa = ro] wandh andar ān kīrāh āmīkt
 At i {} [ekb = manna {} Sawāb ham [sardār hast(?) [i awar {} (-dūn = ādīdān]
 tāmim o The characters intended for ādīdān are those also used for ēdūn. Or paidā

Free trl This then I ask what judgments are passing now and will pass,
 What debts are paid in justice for the offerings of the holy
 And what is the wicked's debt? and their portion what in the judgment?

Verb trl. Hacc [i o do his] To interrogo O Ahura, quae enim it [eunt,
 L e. sunt (de nostra salute)] venietque iont, L e. fient] (b) [et de his] quae ut
 10.

Pahl text translit 'Zak î kolâ II min Lak puisêm, Aûhai mazd, mun madô va² mûnich yântûnêd, (b) mûn avâm yehabûnêdô min dâs(th)rân , min /ak¹ i³ avô valman î aharûbô, [min zak î chîgûn âvâyadô yehabûndô, Aûhai mazd], (c) va⁴ mûnich avô darvandânô, chîgûnô valmanshân hômand, angarîdikîh⁵ aêtûnô denman, [aîgh, valman⁵ dâdistânô mamanan ? valman dinâ⁶ mamanan ? am bai â yemalêlûn]'

Pahl transl Both *these questions* I ask of Thee, O Aûharmazd, *first as to what has happened, and as to what is happening, (b) and as to what debt is paid (given) from the offerings, from that which appertains to him who is holy [from that which is such as it is necessary to give (sic)], O Aûharmazd, (c) and as to what also are the debts to the wicked, and how these shall be awarded as this completed reckoning thus, [that is, that sentence, what is it?, that decree, what is it?, tell me]*

၁။ လူသားများ၏ အားကိုးမှုကို ခံနိုင်ရည်ရှိစွာ ဖြစ်နိုင်စေရန်
 ၂။ လူသားများ၏ အားကိုးမှုကို ခံနိုင်ရည်ရှိစွာ ဖြစ်နိုင်စေရန်

Verbatim transl Interrogo tantum (vel tale), quae [sit ejus] damnatio qui scelesto [infideli] auctoritatem-legalem comparet [-abit] (b) malefico, Ahura, qui non vitam [i e alimenta sibi] aliter adipiscitur [vel adipisci-possit] (c) [nisi ex] agricolae noxa pecoris [vel gregis] viroque [viri] nunquam-mendacis [i e daemonis-mendacii-falsam-fidem-non-professi]

Pahl text translit ¹⁺²Pûnsî-aitôsh (-^ohastô (?)) aêtûnô valman³ pavan⁴ vinâsishnô pâdafrâs vash* vâdûnyên⁵, mûn avô valman ^f dai vand khûdâyih⁷ vâdûnyên, (b) î dûsh-kûnishnô, Âûharmazd, mun lâ zêndakîh pavanich mozd nivêkinêdô (sic? nivêdinêdô (?)), [aîgh, amatash pârak yehâbûnd ach, anshutâ î zêndak⁷ bai â lâ shedkûnyên (oi 'shîkôn^o *^o*)), (c)⁸ valmanich î vai zidâr kîvînêdô, mûn pavan pâh va⁹ vîr adrîyushnô, [aîgh, gabîâch aê nadûkô mûn anshutâ¹⁰

Ner's sansk. text. Tad dvitayam Tvattah prichebhāmi, Svāmin yad āga-
tan, Ayāticha (b) yo* rinash dadate¹ dānebhyaḥ puṇyātmano, [Hormijdaya
yathā yujyate dātum], (c) yeccha, Mahājñānin durgatimadbhyaḥ katham tesh-
āḥ² asti³ vipākātā* evaṁ [kila yaḥ tat kurute, tasmā nidāno* prasādādānāḥ
kiṁ bhavati, yaḥ cha tat kurute tasmaicha kiṁ bhavati tī⁴ mo brāhṇ]

J dadhate. 2 P P om. teshām. J (?)

Ner transl. These* two* things I ask of Thee O Lord, what has hap-
pened and what is happening? (b) and as to him who pays (or accepts (?))
the debt from the offerings to the holy-of-soul [that is, to Hormijda (?) as
it is fitting to pay it], (c) and I also ask as to those who O Great Wise
One pay (or accept ?) the debt for the wicked how is their consummation
so [that is, what is the reward in the end¹ for him who does this, and
what is thus for him who does that* other* action? Tell me this] ¹See X 43,6

Parsi-persian Ms. An : har dā az Tā pūrsam Hormūd, kiḥ ras — (?) [] kiḥ
ham rasad o (b) Kiḥ karz dād az dādan, — An an ō : Ashō, [az An : chūn bāyad dād,
Hormūd], (c) va kiḥ ham ān darwādan? chūn Gehān hend, [] [tamām = *harvisp* (?)]
ēdān in, [kū, ō dādistan chāh? ō dādistan chāh? man bih gū"] * Parsi gū

Free tr Thus ask I what his judgment, who the throne for the wicked formeth
For the evil-doer Mazda who his bread not else obtaineth
Save as harming the tiller's flock, his who does not serve the Foe?

va gōspend khūpō yakhšenunōd¹ ash kinō levatanan yakhšenunōd¹. See P
² M. ina pūrsam. DJ ina. 1. DJ D. ina ask so D DJ vādōnyānō¹ (?) M
vādōnyān. DJ om. 1. DJ D ina va. DJ om. va. D marjām ²So in Comm

Pahl transl Thus it is asked of him Will they inflict that punish-
ment by ruin and upon him who would provide the lordship for the wicked
(b) who is an evil-doer O Adharmazd who does not announce the life as*
gained* even for a reward? [that is, even when they give him a bribe they
that is such persons would not leave a living man apart (or release him)], (c)
the malefactor who (see mūn in b) vents his hatred even upon the husbandman
who for herd and man is contending against the Drūj? [that is, he regards
with hate even this good man, him who is maintaining man and herd well]

Ner's sansk. text. Prichebhāmi evaṁ yat vināśanigrihitā¹ yo dur-
gatimato rūjyaṁ kurute, [kila, pārthivatvam nikriśhēbhyo² datte], (b) duḥ-
karmā³ Svāmin yasmat na jīvitam laṁchayā (sic) pi labhate, [asaucha yaḥ
laṁchopachāram (sic) dadāti, tasyā⁴ pi jīvitam na tena vimuñchat¹] (c) kur-
tāraṁcha kadarthayati paçōnām virāḍānucha, abādhitārāḥ, [kila, yaḥ prati-
yatnāḥ manushyānām* gopaçōnām* yāvantañi²* yujyate kartum na bādhatē]

J J Q. grab J P *grāh- 2 J *bhyo Q, P *bhyā J so all. not yāch

[illegible]

၁။ နေပြည်တော်၊ ၁၀ မတ် ၂၀၁၉ | အထွေထွေအချက်အလက်
 ၂။ နေပြည်တော်၊ ၁၀ မတ် ၂၀၁၉ | အထွေထွေအချက်အလက်

Trlit	Pe <u>re</u> sâ avad(t) yathâ hvô, Shoithrahyâ vâ, dahyê <u>u</u> s vâ Thwâvâs, Mazdâ Ahurâ	yê hudânuš d(e)mânahyâ* Khshathrem, Ashâ fradathâi aspe <u>re</u> zatâ, yadâ hvô anhad(t) yâ-š(k)yaothnaschâ
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Pahl text translit. ¹Pūsī-aītōsh²⁺¹ aētūnō valman [mozd vash¹ yeha-
būnī-aīt³] mūnash zak ī⁴ hū-dānāk den demano⁺⁵ khūdāī, [aīghash⁶ Aūhai-
mazd², pavan mīnavadīh⁷, dēn tanō khūdāī kardō yekavīmūnēd], (b) afash⁸,
dēn shōīsar ⁹ zak ī⁴ dēn matā, zak mūn pavan Aharāyīh fiādahishnūih va¹⁰
akūshidār (?? oi *akūshidār*), [aīghash pavan stīh zak aīsh khūdāī ī, amat
kar va kīrfak vādūnyēn, lā kūshēd], (c) Lakō hāvand¹, Aūhaimazd, pavan
zak dahishnō, mūn aētūnō zak aītō pavan kūmīshnōch¹¹ ¹ See P ² DJ, D,
D has pūr, or pavan, apart ³ or 'būnī-hast (?) ⁴ DJ ins ī ⁵ so DJ ⁶ DJ om ash
⁷ so Mf, D 'īkīh ⁸ so Mf, D ash ⁹ DJ om va ¹⁰ DJ, D om ¹¹ D om ch

Pahl transl It is asked of him thus *as to* that one [Is the reward bestowed also upon him] in whose abode the beneficently Wise One is lord, [that is, Aûharmazd is made Lord within his body, through the spiritual^{*1} *truth*^{*1}, (b) and who is also no(?) striver (or better 'a striver', or 'competitor' (but see the gl)) with him who is *occupied* in the propagation of Sanctity,

[that is, upon the man who does not fetter an effort for (or of) men and herds such as it is fitting to make].

Parsi-persian Ms. [] [Pah sakbt k = jare adlat h (?)] (dân: ō jah [ān = rat] gunibin pidafrāh (wask = vask) kunand, kih ān ō i darvand khudā kunand (b) bad kunishu, Hormuzd kih nah zinlagi pah ham muzzd ejare [kū kiyash — dehad ham Adimā i sruandah [] nah gōgā hrad (?)] o (c) [Wa = eo] ō ham varzbi r kish kunand, kih pah gōf nd u mard bi — (lc text adrāz! ba) [kū mard ham [] n'k kih mard u gōfend kbāb dārad (?)] ash kishah awā dārad] o

Free is How thus doth he I a k Thee, who over dwelling district province
Generous and wi o the Rule in the Right, to promote is striving
Become like Thee Ahura When thus shall he be (r) through what actions r

in the town which is in his province [that is, that person is his Lord in the world who when they* would do duty and charity does not (?) strive (or chastize)], (c) when it is asked does such an one become like Thee O Ahar mazd in that dispensation, one with whose action it is even thus? Or spiritually

Her's sansk. text. Prichchhami evaṁ katham etasva yat uttamajña
nino¹ dehi (dādāsi) rājyaṁ [kila, adṛṣyatayā vapu hi nijo rājānaṁ karote],
(b) deveshu vā, grāmeshu vā, punyaviddhidenā sruvandinaḥ (?) see Comm.)
[kila samāhi tena yah kāryaṁ punyānicha kurrann āste na yadhyati tasva
āchāryasya sa āchāryaḥ]. (c) Tvattulyo² Mahājñānin evaṁ sa asti yah kar
manūcha, [yah evaṁ so sti karmanūcha³ tvattulyaḥ⁴].

¹ J C. *mahājñā ² J svāmīn evā J others *manya J J

Her transl. I ask Thee thus How dost Thou (?) bestow the sovereignty
upon him when* he is beneficently* wiso? [That is he (?) produces a royal
characteristic in his own body through spirituality], (b) upon him who on
account* of* the increase of Sanctity, is no (r) opposer (or contender) in pro-
vinces, or villages? [that is, with him who is discharging his duty and per-
forming acts of sanctity he does not contend he is this teacher's teacher]
(c) Thine equal O Great Wise One the Lord thus is he verily who is such
in action [who is thus this Thine equal also through (or in) activity].

Parsi-persian Ms. [] [Pah pasāht (?) wa'k (?) = — — — (dōr)] dān ō
[muzz — [] [dehād = dādānāsh + dōr (rel + Ad)] kiyash ān i nek dānā andar
(— d faced) khudā, [kūsh Hormuzd, pah misāi, andar tam khudā kard dōtēd (eo)] o
(b) Arzash (sic), andar shahr ān andar deh ān kih pah šawāb — [] [n tr for
akūshidār] [kūsh pah gōf ān kas khudā i kih kār u kishah kuma d (?) mah —] o
(c) Tā [] Hormuzd, pah ān d hish kih dān ān hast pah kunishu [] o

Free tr Which creed as the greater believeth the righteous, or is it the wicked?
Let enlightened speak to the wise let not the foolish longer beguile us
Be Thou, Ahura, our guide the revealer of Thy Good Mind.

Her s sansk text Kaḥ¹⁺³ aho² paṇyatmā³ vi³ durgatī vā, prabodhayati mahān, [dvayor madhye ko vyavasāyitarah* prabodhayati ajñānāt] (b) Vettā vettro brāte, [kartā kartṛibhyāḥ brāte] mā vettu bhava paṇchat³ yato³ vipratārabhī. (c) Vijnāpayat⁴ no Mahājñānīn Svāmīn, [kila 'amān pariññā paya⁵] Uttamena prachīṇanaya Maṇa.A [kila māḥ sadācāratayā Dīneḥ samabhiññānena⁶ karu]. J J J * C. om. J pācchanyāt, C. 'ebāt yat P yāta; see Pahl. vad. so Haug J J P viśhy* J veśhy C. vīcy * J J J 'payata, C. 'payat, P 'paya. J J J P abhī C. sam bhī*

Her transl Who, alas! the pure of soul, or the wicked, teaches as the great one? [that is between the two which teaches as a person more zealous than the other, the ignorant?] (b) The intelligent speaks to the intelligent, [the man of holy (?) action (the priest (?), or husbandman (?) to the men* of* action*] be not thou ignorant thereafter because (or while (? see the Pahl.)) misled by or from the deceiver (or after (?) the deceiver?). (c) Instruct us, O Great Wise One the Lord [that is, cause us to understand] furnish us with a sign by or about, the Best Mind, [that is, furnish me with a sign from* the Dīn with* reference* to* good conduct].

Paral-parallel Ms. Kadām, yā aśō yā darwand khwāhad meḥ? [kū, kasān yā ān i aśō — tar (śō) — khwāhad (? = admoṇādi (śō)), yā ān i darwand?] ○ (b) Āgābī ā i āgābī rā gū [] nab ā bi-āgābī bawī az pas [] [] [rāik²¹ = dār²¹] [bīh gūyām] ○ (c) spacc [] [ā = caruṣa] Hōrmud, [kū, mān bīh dānī mā rā] pah Vahōman (śō) frāx — [kū, mān pah frānī pah khaqat bīh kunad (?)] ○ * Sic (prob. dār = rāik)

Free tr Not one of you lend a hearing to Manthra, or creed of the wicked
For house village district, or Province he gives to destruction,
Leaves them in ruin and death then hew ye them all with the halberd!

Pahl text translit. ¹Al² aśh aētānō min lekūm min¹ valman darvand Mānsar nyōkshād¹ āmōkhtishnō² [aigh, min Aharmōkūnō Avestāk⁴ va⁵ Zand al nyōkshādō], (b) mamman dēn zak i³ demanō va⁵ viā, shōisar⁷ va māiā, yehabūnōd (c) dūsh rōbīshnīh va⁵ margīh⁶ [zak i Aharmōk] aētānō val manshān¹⁺⁴ [Aharmōkūnō rāi¹⁺²] sārēu¹ shnaish²⁺³ See P DJ, M. akhar M. adda mā, D nyōkah³ DJ nyōah³ D Avestāk M. avistak (? sic). DJ om va. M. ms. l DJ om. l, ms. va so DJ D M. avōshān. DJ D " D or māsh (manh (?)).

Pahl trl. So let not one of you listen to the Manthra of that wicked one or his teaching [that is Hear ye not the (or their) Avesta and Zand from the Persecuting-heretics], (b c) for in that which is dwelling village, town

and province he [who is the Persecuting-heretic] produces evil proceedings and death, therefore for those Persecutors prepare ye the sabre

Ner's sansk text Mākaçhit evam sadbhya¹ (bhavadbhya^(?)) dugatimato Vānīm çimotu çikshamcha, [eka Avistavak, ekā vākhvānatācha], (b) sa vatah Āsmogah² grihe vā, dege vā, grāme vā, dadāti (c) dushitām³ pravṛttim mītyum, aparamcha anyāyam Evam tasmai bhujena çastram vighatava⁴ [Āsmogamam çuddhayecha vachasām, çastram tebhya ārachayata¹] ¹ J² sadbhya, J⁴ madbhya, J⁴ in Comm is J², C mād°, P bhama° ² all gehe va (variation for grih°) ³ all 'tāya 'so Haug (?), J, J⁴ ārayet, J² ācharayet (so), C āçayāt, C, P add āray°

Ner transl Let no one of those present (?), or 'of the good' (or (with

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Trlit Gūshtā vā mañtā Ashem, ahūmbis * vidvao, Ahuñā,
 Eiezhukbdhū vachanhām khshavamano hiz[u]vao-vasō,
 Thwā Āthrā sukrā Mazdā, vanh[uv^(?)]au vidātā rānayao

Verbatim transl [E] auscultet [vel eum audite] qui mente-concupiebat Sanctitatem mundum-salvans¹ (?) [vel (leg ahūbrs) pro populo, vel etiam pro vitis duabus(?)] sciens, O A, (b) [pro] verum-verbum-loquenti ([vel etiam fortasse, ad suum-dictum-in-re-vera-constituendum]) verborum dominans lingue-arbitrio-præditus (c) Tuo igne candenti, O M in- (vel pro-) bono edito certatorum-duorum ([vel fortasse ex duobus sacris lignis]) ² i e servans

Pahl text translit ¹Nyôkhshishnih mûn padmânô Aharayih padash pavan kolâ II ahvân âctûnô âkâs, Aûharmazd, [aigh¹, zak¹ mûn padmânô i² Ahuayih padash mindavam i mînavad va¹ stih khavitunêd kardanô] (b) Aishûkht gobishnô³ valman i pâdakhshah⁴ [i avibîm] pavan hûzvânô kâmakîshishnô, [aighash⁵ ghal⁵ gôbishnô i râstô i frâiûnô, avâyastô barâ dediûnishnô] (c) Ilanâ i⁶ Lak Âtâsh i sūkhar⁷, Aûharmazd, vijâishnô barâ vehabûnêd avô patkardâiânô, [aigh, bûkht va⁷ âirikht (vel âirîd⁸ (?)) pêdâk barâ vâdûnyênô]

¹ See P ² D ins i ³ D °ash, or °nîh ⁴ so DJ, M shalitâ ⁵ so DJ, D ⁶ DJ om. i ⁷ DJ om ⁸ DJ âirikht (?) ⁹ D °unâûd * I om i, see Ner

Pahl trl *Let there be a listening (infin for imper) to him whose (or 'to that which'(?)) is the regulation of Sanctity, and who is thus wise as regards (or 'by means of') it for both the worlds, O A, [that is, he whose is the regulation of Sanctity understands as regards (or 'by') thus how to attend to the concerns of the soul as of the world] (b) He who is the [fearless] ruler over (oblique by pos) truthful speech (or 'the veracious') is effecting his wish expressed by tongue*

bhavadbhyo) 'of you') listen to the Word and doctrine of the wicked [one is the Avista word and one is the Interpretation], (b, c) for the Āsmoga causes corrupt* proceedings and death, and *creates* other disorder within the house, province, or village. Then strike him a sabre *stroke* with an arm blow [that is to purify the effect of the Āsmogas words make ready* (or let fly = *nrpayet*) the sabre for them]!

Parsi-persian Ms. [Wa = *re*] *ma kas ēdūn az shumā* [] [*kāh* = *mān*] *ū darrand Mānsar shunavad u āmākbtāhn* (sic) [*kāh*, az Āshmōkān (?) *Awestā u Zand ma shunavad*] (b) *chūh andar* [] *so tr for demūn* (?) — *maš Nah shahr u deh, dehad* (c) *bad raftan* (?) *u mery ān* : *Āshmōgh ēdūn* [] [*shān Āshmōghān rā*] [] [*sāzad* = *sdzd*] *slāh* *o*

Free tr Hear they* him who the Right conceived for our folk, the discerning one, Mazda,

For the creed-speaking* saint* over words with infallible voice is he mighty With flame of Thy Fire He *speaks*, sent forth for the good of the strivers!

[that is for true and pious speech, the desired (or necessary*), thing is to be renounced (or presented (?))], (c) and this, which is Thy red Fire, O Aū harmard, will give the solution* to the contenders, [that is they shall make the certain and impure fully manifest *by means of it*]

Ner a sansk. text. *Ārotavyam* [*kila, adhyayanam*] *trāmāt kāryam*] *yah pramānau punyaaya bhuvanadvaye* pl [vel dvayor] (?) *vetti Hormijdyam* (b) *Satyoktaye² vachasām svatanthro jīhvākāmena*, [*yasya bhayam nā 'stu kāmajīhvaçcha vachasi*] (c) *Te Agnī rochishmān, Mahājādun, vyaktim² dadāti prativādinān*, [*çuddham açuddhamicha prakaṭkurute*]

P adhy = *m* J = *ta*.

Ner transl The matter is to be heard [that is, a study is to be made of it by him] who is acquainted with the righteous design of Hormijda for* both worlds (b) He is independent for truthful speech (or the truthful speaker*) of words by or in, his choice of speech, [whose fear has no existence, and he is tongue-free in word] (c) Thy brilliant Fire O Great Wise One gives the explanation* to the contenders. [It makes purity and impurity (good and evil) evident]

Parsi-persian Ms. *Shunavishai kīh pēman šawāb pad h pah bar dū jīhān ēdān āgāh, Hormuzd*, [] [*kīh pēman šawāb, padash chis mīnā*] [] *gētī dānad kardān* *o* (b) *Rāst gōbišn ō i no i f r pōstākāh* (sic) *i bīham* (?) *for bī bīm* *pah sabān kām h* [] [*gōbišn* = *gōvāsh*] [*kāsh* = *akāh*] [] [*ō* = *ghāh*] *gōbišn i rāst i nēk, bāyad bih barishān*² *o* (c) *In i Tā ātash i rūshan, Hormuzd, gōvārišn bih dehad ān dālī ku nandagān*, [*kā, khāhī nā khāhīd sāhr bih kunād*] *o* ² Or *barishān*

Fr tr But he who deceives the saint, for him shall at last be destruction
 Long life in darkness his lot, vile his food with revillings loathsome
 This be your world O ye soul! by your deeds your own souls will bring it.
 also his is a protracted coming into darkness, [that is there must be a long
 period of time for him there], and *also* bad food *is offered him* [that is,
 they give him even poison], and he says it is a vile experience or proceed-
 ing [that is, it has come on him as a vile *infliction*]. (c) To darkness
 O ye who are wicked, your own deeds and your religion are leading your
 life [to do as you do is a necessity]

Nor a sansk. text. Yāh pratārayati puṇyātmanah¹ cchadmanā, tasya
 paścāt astu, [paścāt² astu atmanī bhavati] (b) Dirghāṇi āgamanāṇi tamasā
 dolākhūdanāṇi³ anāvrapravṛttitūcha (?) dattab⁴ (?) [aho! anyāyo me prāpto
 sū tūcha² dattab⁴]. (c) Tāmbiraṇi⁴ vo bhuvanaṇi durgatimantaṇi karmāṇi
 nijaṇi Dinaṇi, navati [yantī] [āchāraṇaṇi abhīpsanaṇi]

¹All itmah. J om. ²J⁴ stutiba. Haug law (bhuvanaṇi as marc.).

Nor transl He who betrays the pure through his fraud, may *the same*
 be *also* his portion at the last, [that is let it be so afterwards it is in his
 soul already] (b) They (?) two (?) give (?) him a long arriving in darkness
 and vile food and *they carry out* lawless proceedings [alas! he cries, the
 lawless one (lawlessness(?)) has come to me and is given (?) thus (or they
 two present him or it)] (c) Your own (inbred) deeds, and your Din [your
 habit and desire] are bringing on darkness *as* (or are bringing on this
 (tam (sic, masc.)) your existence)

Parti-perlas Ms. kīk āyad ān a havān pah frīshn, ā az pas vo tr forahā (sic),
 [kūsh pah ruwā — bēd] (b) azash (sic) dēr āmadishā andar tārīk, [kūsh dēr vama
 ān] bāyad bōd, wa bad kbūrishn, [kūsh zahr [] dohad], wa (de/accrē) gūyad, [kū, []
 —(?) rādī ētēd] (c) ān tārīk jīhā shumā kīk darwand hastī [] [at (sic) = awat]
 kunishn ān i kbūsh [] andar = dayen (?) — [kard = kard] — (c)

Free tr Mazda shura will give both Health and a Life immortal
 With the fulness of His grace from himself, as the head of Dominion
 And the Good Mind's power he'll send to His friend in deed and in spirit

sustinentem Mentis [Mī (?)], qui sibi in-spiritu [animo] factisque amicis [fuerit]

Vel Mazda dabit A Salubritatis Immortalitatisque (b) e plenitatis [tate]
 Sanctitatisque e-quo-proprio Regno regimen-protectens (sent.) (The transliteration
 is purposely omitted.)

Pahl text translit ¹Āūharmazd¹ yehabūnd² Haurvadaqū va³ Amerū-
 daqū (b) būndak avū valman mūn Aharāyfn zak [mūnash⁴ kār va kīrfak
 kardō yekāvmūnēd]. Afash nafshman patih¹ pavan zak i valman i kbūdāf sar

[yat² pāṛthivatvañ ādeṣena āchāryāpāth² dhatte], (c) Uttamena pīvaratvañ² Manasā [tathā prasādan yathā Gvāhmanena dadate tasmāi dadate²] yo nījasya adīcīyamūrteḥ karmāṇā mītrānā²

J 'tvena (Dara). J J yāh. J J im. J datte J all matrañ (sic)

Ner transl (a, b) *But the Great Wise One the Lord, has given plenty to the holy of soul from Avirūḍa and Amirdada [that is He has given a reward from or of, water and the tree (or plants) to him who fulfils the demands of duty and sanctity] and has bestowed his own authority upon the king through his rule [which is that he institutes (or maintains) authority through the command, or order of the teachers] (c) They also bestow (not acquire) prosperity (fatness) by (or in accordance with) a good mind [that is, the reward which is derived through Gvāhmana they give to this one] who in* the action of his own spirit is friendly*

Parat-purāṇa M. Hōrmasd [u, no *hāl* for it] did Kh rāḍd u Amerdad (b) pur ān a kh Bawāb ān [1] [khā = *ghāṣā*] kh r u khfah karī est d] o Azash (sic) khwesh [1] [padash = *padash*] pah ān i ō : khudā sardārī, [kh pādīshāhī zikh bast pah Dastūr dārad] o (c) Azash (pov. ānash) Dāhman — [kh ān : mard Dāhman dehad] ham ō dehad] kh [1] (?) = arō (?) ān i khwesh mīn pah kunishn dost o * or dōst

Fr Clear are these things to the wise as to one with the mind discerning With Holy Power he serves Thy Truth in his words and actions And he shall be helpful to Thee a being strongest to succour

upon what² his lord who is the Dastūr informs him of] (b) Good is the king through (or toward) whom they would (or who would (?) effect Sanctity in word, and also in deed. (c) That one who is Thine O Aḥarmazd is a person (a body) who is a supporter [that is Thy lodging in the world is within his body] * Or upon him who is his lord Dā tēr

Ner a. sansk. text. Prakṛtatvañ tena dvayena uttamajñānino vathā [lhalokena paralokena] prabodhanā² dadātī manvatecha [yathā Svāmīnāḥ ādeṣah] (b) Uttamāḥ sa rājā, puṇyāḥ vacāḥ karmanīcha vilokayitā, [tad eva vaktī, kurutecha ynt sadāchāritarānā²] (c) Sa Te Mahājñānī Svāmīn, mītrānā astī nīveditatannu² [Tvām eva vapuṣi nījo abhyāgatān kurute].

L. *bodha others *bōdha. all *ita cp. chīrīa.

Ner transl He is paying attention to and meditating upon the manifestation of (or for) the one beneficently wise by (?) or as regards) the twofold interest [as* regards* the world here and that beyond as the command of the Lord directs] (b) he is a highest (or a good) monarch observing Sanctity in his words and actions, [that is he says just that which is the most correct, and he also does that which is the better deed] (c) He is Thy friend O Great Wise one the Lord devoted personally (bodily) to Thee, [he makes Thee even (or thus) a guest within his own body].

Parsi persian Ms Zâhîrî [] [û = *varman*] nêl-dânâ kih chunîn [] âgâhî dehad, andeshad*, [kû [ân (sic) = *Pahl* pavan] minishn* ân minêd (so) zîsh sahib Dastûr* (b) Veh* ân : khudâ, kih Sawâb pah gôbîshn pah ham kunîshn [bîh khîzad, kû ân :

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Trlit Ahyâchâ vaêtuś yâsad(t), ahyâ verezênem mad(t) ariyamnâ,
Ahyâ Daêvâ, mahmî manôî Ahuiahyâ urvâzemâ (= vrâzmâ) Mazdâo
Thwôî [= thwayâ] dûtâonhō âonhâmâ, tēng dârayô yôî Vâo d(ai)bîsheñtî

Verbatim transl Ejusque cognatus-dominus exorabat* [-et, vel-abit, at-
que] ejus servitium [servi] cum amico-cive (b) ejus Deorum-falsorum-cultores
[etiam exorent [-abunt]] (vel ejus [sunt] daemones(?)), [sed] in mea mente
Ahurae amicus-faustus Mazdae [praeferendus est] (c) Tui [= thwayâ] (vel
in Te = Tibi) nuntii simus, hos retineas, [i e a Te prohibeas] qui Vos
oderunt [vel vexant (-ent)] [falsos precatores]

Pahl text translit ¹Zak² [yân] î avô³ pavan khvêshîh bavîhûnast, zak
î⁴ valman⁵ vârûnîh, levatman ayarmânîh, [zak î⁶ mozd î⁷ Aûharmazd nafsh-
man, Shêdâân⁸ pavan denman, aîgh vârûnô¹ va⁹ ayarmân î Lak¹⁰ hômanêm
Ashân va⁹ ghal¹¹ bavîhûnastô] (b) Zak î valman Shêdâân¹² pavan lî mînîsh-
nîh¹, [aîghmânô¹ va⁷ mînîshnô aêtûnô frârûnô chîgûnô Zaratûstô], zak î
Aûharmazd hû-ravâkh-manîh¹³, [ashân¹ ghal bavîhûnastô] (c) Lak¹⁴ gôbâk
yehevûnêm, [aîgh, râyînidâr î¹⁵ Lak yehevûnêm¹⁶], valmanshânô yakhsenûnêm
mûn Lekum bêshînênd, [aîghshân⁶ mîn¹⁷ Lekûm¹⁸ lakhvâi yakhsenunêm]

¹ See P ² DJ ins î ³ D valman ⁴ D om î ⁵ DJ avô ⁶ D om ⁷ DJ, D om. ⁸ D
°dayyâch, DJ °dayyân ⁹ D om va ¹⁰ DJ om î ¹¹ DJ avô, om va ¹² DJ, D
°yan ¹³ DJ, D °manôîh ¹⁴ DJ aîgh ¹⁵ DJ om ¹⁶ D bûnem (so) ¹⁷ DJ, D ¹⁸ DJ

Pahl transl His is [the blessing] which he sought for for the relation-
ship (or, 'in possession'), (or 'That [blessing] which is for the relationship he
sought for'), that which is his productiveness (or 'class of labourers') together
with his loyal friendly circle also seek for it [the reward of Aûharmazd him-

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nēk gōyad, pah ham kō iahn = band khāstēd dēh rāz (?) frārdā jamānānī parawāch
 = ish] ū kūmān * (c) Ān : Tū, Hōrmuzd, burdār* tan hast, [kū [t = -ad] andar gōd
 mhmānī pah tan [] *

XXXII

Free tr Thus his Lord kinsman prayed, his retainers and loyal peersman
 And demon-servers but mine is in mind, the friend of Ahura.
 Messengers Thine may we be, may st Thou hold afar off Thy blasphemers!
 self and for this the Demons *besought* thus Thy bearers* and loyal ones
may we be This was besought by them] (b) That which is his *are* Demons, *and*
 in (or of) my opinion, [that is, *they think* ours is a mind as pure as Zaratušt s]
 Aθharmazd's joyfulness-of-mind [is sought for by them]. (c) *But* we are Thy
 spokesmen, [that is, glorifiers (or 'inciters') of Thine], *and* we are holding *back*
 those who hate You, [that is we are holding *them* back from *molesting* You]

Her s *sansk.* text. Asya svādhīnatayā abhīlāshukeshu* [asya itī svā
 minah svādhīnasya prasadasya] asya svapanktītayā*¹ sahādeçatayācha* [kila²
 svādhīnah*² svapanktīh*² ādeçikaçcha Te bhavām]. (b) Asya Deveshu man
 manasi Svāminah pramodasya Mahājñānīnah, [prasadasya]. (c) Tava stoā
 [rah]³ bhavāmah, [kila, dyūtatvam te⁴ kuwahe] tāt⁵ dārayānāh (sic)⁶ ye⁷
 Yushmākah ābādhanā. J P J om. J J stōā, P stōā. J J
 J J J om. J J J va sic for ye (?)

Her transl Through (or in accordance with) that which is especially
 his own he is (or we are) among the prayerful* [for his (thus, *that is*),
 for the Lord's own reward] with his own class, and with his obedient
 following [that is, I (?) am Thine own of Thine own line and obedient to
 Thy commands] (b) *He** is* among his Gods. *But* in my mind *I am** in*
 prayers* (*abhīlāshukeshu*) for the Lord s the Great Wise One s, joy (or grace (?)
 [for the reward]. (c) Thy praisers we are, [that is, we are producing Thy
 glory] and we are smiting (or wounding (meaning holding dhār*)) those
 who are tormenting Your disciples Or in prayers (?)

Paral persian Ms. Ān [Ān(?)] [] [ā = earman] pah khwēsh khwāstan, ān ū —
 aw (sic pro awā) fārmān (?) [ān ū mūd s Hōrmuzd khwēsh, Dēwān pah tā, kūr — ū
 fārmān (?)] Tū hastam o Ashām [] ū khwāst * (b) Ān ū Dēwān pah man rai iah tē
 [hast = hast (?)] [kū [pah = dēh (sic) (corr *parawā*)] [mān [] mī iahn ādā nēk chunān
 Zaratušt] ān Hōrmuzd khōsh [ashām (sic) [] [mī iah ū nah = mīnashān (*glory* rd)
 (sic)], khwāst * (c) Tū gawā bōm (*bevan* (?)) [kōrādān (sic Pahl. rāyinfār) Tu bōm
 (*bevan* (?))] āshām (sic vid.) dāram kih Shumā āsār-dēkad (?) [] as Shumā bās dārem]

Free tr Then answered them Ahura, by means of the Good Spirit ruling
 As from His kingdom supreme with His Truth most brilliant and friendly
 Bounteous and good is your Faith We have chosen her may she be ours '

Verbatim transl. His Mazda, dominans Bona Mente (b) Suo Regno ex

Her a sansk. text. Tebyah Mahiśāṣṇī Svīmi svīmitarūti Uttamī va Mana ah, [chet Grahmano vaj a hi abhivāgato bhūti] (b) Saharevarāt pratyut tarām ahrasit [kila gurutvad asya vīce hate] Dharmena cūddhiraṅgibhrah̄a saivakṛiteṇa [chet saivāṇi sadācharatvam vapu hi abhivāgatam abhūt]. (c) I pithivīhī¹ vo aupāpṛamāṇasāḥ uttamāḥ mitravāmi² vā³ me stī [kila me vapuḥi abhivaratī bhavati yathā yā hman⁴ pratāsavitūti na rakto bhavami⁵].
 1) pithivī. 2) C d J J J C I st. 3) me. 4) hman. 5) rakto.

Her transl To these the Great Who One the Lord is created in the lord hip of the highest (be t) mind [that I if (or since) Grahmana had arrived as a guest, within hi (r their) body]. (b) From Saharevara He answered [that I He makes the distinction (or he distinguishes himself) from his office as teacher], through His Sanctity (or through Dharma) which (or who) was created good toward the well inclined [if (or since) truly good conduct had arrived as a guest within H (or the r) body], (c) and He said I befriend the earth [or your perfect mindedness (?)], and your highest (best) one she is mine [that is she perfect mindedness has arrived as a guest within my body so that I am incapable of deceiving you]. Not truly a sing.

Paral portan M. [] (An = - ?) C lān [Dē An] H rōwad pab sardā Vah man (ic), [liya h Vahman (i) p h tan mikhmā b-d (i)], (b) a Shāhar ver (i) lā jawāb guft, Sawāb khōb [d i mā kār d [] [azā b = awāb]] b tan mikhmā bōd, (c) kō Spēdārmā shomā rā vā kh āham [az = m] [pōr nāl hō] An mā b i [kō, mā pāb i n mikhmā b-d (ic)] o Or dōst but = afa h

Alternative. But your kindred all ye Devast are a seed from the mind polluted Who praise unto you most off rs with the deed¹ of the Lāo deceiveth² And with deed³ of the mind perverted thus famed are ye in the earth.
 = a(h)yaomām alpā¹ dāibhā² m. s. m. (n) mlt l as gl.)

I zak frīh hūr [al hman Zarātūštī dā] r¹⁰⁺¹¹ mūntānō asrāvīshnīh yeha bunēd¹ javan¹² būm¹³ [V II¹⁴ (hsft). Or akharīh (?) as la Comm.

See P 21) om. 21) DJ m. D hēdā D bēdā. DJ D lōc. va. DJ lōc i DJ frīstār so DJ D lōc. parān kām etc. D om.

Pahl transl Therefore ye all who are Demons your seed is from Akōman [that is your seed is from the other world that is from Akōman (the Evil Mind (cp V 30 b))] (b) and he who worships you [O ye Demons] much is the more Drūj like and the more insolent (c) but ye are (or he is (see the false gloss)) causing us to go after (or from behind (?)) that deception [that is, Zarātūštī (?) is bestowed upon us (?)], and ye give out (or he gives (?) out) your infamy in the sevenfold earth

Her a sansk. text. Evāṇ yūyāṇi Devāḥ vīro pi nīkṛīṣṭāt mana. ah¹ aṭha bījanī (b) yaçcha yushmān² prakṛīṣṭān³ ārādhayātī, anṛitatara gava manastararcha⁴⁺⁵ (sic) bhavati (c) Prachārayātī mayī paççhāt⁶ pratār

anâm [-nam], vâ (? yena) yushmâkam anuktin* datte bhûsaptadvipâyam
¹ G om from -sah to taraçcha ² J³, J⁴, P⁰mut ³ J³, J⁴ gava°, P¹ gapa°,
J³ garva° (?)

Ner transl Thus, ye Devas, ye are all *of you* even a seed from the degraded mind, (b) and he who *so* especially propitiates you is still more unholy, and more insulting (c) *And she* (?) who¹ is producing your infamy

၆. နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် | နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် ၄
 ၇. နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် | နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် ၅
 ၈. နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် | နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော်၊ နေပြည်တော် ၆

Trlit Yad(t) yûstâ fiâ-mîmathâ, vâ maš(k)yâ [= mash[₁]ya,] achišta dañtô,
Vakhsheñtê Daëvô-zuštâ, Vanhêuš sizhdvamna Manauhô,
Mazdâo Aburañyâ khiatêuš nasyantô Ashâad(t)châ!

Verbatim transl Quare vos ea [eas res (vel eo (?))] praeparatis^{*1} quae [quas res (vel quo = ut)] homines [res^{*2}] pessima [-mas] constituentes (vel facientes) (b) loquuntur^{*3} (vel -quentur) [a] deorum-falsorum-cultoribus-dilecti^{*4} [prophetae (vide v 1, c), sed] Bonae [-na] exclusi^{*5} [vel rejecti^{*5}] Mentis [-nte] (c) Mazdae Abumae [ab] intelligentiae [-tia] pereuntes [i e exierantes^{*}] a-Sanctitateque ^{*1} Vel vos (nos) pervertistis (memathî, 2nd pl perf) ^{*2} vel homines perversi ^{*3} vel vocati sunt ^{*4} vel res dilectas ^{*5} vel res rejectas (?)

Pahl text translit ¹Mûn min zak ²âyûjishnô [zak ¹ frâûnôih² yekavimûnêd pavan zak ³kolâ II mindavim¹, ⁴minavad, va stih] ash fiâ/ minishnô vaidînêd, [aighash baiâ firifêd, afash minishnô barâ⁵ avô vinâs kaidânô vaidînêd⁶] Anshûtâ⁷⁺⁸ sarîtar dah -hn⁹ yehevunêd⁸ [Din⁹⁺³ ¹⁰î⁴⁺³ dûshâkâs] (b) Mûn yemalelûnd zak ¹⁰Shêdaan¹¹ dôshid, [aigh, mindavam pavan avâyast ¹²⁺⁴Shêdâân¹¹ yemalelûnd], ashân Vohûman sizd¹²⁺¹, [aighshân¹ min rakhik] (c) ¹³Zak î Aûharmazd¹ khnâdô nasimênd¹⁴ va Ahaiyihich, [aigh, va³⁺⁴ tapâh baiâ vâdûnâînd] ¹See P ²DJ ins ³D om ⁴DJ om ⁵D pavan ⁶DJ varzinô ⁷DJ maidum ⁸D ins ⁹DJ, D dâûishnô ¹⁰DJ, D ins ¹¹D shudân ¹²(?) DJ, D sishd (?), K ⁵sishak (?) ¹³D ins va ¹⁴DJ, D

Pahl transl When *one* (oi 'Who') is of this alliance (or 'agitation (āyuzishnō)'), [that *of* piety for both the interests, that which *is* spiritual, and that which *is* of the world], *then* ye are (oi 'it is') turning *his* thoughts, [that is, ye will deceive him, and also turn his thoughts to the commission of sin] *That** man is producing the worst [the Religion of the one evil in his intelligence] (b) *They* who announce what the Demons have loved, [that is, announce a thing in accordance with the desire of the Demons], by them

in the seven Divpas of the earth *even he* ² is causing the decent to go forth after me — Or *ye d y na* — by *whi h ko* — or *he* (if *yena* is real).

Parā-persian Ms. *h dān alomā* [] *h rē t kō h w hā tīl, tūn* [] *h m n hā t* *tabbā, [hā, tūn tūbbā az kōjā kō h m n* [] *o* (L) *Kō h h (i pī hāmī mī,* [] *(h dān) bī yār cāzād, Dmjt t (i c) [] [h dān t tād] awarmīn lū + tēvār bī bād o* (c) *raftān (r) mīn az pā ān (i c) frīf tū, [kō mīn /ar tu bī [kō = dōh i] d l d i* [] *[hā zamīn bād kō = jaron l m hāst dōh] bī guft n dēh d [] o*

Free tr. For we have desired that men who bring worst deed to perfectness speak loved of the Demon God — *ca t out* by the Good Mind and spirit — And they fall from the thought of the Lord from righteousness utterly perish is Volūman left [that i he is far off from them], (c) *for* they are destroyed in, Asharmard's wisdom and his sanctity also [that i they will also render it utterly void (lit. spoiled)].

Her a sansk. text *At dvitavāi ā te prakṛiṣṭāṣṭh manah* [dvitavāt va tuṇaḥ paralokivāt¹ ihalokivāchcha²] mathantī yo manushyaḥ nīkī hṛjyaṇī bhavati [kila vipratāravati] (b) *va lūlūḥ Devamitravāḥ³ Utmamā śhāvati* (sic?) *Manah* [kila, ve kīuchit samhitena Devānām⁴ vadanti teshāḥ dehit Grahmanah dūre u te], (c) *Mahājānīnab⁵ svāmīno buddhīn nācayataḥ* Dharmanā [kila ve vī tīrthāḥ nācayanti te karyāḥ puṇyāḥ⁶ vinacayanti⁶]

¹ J J praloka J J J h l l h all "trataw. J om from sīda t vānām. P "ān. J om

Her transl. *W n* from the two things (sic = ā te for it) [from the interest (or wealth ¹) which appertains to the world beyond and that which is of this world] the man who is of base mind is turning the mind away [that is *when* he deceives it (or betrays it)] (b) then from those who are declaring a friendship for the Devas the best mind perishes [that is *Grahmana* is far from the body of those who proclaim anything from friendship toward the Devas], (c) and from those who are destroying the wisdom of the Great Wise *One* the Lord and his Sanctity is also *far² from them* [that is they who are destroying the Avista interpretation are destroying duty and Sanctity] — So Burn. — or they are also destroying sanctity (read *dharma*).

Parā-persian Ms. *Kih az* [] *hā bīhā [ān nōhī tēd pah ān har dō [] mīhā n g d] a b frāz mīdān gārdānād [kō h bīh frīfī dekad ājāh (P sic) mīnāhā bīh ān wānīk kārān gārdānād], marīum bādār [khīrād = dā āh] bāhād [] bād-āgāb] o* (b) *Kih gūyād ān hōwān khwābād* (so) [kō, chīz pah lāf : hōwān gūyād] *ashlūn Dabman sex (?) + ya'ni + dūr [kūshān [u = i c] az dūr] o* (c) *hā : hōmārd khīrād nēhā (vel nē-t) kunād, wa Sawāb ham, [kō, [] tabāh bīh kunād (?) [] [kō, Zand Awēstā tabāh kunād, wā n i kār u kīrāh tabāh kunād = dōh Zand 4 cōdē topāh rīgānd³ va rēk i dūr va kīrāh i pah rīgānd³] o* Or *līyik* ² perhaps *vāgūnā*

.မဟာမာရဇ်(၆၆)သုတေသနဗျူဟာ , မဟာမာရဇ်(၆၆)သုတေသနဗျူဟာ
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.မဟာမာရဇ်(၆၆)သုတေသနဗျူဟာ သုတေသနဗျူဟာ
 .မဟာမာရဇ်(၆၆)သုတေသနဗျူဟာ

Trlit Paouru-añño enakhsta varā sāvayuttē vezi tūis, atha
 Hatā-marāññe Ahura, Vahista voista Mananhā
 Thwahmi vē, Mazda, Kshathro Ashaēche sūngho vid im

Verbatim transl Multum-et-saviter-injurius [vel mult is [-suas] crevas
 injurias] attigit [propositum suum ((vel etiam fortasse Injurias vestras (?)
 adversus sanctos nacti-estis (? i e consilia crudelia vestra consummavistis))
 us-doctis falsis] quibus annuntiatum [suus, vel vester(?), progressus vel fama],
 [sed] si his [sic res ei [vel vobis (?)] succedat], sic [etiam] (b) [O Tu] re-vera-

Free fr Much to do harm has he striven by his famed hel; If it be so,
 Hist'es ential truths hast Thou known in Thy memory. Lo! through Voluman
 The e in Thy kingdom I place for A ha Thy truths I establish

entia in memoria habens Abura optima nosti [agnovi ti et revelavi ti Mente]
 (c) et [eas Tuas veritates] in Tuo [Regno] pro-Vobi Mazda (Regno) Sancti
 tateque[ut] laudis-doctrinas statuam[vel deponam] vel etiam f rias e di- cam(c)

Pahl text translit. 'habed klshân klm lrvshûnt-alt [algh vîst
 kârûn pûdâfrâs vâdûnâf dî] mûn vrû) yevâvîmûn ! [mûn gûft yekavîmûn]
 al h amat valman hân a âr' [algh pûdâfrâs pavan zak' damînr bândak
 harî vîdunâfî amat rûbân lakhsâr avr' tanr' yehabûnd]. (b) Vshkârak
 âmarînlîâr* Aôharmazd [algh pavan vîpâs va' kîrfak âmar' vâdûnyen*]
 va zak i pûhlôm âkâs i pavan Vohûmann, [mord khavîtûnêd al h avr mûn
 avâysâf yehabûnêd] (c) Iavan ac' i Lak i' Lekûm Aôharmazd khûlîyih'
 zak i Aharâvîh âmûklîlî hnr' (ic) harâ khavîtûnt-olt' [amat Lekûm jû

Pahl transl Hatied is desired for these much-hating ones, [that is, they would execute chastisement upon the sinners], of which it is related, [and of which it is said] that *it will take place* when they are eternal, (? or 'when', i.e. 'if' 'theirs it is there' (hasâi (not asâi) = hathiâ = the usual tamman = 'beyond in the other world')), [that is, they shall make the punishment complete at that time when they give back the soul to the body] (b) An ^{*1} enumerator of what is manifestly real (or 'an open (?) enumerator') ^{as^{*1}} Aûharmazd*, [that is, they ^{*1} must ^{*1} give ^{*1} account of sins, and good works], and he^{*2} is^{*2} aware of that which is best, which *is* through a good mind, [he understands the reward, that is, *he understands* to whom it is necessary (or 'fitting') to give it] (c) In this Thy kingdom^{*3}, O Aûharmazd, Your^{*3} Ahaiâyih's teaching will be (or 'is thoroughly') known, [*that is*, when Your sovereignty shall have become complete, every individual will become intelligent through piety] ^{*1} Or 'O enumerator, Aûharmazd, do Thou give' ^{*2} or 'Thou knowest' ^{*3} or 'which is Yours'

7. ၁။ သာသနာ့ဦးစီးဌာန၊ ဘဏ္ဍာရေးဦးစီးဌာန၊ ပညာရေးဦးစီးဌာန၊
 ၂။ သာသနာ့ဦးစီးဌာန၊ ဘဏ္ဍာရေးဦးစီးဌာန၊ ပညာရေးဦးစီးဌာန၊
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Verb trl Horum [hominum] injuriosorum [Ex his injuriis] nihil sciens est [princeps eorum] dicere [i e designare, describere] vires-suas-in-possessione-praesentes [quam magnae sint], ((vel, leg. *ajô*, Ex his injuriis nihil sciens [est iniquus suas-vires] ictui [i e ad-ictum destinatas esse] vires-suas-in-possessione-praesentes)), (b) quae ut ad-victoriam-reportandam (vel imperiandam)-aptae nuntiati [-antur], quibus auditus-est, [i e famosus factus est eorum princeps] micanti [suo] ferro^{*1}, (c) quorum [tamen] Tu, O Ahura, [nihilominus] exitum [-tu], Mazda, scientissimus es ^{*1} Gladio

Pahl text translit ¹Valmanshân kînîkânō⁺ lâ mindavam¹ âkâs hômand,
zak ²zanishnō ³rôshanō, [aigh¹, pâdafrâs⁴ pavan rūbânō, maman chand lâ

khvādi karuti] utkrishatavāhichā² veti yat Gvahmanena [klla, pra ā lauhcha
 janāti yat yasmai yujyate dātudī³] (c) Trayā Yushmākāhichā, Mahājñānī,
 rāḷye punvasya cikshā parijñāyate, [yadi Yushmākāhī rāḷyāni samjñānāni jñāyate
 tataḥ sarvāḥ ko pi sadvyāpāratayā vetā bhavati] J¹ om from dvābī to 4
 J² om. yadi³ J³ om from kriyate (etc) to yadā J⁴ om J⁵ prakṛi

Ner transl Much does he desire the hate of the haters (or He desires
 hate for these much hating ones) who is declared if [that is if the punish-
 ment* of the malefactors is effected it *will be* completed in that time when
 they unite the souls again with the bodies] (b) The Lord therefore enumer-
 ates¹ them manifestly *and truly* [that is He takes account as regards sin
 and righteousness], *and* He recognizes the excellence which *exists* through
 Gvahmana [that is He understands the reward which is² (?) *he understands*
 to whom it is necessary (or fitting) to give it]. (c) By Thee O Great Wise One
 the doctrine of sanctity is made known in Your kingdom [that is if Your
 kingdom becomes completely established then from that cause, every man
*will*³ become⁴ intelligent through good conduct]. *¹ See Barnouf see algh.

Parsi-persian Ms Bisyār kinab-varzandab kinab khwāhad [kū(ah = -ah) wanib -kārīn
 pādāfrāb kūnād (?) kīh guft + arūd ē-āfād (kīh guft ē-āfād) kū, kīh ōshān bi-shumār (kū,
 pādāfrāb pak ān zamān tamām bih kunād kīh rawān bāx ān tan dehad] o (b) yābīr
 shumār kunādab Hormūd, [kū pah wanib u līf b shumār kunād] w ān būland
 āgāh i pah Bahman [murd dānād, kū, ān kīh biyād dādan] o (c) Pah ān i Tā i Shumār
 H murd khudā ān i Sawāb āmākhtān bih dānād (vri dānād) tawān (sic videtar), [kīh
 Shumār pādāfrāb kinab tamām bih bād + yā'el + bāshad har kas pah nāki āgāh bih bāshad] o

Fr Of these wretches none may declare how great are their marshalled forces
 And what as victorious they land thus famed through their glittering iron
 But their utter ruin O Lord most clearly Thou seest, O Mazda.

khavtūd] (b) mūn² zanishnō āmūkhtēnd (sic), [zak³ mindavam āmūkhtēnd
 zakshān pavan rūbāno zanishnō yehevūntē] mūn srūdō yekavimūntē algh
 pavan zak i khvācēn⁴ asinō¹ [ashūn gazēl¹] (c) Mūn valmanshān Lak, Aūhar
 mazd valmanich¹ rīstak (?) ākās² homanib, [algh³ valmanich¹ i vīnās-kārjār
 pādāfrāb khavtūnib]. See P DJ ins. L D ins. L D pād¹ D amat. D Zend
 letters khvīn (cp. L 30, 11) M khvī DJ om DJ r i-p-k M, K frīstak D r i-p-k
 DJ ākāsīh. * DJ ins ich DJ om.

Pahl transl They are not aware of the case of these avengers, *nor*
 of the smiting which *they will* clearly receive [that is, They do not under-
 stand how great the punishment for the soul is] (b) which *yet* they incalcate
 as a smiting [that is they teach that thing which is to them a smiting for
 the soul] by which it is proclaimed that with the glittering iron [they (be)
 shall tear (lit bite) them] (c) Thou art aware, O Auharmazd whose are
 those *things* and for whom al o that which is that deadly *result is destined*
 [that is Thou understandest the punishment of sinners]

steal [that is they are teaching something through which their smiting in the soul is effected] (c) concerning which cruel malefactors*¹ Thou O Great Wise One knowest, [that is Thou knowest the punishment of those who are malefactors]. Or reading *kytām*, the result of whose cruel action

Parisi-persian Ms. *Ōshān kīnī* (to) *nah* () [*ū* = *carman* (sic)] *āgāh bend*, *ān zadan rūshan*, () [*ph* = *peran*] *pādafrāb pah ruwān chīb chand*, *nah dānēd* (so)¹ (b) *kīb zadan āmūzād* [*ān* = *chīb āmūzād ān-shīb pah ruwān zadan bāshād*], *kīb guft + stūd* (*stūd* (so) + *hast*, *kū*, *pah ān* () [*kābāndāb*, vel *kābāndāb* (?) = *khādam*] *āhānīn* (sic) [*wa akawad* = (ca) *ra ruwān* pro *ra. rūwān*] *Ōshān* () [*būrad* (?) perhaps *kābārad* (1) = *ra. n d*] (c) *kīb ō hān*, *Tū*, *Hormuzd ā ham* *lārīb -debandāb* (?) *āgāh bend* () [*kū ā ham* (*wānāb* (?) -*kārtar pādafrāb dān*] () *Hardly shūrīd* () see *vazand* probably for *gazand* see the Pahl. Formerly *frīb* was preferred; cp. *Parisi frīb*

Free fr Among wretched sinners like these Yima was famed Vivanghusha
The same our men to content flesh of kine in its pieces was eating,
From all and like guilt may I stand in Thy searching view apart.

chosen out by Thee, O Aōharmazd hereafter [that is even by Thee I am considered as good (or poss 'maintained in welfare' (?)].

Nor's sansk text. *Tān dvreshipah pāpīnāb Vivanghānasva**¹ *putrah**¹ *proktavān Yamaredah**¹ (b) *yo manushyebhiyah samāsvādayati** *asmākaṁ pa cūnāhi dakṣhinayā** *khādanaṁ** [*sīnahmasuyatayā**¹ *bajāyamasūyatavā**¹], (c) *tāñcha tatrā* *havi* *Trāñcha* *Mahājñānīn* *vivejayām** *āsa* *parchāt** [*kila antar Gāthāsu cūddhatayā dhīrātāb*]

J (?) J *viraṅgb* J *vuvāh* C om. J *Jamaśāhād* corr from *dakṣhaṁ* all lns P *ā C *to.

Nor transl These hateful sinners Yameçeda Vivanghānas son has declared forth (*by his example*) (b) *he* who taught men to eat the food of our herds with (or for*) a perquisite [and in pieces with the width of a breast (or which would fill the breast), and with the length of an arm] (c) And these I (?) have (?) been discerning later there and Thou also hast been discerning O Great Wise One the Lord, [that is, they are estimated with clearness (or favourably) in the Gāthās].

Parisi-persian Ms. [*kīb* = *ā*] *Ōshān Dēwān kīnāh wa āhkār** *ān* *i* *Vivangandēn* *Jamašīd guft*, (b) *kīb* [*Ōshān* = *carmanāhān*] () *mardmān* *ha ha d* (so) *kū māyān* *gūšt pah hīpāh khūrīd* () *no tr so amā* (sic) *niardum pah sīnāh + vāshīn* (?) pro (?) () [*andīzāh* = *mas*] *ā bāz* () [*andīzāh* = *mas*] () *Ōshānleh* (sic) *andar* (*ān* () [*pā-dāleh* = *dakāh*] *man pah Gāthān* *bīh khwābīsh-kardan*], *Tū* *Hormuzd*, *bīh* — () [*kun* = *vāgān* (sic)] () [*kū*, *Tū* *ham pah khūb dāstān*] ()

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Trlit Duśsastiś siavāo mōieñdad(t) [= meieñd°] hvo jyātēuś [= nivā°] sēñhanaiś
 khratūm,

Apō mā ištīm (apa)yañtā beṛekhdhām baitim [°tvam] Vanhēuś Manauhō,
 Tā ukhdā mainyēuś mahyā, Mazdā, Ashāichā Yushmaibya geieṛē

Verbatim transl Doctrinam- nefastam- promulgans verba sancta Religionis
 nostrae destruebat [(?) vel -uct] ille vitae [nostrae suis] hortationibus consilium
 [destruens], (b) de me ¹ opulentiam deripiens [est] beatam vere-bonam [vel re
 vera existentem (?) opulentiam] Bonae Mentis (c) Hoc dicto spiritus mei,
 O Mazda, Sanctitatisque Vobis placentibus-supplifico *¹ Vel 'meam'

Pahl text translit ¹Pavan dūsh-āmūzishnih ²srobō ashān maienchinēd,
 [Shēdāān]³, valman mūn zak ī zivishn-hōmand⁴ khradō āmūkhtō [avō aishānō
 Ait mūn aētūnō yemalehūnēd, aē² sīōbō ashān⁵ maienchinēd ī valman] (b)
 Munshān bai⁶ zak ī li ishti⁷ avōitō, [padmānō⁸ kard⁹ dāshtend, khvāstak ī pavan
 Dastōbai ī li avāyad dāshtanō, ī amat shāyad dāshtanō, pavan zak iās shāvad
 dāshtanō], ī aīzūkō aītō² pavan Vohūmanō, [aigh, amat pavan¹ frārūnōih yakhsenund
 avāyishnik] (c) Pavan valmanshān milayā ī minavadihā, Afihammazd, ī
 Ashavahishtō avō Lekūm garzid, [aigham Gāsānikih¹⁰ la iubāk, lich garzam]

¹ See P ² DJ om ³ D shēdāch. ⁴ D zanishu hōmanend ⁵ in DJ bef srobō ⁶ DJ om
⁷ D isht, DJ ishtō, M isht (Zend char) ⁸ DJ, D ins ī ⁹ D kardanō ¹⁰ so D, M ik

Pahl transl On account¹ of the false teaching of the word he is destroy-
 ing them [the Demons], he ¹ who¹ has taught the living wisdom ('wisdom as to
 life') to people [some say *that the text should be rendered*, 'this word which
 is his destroys them'], (b) by whom that which is my wealth is borne away,
 [i e they have the compact *which has been* made, namely that wealth which
 is with (or 'through') my Dastur must be had, which when it is necessary

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Fr tr The Herald of creeds that are false he mars our life sahm by his teaching
 Seizing away my wealth the blest and real* wealth of Thy Good Mind
 With the voice of my spirit I cry to the Right and to You to deliver
 to have it, it must be had in that way] *the² wealth²* which is the longed
 for (or the yearning* being* (= altū so better)) of the Good Mind [that is, it
 is thus when they possess their desired object through piety] (c) With
 those words of the spirit, of Ashavahisht, O Adharmard I complained to You,
 [that is with me the (or my) Gāthic doctrine is not current I too bewail].
 *1 Without 1st gl. by evil doctrine him who **not in that way which
 is pleasing see the Gāthā.

Ner's sarak. text. Dushṭaṣikshaya¹ uktir vināṣaṁ dadātu asya jīvan-
 vantiṁ (sic (?)) cikshayitub* buddhiḥ [uktr yā Devānām] (b) Adhikarṇcha me
 lakṣmīṁ apaharati hitāḥ satīḥ Uttamena Manasā [pramāṇam² yo lakṣmīṁ
 ādeṣena me dhartuṁ kartumcha योग्या, tāḥ me adhikarṇ vināṣayati, yā
 sadāchāreṇa sambhita* āste] (c) Tābhiccha vāgbhīḥ³ mānasavṛittyā ahaṁ
 Mahājñānin Dharmacche (macha (?)) Yushmakarṇ purāḥ ākrandaye, [kila, me
 śrīṣṭir⁴ no⁴ pravartate⁴]. J om. dushṭa. *all *pa. J C, P gyābhīḥ (sic). corr

Ner transl Through his evil doctrine his word is inflicting destruction
 upon the teacher's wisdom as to life (or living (?) wisdom) [the Devas word
 does this] (b) He is removing afar* (or utterly*) my property the friendly
 and really* good* wealth of the best mind [the regulation he who (or when
 any one*) is clever enough to preserve my property in obedience to the
 command, and to bring* it* into* effect* then *this evil one* is utterly destroy-
 ing this *property* of mine which has been *thus* accumulated through good con-
 duct]. (c) With these words and with earnestness of mind, I am complaining
 before You, O Great Wise One and Sanctity *also complains* (or 'O Sanctity read,
 Dharma) [that is my creation (or country (?)) is making no progress].

Parsi-persian M. Pah bad āmūkhtan sakhunshān khārāb-kunad [Dōw [ham = :ok]]
 ā kih ān : [] [sadan = :daṣṭe (sic)] bend khīrad āmūkht ān k : [hast kih ādūn gūyad
 ā sakhunshān khārāb-kunad -] (b) kih-shān bih ān man kherānah ghārat, [and
 zah kardan dāst, kherā h pah Dastār man bāyad dāstān, amat (sic) shāyad dāstān,
 pah ān rāh shāyad dāstān] : umuld (so) hast pah Bahman [kū, amat (sic)] [] nēki dārad
 hāf [or lāyā] (c) Pah shān sakhun : mātūbā, Hōrmuzd, Ardibahisht, ān Shumā garxid
 (so) [kūm Gāsan [f =] nah rawā kunad man keh (sic pro ham) + ya'al man garzam] (c)

Free tr And he will destroy my word who for sight as the worst announces
 The Kine for the eyes, and the sun, and the gifts of the wicked offers
 Who makes our meadows a waste and who levels his mace* at the faithful

Verbatim transl Ille-ipse mea [-as] doctrinas occidat[-et], (yal ad-nihlum-
 redigat[-et]) qui pessimum (i e rem pessimum) spectatu dixit (V) Bovem oculis,
 solemque et qui dona scelesti [i e. sacrificia impletatis] q̄erat [-et], (c) et

Pahl text translit ¹Valman² gabîâ avö denman³ lî srôbû maienchî-nishnô yehabûndö, [aighash arûbâkîh avö Dînô yehâbûnd] mûnash saîtar pavan⁴ vênishnô yemalelûnd (b) Gôspend pavan kola II ash⁵, va⁶ khûrshedûch⁷, amatchash dahîshnô⁸ avö daivandân yehabûnd⁹, [afash¹⁰ maienchînishnô yehabûndö] (?), (c)¹¹ amatchash vâstar vîyâvânînid, [aighash tapâh baiâ kard, afash¹⁰ maienchînishnô yehabûndö], amatchash¹² pavan pêdâkîh aôshîshnô¹³ yehabûnd avö aharûbânô, [aighash âshkârak avö¹³ khvâst-hômand afash¹⁰ (not âpûs = ‘embryo’) maienchînishnô yehabûndö]

Pahl transl (a, b) That man sent destruction upon this my word, [*that is*, he has caused retention to the Religion], he by whom it was said that the worst *things* to be seen even with both the eyes were the herd and the sun, when also a gift was bestowed by him upon the wicked, [and murder* was also committed by him], (c) when also the meadow was withered by him, [that is, was utterly spoiled by him, and killing was also perpetrated by him], when destruction was also inflicted openly upon the righteous by him, [that is, destruction was openly inflicted by him upon the suppliant]

သုဗျာဓိ-ဦးလေးဖြင့် ဘုရား | ကောင်းသော နှလုံးဖြင့်-သေ-ဗုဒ္ဓဟူ၍ 11
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[illegible]

Trlit Taêchid(t) mã mỏeñdan [= mereñd°] jyôtm [= jivâ°], yô diegvatô
maz(1)biš chikôitereš,

Anhêuschâ anh[u]vaschâ [=° vâs°] apayetiî 1aêkhnanhō vaêdem,
Yôî vahîstâd(t) ashâunô Mazdâ râres(k)yân Mananhô

Verbatim trans! Hi-etiam mei [meam] destruant [-ent] vitam, qui scelesti [principis] cum-magnis [ducibus] consuluerint [(ad verbum, cognoverunt, hoc est, eorum disciplinam probaverunt, et eo falso in rerum cognitione instituti sunt)], (b) pati-familias [pati-familias]-que matrisfamiliasque [matr-familias] aufert* [hic scelestus (princeps) eorum] [vel foitasse 'consuluerunt ad aufer-

ajābhīḥ sūryābhīḥ* [kila, trivārahinībhiḥ* pañchavārahinībhiḥ*] yo dānaṁ dargatmadbhvo datte [asaucha me ukter vināṣaṁ dadāti], (c) yaçcha kṛishṭaṁ 'udvāsayaṭi' (?) [kila, sasyāni vināṣayaṭi asaucha me ukter vināṣaṁ dadāti], yaçcha prakāṣatayaḥ nindāṁ dadāti muktātmanāṁ [kila, parisphuṭaṁ punyātmanāṁ nindāṁ kurute asaucha me ukter vināṣaṁ dadāti].

So J seems O P na. 2 J* las. ma. J J gau 'ut in J but 2nd hand, also in C

Her transl. And that man causes the destruction of my word [that is he causes retention to my Dīn], who utters the worst with speech (b) as regards (?) cows, goats (or read akāṣi[ṭ]bhīhyām* = *as seen* by the eyes) and as regards (?) suns, [that is *the worst* for the three-year-olds, and the five-year olds] who also gives a gift to (not takes a gift from) the wicked, [and that one causes the destruction of my word] (c) who also roots out (?)* the agriculture [that is destroys the fruits of *the ground* he also causes the destruction of my word], and effects the censure of the free-souled (or holy) with publicity [that is, he makes the censure of the good public, and he also causes the destruction of my word]. See Barnouf's *vā*, or 1st *vā* + *nā*, 'moorches

Parsi-persian *Mā*. Ū mard ān in man sakhun kharāb-kardan, [] (dāḍār bod + ham + ān ā h + hast = —) [kūsh bi rawāf ān Dīn dehad] kiyāsh badtar pah bīnāche gūyad (?) (b) Gōfand pah bar [] (dū ān (sic vid.) dābānēd (sic) = *dō am* (?) dābānēd) khūshēd ham kīk chāsh (so) [] (dāsh = *dāsh* (sic vid.) ān darwandān [] dehad = *dābānēd* (?) [azash (?) kharāb-kardan dehad (?) (c) kīk chāsh (so) [āshmōgh = —] kāh hājtmānd kunad [kūsh tabāb bīh kardan], [] [azash = *afash*] kharābī dehad (?) ān āshavān; [kūsh ā hīrāb, [] (ū = *carman*) khvāsh-mānd (or khvāst (?) *no tr* for *āshā** (sic)) kharāb-kardan dehad] o

Free tr And these would destroy my life who consult with the great of the wicked; From lord and from lady they seize their wealth and inherited treasures, Harming Thy saints in their walk retarding them from Thy Good Mind.

endam*¹ (?)]] opulentiae possessionem (c) qui ab Optima [Mente] sanctos, O Mazda, retardent [-abunt] (lit. severiter* vulnerarent*) Mente [(vel ob optimam sancti [mentem] odio-affecti eum crudeliter-saucient [-abunt])] *Apayēti iñā.yam

Pahl. text translit. 1Valmanshānich² avū denman i³ li marechnishnō yehabūnd [aigh, ardbākth avū Dīnō² yehabūnd] mūn xivishn-hōmand⁴ [yemalēlūnd aigh, amat xivastānō shūyadō pavan rās i lanman], va⁵ daryand hōmand va⁶ pavan mashh⁶ kāashnēndī tarh⁷⁺⁸ [aigh, pavan⁹ pēshpāyih¹⁰ va¹¹ pāspāyih¹¹ (sic pro pāspāyih), vīndā vādūnānd] (b) Kaqak-khūqāl, gabrā nēshman, [yemalēlūnd aigh mānpātānō¹² mānpāt hōmanēm], vash¹³ vazlāndī zak i¹⁴ rēknōch¹⁵ vīndishnō [aigh,¹ anshūtā pavan staham vakhdūnēndī¹⁶ aigh, khvāstak barā avū hamth yehabūnēd]. (c) Mūn zak i valman i¹ pāhlūm āharābō Aōharāzd, [ash¹⁷ barā hankhetānd] ash rūdth rēshnēnd, i¹⁸ pavan

Pahl transl They also inflict destruction upon this which is mine, which is living, [that is, they present obstructions before the Religion, they say thus 'since it is necessary to live in our way'], and are wicked, and they draw out their wickedness with (or 'against' (?)) the greatness (the higher class), [that is, they would commit sin with (or, 'against' (?)) the leadership and guardianship] (b) The property of (gen by pos) the householder(s) (or 'the householders' (nom)), man and woman, [thus they say of it 'We are the householders' landlord (or 'chief')], and to him (or 'thereby') has come the obtaining of the treasure, [that is, they seize a man with violence, *saying* thus 'Give ye your (or 'so he gives his') wealth to the congregation'], (c) who also wound that which is that of (or 'that which belongs to') the best saint, O Aûharmazd, [established in him (?) (or (on the contrary) 'from him demolished')], they wound his liberality which *is* through (or 'as') the Good Mind, [that is, they will cast off the nature of the good established in piety, Persecuting-infidels *that they are!*]

Ner's sansk text Techa me vinâçam dadate, [kila, apraviñttim Diner dadate¹], jivítavaktâro ye durgatímantañ, [kila jivítum çakyate mârgena, sa^{ast} asmâkam, ití, ye durgatímantañ santo, biuvanti], mahattayâ* âchâñanti* níkrishâtâm, [kila, purahsaratayâ pâpam kurvate²] (b) Gñihapatayo (?) gñihapatnyaçcha³ (?) apaharanti ânandalabdhim, [kila, manushyam hañhena gñihñanti], (c) yecha utkñishâtatarasya punyâtmano, Mahâññânin, dakshinâm

[illegible]

Trlit Yâ rāonhayen sravanhâ vahistād(t) ś(k)yaothanād(ṭ) mar(e)tânô,
 Aēbyô Mazdāo akā! maod(t), yô! Gēuš mōi enden [merend°] u! vâkhš [=vrâ°]-
 ukhtī jyôṭām [jivâ°],

Yâs Gı̃h̃mâ Ashâd(t) vaı (a)tâ(?)Kar(a)pâ khshathremchâ ish(a)nâm(sic) Dı ujem

Verbatim transl Qua [doctrina homines (acc) aberrantes] reddent ([vel

chhindanti ya Gvahanena [kile nicchaladharmascha vah uttamandū sadda
chāratayā nirmīta¹ āste tairi vikhradisavanti² vo īsmogāḥ kapaṭakarmāyāḥ³].

¹ P dāte J J C. dāte 2 C 'at J J ramti P ramte 3 J J 1
('paty 'J J J no vl. M-S ramē () J ma ah.

Ner transl And they are causing me destruction [they cause detention
to my Din], they these announcers of life who are evil, [that is, they who
are continually evil say It is necessary to live in a way this is our way]
and they are proceeding to be ene s with the greatnes [that is they commit
sin with the party which has the precedence (or with surpa sing eal)]
(b) The householders and housewives are taking away our⁴ joyful possession
(meaning they are taking from the household and housewife their
(gen. sz.)) [that is, they seize a man with violence] (c) who also () rent
Wise One impair the liberality of the more excellent and pure-souled man
which is inspired by Gvahmana, [that is they who are the fraudulent īs-
mogas are overthrowing the fixed Sanctity which is formed by the good
conduct of the best men]

Parsi persian Ms Ōshān ham ān in man kharīb kardan dehad [kū, bi rawāi
ān Din dehad ()] kīh zīrī hamand[(=)] [darwād = d r d] [gūyad ku, kīh zī tan
shīyad pah rāh mā] [] benī wa pah mebi [] [kabīnad (?) = k hīnē d] (si rid) bad
tari ham, [kū pah pishwāī⁵ [] pī hūāl wāndh⁶ kunad] o (b) Kadab khudā mard
[u = w] xam [gūyad kīh shībī-khūshāh (si vl. pro khūshāh) shībī-khūshāh (khūshāh)
hasām (sic)] dehad (??) vel daharāh (?) r l, wa har dā + n + gūhrat (= v ab ()
po shīy rā h (?) vāzrūd (sic pro wāzī nd) ān [] [mutā = kīnāh vel kīnāh] yāftan,
[kū, [awar = w dām] mardam pah yalm [] [kunad = vājw d] kū, khezīnāh bīb ān
sīpacc dehad] o (c) Kīb ān ā buland rawāb Hormazd, [] bīb nīhādāh] a h rīdī
zakhm kunad pah n h m n [] nīhādāh vchān pah n-kī nīhādāh bi afganand (?)
Ahariman] o Or rawāl. ⁵ pish

Free trl. By which word they keep back mankind apart from the holiest action,
Evil! said God unto these who would slay the kīpo's life with their treason,
Choosing Grehma far above Asha, and the harps⁷ and the reign of Druj-servers.
injuria afflicentes eos deflectent [abunt (logo rashayen)] ab optimo facto
(homines (acc))⁸ (b) lis Māzda scelesti [estis] dicebat [-cet], qui Dōvis destru
ebant [-ent] incrementi-verbo [turpitor et falso dicto] vitam [i. e. eam sūmu
lata specie amicitiae tradentes], (c) quibus Grehmao Sanctitatis [potius quam
Sanctitas] electi sunt [et studioso promoti sunt, et] Kar(a)panus [nl], Regnum
que [eorum] exoptantium Mendacii-daemonem [i. e. doctrinam ejus professorum].

Vel fortasse quas [quas res] doctrina sua kī homines [scelesti infideles] tradant
[-dent] optimas actionis [expertes] (hī homines)

Pahl text translit. ¹Mūn rāsh srāyēnd¹ pāhlūm kūnīshnō avō anshūtān²
[sūstārānō apadmān kūshishbōh] (b) avō valmanshān Aūharmazd zanīshnō³

¹ See P ² D ins ach = ich ³ DJ seems zîvishnô ⁴ D ins î ⁵ DJ om ⁶ D seems doshêd lî (?) ⁷ D anâkîh (?) ⁸ DJ drûyîn⁰ (2nd hd) ⁹ so DJ, D

Ner's sansk text Ye chhedam¹ samâdhiçanti utkriṣṭakairmani
manuṣhyebhyaḥ, [anyâynâm apramânayuddhatvam*²], (b) teshâm Mahâjñâni¹
vighâtam abravīt, yecha gopaçûnâm* mityudânât pi amodam vadanti jīvanī-
mattâmcha¹, (c) yeshâm lañchâ⁺ punyât mitratarâ, kadaithakânâm*³, [kila,

• ဣဒါနုဗ္ဗိယသုတ္တံ | ဣဒါနုဗ္ဗိယသုတ္တံ ၁၃

[illegible]

Trlnt Yâ kshathrâ Grêhmô hîshasâd(t) Achîstahyâ d(e)mânê Mananhô,
 Anhêus mar(ê)khtâiô ahyâ, yaêchâ, Mazdâ, jîgeiezad(t) kâmê,
 Thwahyâ mâtthrânô dûtim, yê is pâd(t) daresâd(t) Ashabyâ

Verbatim trl Quae [quas res ([vel quos duo (?sic fortasse, 1 e Kar(a)-panum et Mendacii daemonem)] Grehma observans-desiderabat [-abit] Pessimae in domicilio Mentis, (b) mundi perditores hujus, [et] qui(que)*¹ [1 e Grehmae socii sacerdotes, et virum ejus duces] multum-dolens-1quirebat[-rent] in-desiderio ([vel quae [quas-res]-que-duo*¹ [-duas], auctoritatem¹ 1egalem¹ vel sacerdotalem et Bovem*, G 1quirebat [-ret] in-desiderio]), (c) Tui prophetae legationem [et officium [requeibat [-ret, vel -rent] in-invidia], qui [tamen ob turpitudinem eorum] eos detinebit (et procul prohibebit) ab aspectu Sanctitatis

(Fortasse est 'quae-que duo, etc = yaêchâ, etc' praeferendum)

Pahl text translit ¹Mûn khudâyiḥ pavan Grehmah bavîhûnêd, [aigh, pîdakhshahîḥ² pavan pârak³ bavîhûnêd], ash zak i³ saritai dên demanö pavan minîshnö, [aigh, pavan aê minîshnö bavîhûnêd, aigh C⁴ (râz⁴) barâ yehabûnam⁵, CC (dô-raz) lakhvâr jansegûnam-ê⁴] (b) Ahvân marenchinîdâr hômand, [aigh, gâs i³ tamman barâ tapâhûnênd] mûn [pavan zak i³ avö zakîch], Auharmazd, zanîshnö va⁷ garzîshnö kâmak, [aigh, pavan zak pîdakhshahîḥ⁸

(see the Pahl., or are desirous of complaining of the smiting (?) O Great Wise One, [that is, in this kingdom of theirs that just pleases them when men mutually contend] (c) and they hinder those who are expressing* them selves* (or striving to shed light) (In accordance (?)) with Thy Manthra word from the approach of Sanctity (for once more, who, distinguished*(?) through Thy M. word, are keeping these back D [that is they sin against (or 'fall foul of') the action of those who are the chiefs of the Dîn ((or (a causative) they cause their action to stumble?)) Reading *dyātā yo tām*.

First-persian Ms. Kih khudāi pah (?) rishwat khwāhād, [ku, pādishāhī pah rishwat khwāhād] ash ān i badtar andar walf (sic vid. rel pro var) pah minishn, [kū, pah in mī i h khwāhād, kū pad deham, wa dū pad* bāz sitānam] o (b) Akbān kharāb-kunandah hend, [kū, kāh (sic pro Gāh) ānjā bīb kharāb-kunand] kih [pah ān i o [agh (sic, no Pahl.)] ān ham] Hōrmuzd, zadan [] garzidan [] [kū, pah ān pādishāhī xish (sic) bast -ābān (?) ān bāyad kih mardom, adūk bā digar o (a ?) jang-kunand] (c) kih pah in Tā Mānth(h)ra (sic) gūyā bast, [kū pādshāhī : pah Dīn hend] oebān (so) [] dūr kunad az didan i Sawāb, [kūsh Ashmōgh min (sic) kār u kirfah kardan ā (or o (?) dūr-kunand] o (* The marks under pad are Pahl. 100.)

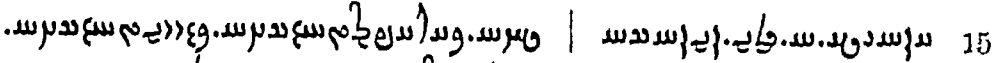
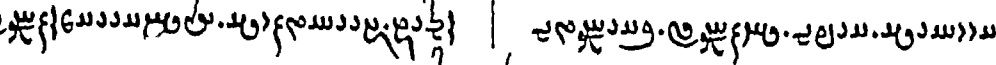
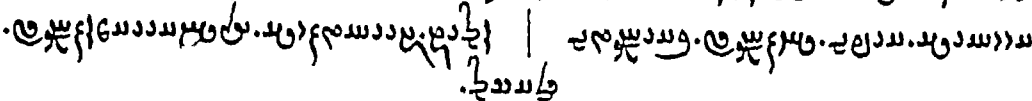
Free Be his Grehma in chains*! May our plans cast down the havis, Mighty pair in deceit, since they came as an aid to the wicked When the Cow for slaughter was set, and who kindles our death-slaying aid. sound] va amatich padrēnd valman¹* darvandān alvyārth [ach pavan khiradō i valmanshān yehevūnēd] (c) va amatich* avō Tōrā xanishō gūfō mūnash zak¹⁺²* dēn zak i dūrnōsh¹ gūfō avō¹* alvyārth [ach pavan khiradō¹* i valmanshān yehevūnēd]. See P¹ D om so D., etc. DJ kinf¹* M shahistāh. * DJ M om pavan. DJ om. l. D ina yehevūnēd. D ina. l. D inverta. * DJ ina. l. * M * i DJ M, D., M frāh. * DJ., M seem dīnān (P.), D M dīnān ach. so DJ D so DJ., M, but D M bān. * DJ D av DJ om. zak. * M (P) om. DJ., D no repetition.

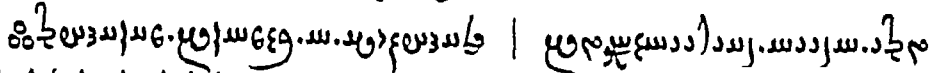
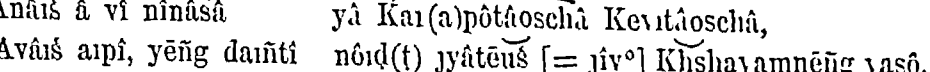
Pahl transl His *it is*, he (om. mūn), (or *It is* he who (mūn)) through Grehmah gives up ('abandons') the great interest in accordance with the judgment of the Kikas, [who gives up the authority for a bribe, with the understanding of those who in the matter of the Yazads (the Deity or In their* (?) matter?) are blind and deaf], (b) with the workers the incorrectly wise, and much-opinionated [who through impiety keep a good understanding (or savour?) at the door], and when also they come to (or accept (?)) that aid of the wicked, [this is also through the *perverted* wisdom of those] (c) and when even he (or It) is said to *be* for the smiting of the Ox, in whose aid that *one* (or that *thing*) was reported in that which was a removal (or remover of death) [this also is in accordance with the wisdom of those]. (The fettered translation should follow its original at all hazards, a sprightliness which was never intended should not be presented) * Read! g *hān.

Ner's sansk. text. Asau yo lūchāyāh* mahattvāh pītāntah kadar

thakânâmcha buddhyâ mîdadâtî*, [yah svâmitvam lañchâyâm* dadâtî bud-
dhyâcha teshâm bhavati*, ye stutau¹ Svâmîno adarçakah¹ açîotâraçcha santi]
(b) âcharatâm² avyâpârajñânînam piabhutanyayât, [ve avyâpâratayâ sam-
chayam dvâre² dadhate] yah piatikurute³ duigatinâm sâhâyyam⁴, [so 'pi
bhuddhyâ teshâm bhavati] (c) Yamcha gavâm vighâtakam uktam tam yo
dûrâmitayau vakti sâhâyyâya, [goghâtakam⁵ puusham yo⁴ jivitasahâyyinam
vakti, so⁵ 'pi buddhyâ teshâm bhavati] ¹ J⁴, J³, etc stuti ² all dvârâ, or 'a
³ J², J², P goghât°, J⁴, C ge° ⁴ J² yâ ⁵ J⁴, C, P soh (sic)

Ner transl But he who puts down the predominant greatness in (or
'with') a bribing gift through the sagacity of the wicked*, [that is, he who
bestows the sovereignty in a bribing* act*, is aided by the intelligence of
these who, in the praise of the Lord, are blind and deaf], (b) *that is, through
the sagacity* of those who are wickedly wise, and who are acting in accordance

15  | 


 | 
Trlit Anâs â vî nînâsâ yâ Kai(a)pôtâoschâ Kevitâoschâ,
Avâs apî, yēng danîti nōid(t) jyâtēūs [= jiv°] Khshayamnēng vasô,
Tôî âbyâ baryâoñtê, Vānhēūs â d(e)mānê Mananhô¹

Verbatim transl His ab ex*-pellam* [eam partem] quae ad -Kaipinuum-
pertineat(que) [et eam etiam quae] ad-Kaves-pertineat (b) et talibus in [i e
post (?)^{*1} tales res hi nostri principes socii] quos [nunc-usque] reddunt [in Kar-
pani et Kaves non amplius in] vitae [-tam] dominantes ad-libitum, (c) hi
[nostri principes] a duobus ferantur Bonae (ad) [in] habitaculo [-um] Mentis
^{*1} Vel (b) (e contrario) talibus [instrumentis expellam*² K] ad eos quos reddunt [-ant mei
ministri] non amplius in vitam dominantes [et igitur nunc demum (quod ad nos attinet,
felicitate) regno-suo-pravo privatos], (c) [sed] hi mei servi ferantur, etc ^{*2} Sunt qui red-
dant nēnâsâ (sic legentes) 'perit [-ierunt] ea quae ad K et ad K pertineant'

Pahl text translit ¹Anayâtûnishnō² îâî [amat barâ avō denman Dînō* lâ
yâtûnd] barâ aûbînō³ yehevûnd mûn Kîkō va Kaipō hōmand, (b) aētûnō val-
manshân madam amat yehâbûnd⁴, [aighshânō denman mindavam⁵ avō⁶ nafsh-
man yehabûndō⁷] mûnshân⁷ lâ zîndagîh pavan shalitâîh kâmakō⁸, [aighshânō
pavan shalitâîh î nafshman zîndagîh⁸ î aîshânō lâ avâyađ] (c) Aîvō valman⁹
¹⁰Lak valmanshân kolâ II (dô) dedrûnyên¹¹ [avō valman ¹⁰Lak âsai vō Hau-
vadađ va¹² Ameîôdad] dên zak î Vohûmanō demanō [dên Garôdmânō¹³⁺¹]

¹ See P ² D 'ishnîh. ³ DJ, D aûbîuō ⁴ so D, Mf, P, M bavîhûnd ⁵ Mf ins f
⁶ DJ ghal ⁷ D. amat°, Mf mûn° ⁸ D., Mf, P, om from 8 to 8 inclus ⁹ M, DJ inverts
¹⁰ DJ ô for î ¹¹ D 'yên, Mf 'ând ¹² DJ ins va or 'ô, Mf ins va. ¹³ Mf Gâr°

with their predominant method [for from their wickedness they keep abundance at the door] and when* any* one* rewards (or accepts*) the friendship of the wicked [he also is accordant with the sagacity of these]. (c) He who designates the person who is called the smiter of the cattle for companion ship in removing death to a distance, [that is he who calls a man a slayer of cattle, and at the same time a life-companion is also according to their way of thinking]

Parst-ferian Ms. 011] pah rishwat mebi bñh pah an : 011 [zanān = kīnān] kbīrad bñh dehad [kñh pādī bñh pah rishwat dehad [kñh = mō] pah kbīrad / ōshān [bāshad = *jamānd*] kbñh pah chīs / lā(ā)lān (= *lāhān*) ramu a kūr] (b) pah an warzidan + ya'ni + kumandān bud ānākhān (ric), bīvār (= *va fiāk*) dīdān [ham = aek ?] [kñh pah bādī 011 [ān + dar (vel *rār*) pah ban = *bād* (P vel *bāl* *paran* *bun*) dīrad] 011 kbñh ham padīrand (or **rad*) ān larwand yār [ham pah kbīrad ōshān bāshad], (c) wa kbñh ham ān Gāv *d* goft, [wa = *wa*] kbñh 011 ān andar 011 dūr 011 [hā (cio) = *Pahl. ākāk*, *gust* ān yār, [ham pah kbīrad / ōshān bāshad] 011 Differs from 011 63, 6.

Fr Thus hence and with force have I driven The Karys and the Kavis disciples
And this being past those lords whom these rob of their sovereign power
Let these by the two be borne on to the home of Thy Good Mind the blessed

Pahl transl. On account of a not-coming [as is the case when they will not come to this Religion] they who are kīkas and karps will become sightless (b) and thus it is toward* those when they give to them [that is when this thing is given to them as their own], whose is not a desire of authority (or authoritative*) for life [that is, in their own sovereignty the life of others is not desired by them]. (c) To that which is Thine let those two bear that one [that is let Haurvada and Amerōda bear the priest to that which is Thine] into Vohūman's abode [in Garōdman].

Nor's sansk. text. Anāgamanantvāt* [anirīkṣhaṇīyā] bhavanti ye adarṣa-
kārṇa¹⁺² aśrotārṇaṇāṇi [yat asyaśiṁ Dīnaṁ nā yanti tato vastuni Svāmīno
adarṣakāḥ² aśrotārṇaṇāṇi bhavanti] (b) Evamecha te upari ye dadante na jivituḥ
svāmīṇe svechchhaya, [kila, yeshāṁ svāmīṇo anti svīye jivitaḥ keshāṁchit² na
rochate]. (c) Tṛadīyānāṁ to dvitayāṁ haranti Uttamasya antaḥ³ sthāno Manasaḥ
[antar Garothmāno Tṛadīyānāṁ Achāryānāṁ dvitayāṁ, Avirdādīn⁴ Admurdādīn⁵]

J P *pcha, C adargya J (?), C adargya *so J, J J J J P *dam; O *din P C *din.

Her transl From their non approach (or not to be considered*) and they *thus* who are blind and deaf [because they do not come into the Dīś therefore in the matter of the Lord they are blind and deaf] (b) so also these onwards, who gave (or take (?)) not life of their own will in *their* lordship [that is, in their own existing lordship (or while their own lordship exists) the life of no one whomsoever pleases them] (c) these are carrying away* that pair of Thine *who then abide* within the place of the Best Mind, [that is the pair Avīrdādī* and Amīrdādī *who then dwell* within the Garoṭhmāna of Thy teachers]. * Altern. tri.

VI

မိုးဝေလှေကား - မိုးဝေလှေကား | မိုးဝေလှေကား - မိုးဝေလှေကား

ē rak (ic) ahin lar dh larand [in ē i Tā ath(h)awarand (ic) Khōrdad (?) Amerddid] andar ān Bahman {} [wa kīh ath(h)awarand kunand = ea mān dīrān rōg d (elevele mad)] andar Garimān [ath(h)awarand = d rān (ēki) o Perhaps bur*

Free tr All this is from that best one teaching for wider light to the pious A sovereign O Mazda the Lord o'er what brings me grief and my doubtings When now for the harm of the evil, darts ea t from the tongue I am hurling teaching of the pious [that is of good men] (b) in the sovereignty of Ašhar mazd when [in his time] that which was my di ciple's opinion becomes clear that which was in doubt. (c) When the wicked are delivered to avengings (or poss. when there is one hating the wicked), [that is when they shall inflict chastisement upon the sinners], then to him who is prayerful of mouth who utters the Avesta and Zand] shall be merit [i e to him they give a reward]

Ner s ānsak. text. Sarvahi tat atkri hīatarahi vat prithulachaitanyena cikāhāpāyahi (sic) uttamanādi (b) pāthivāve Mahājñāninaḥ Srīminah, vathā madhyānāni prakāṣyate satidigdhani [cibhyanam me] (c) Yo^o dvesti durga tīnāru, sa ānāyena īpavitā anurūpau [kila, yo^o pāpakarmigāni nīgrahāni kuru te sa Avistāvistāarthadīcha vakti pravāṇīcīcha labhate] So J J

Ner transl All this is the more (most) excellent which is the instruction of the highest (that is of the good) with wide intelligence (b) in (or under) the authority of the Great Wise One the Lord, teaching how the doubt of my people [of my disciple] is made clear (c) He who is the hater of the sinners is praying with his mouth (or voice) for the fitting (or deserved) recompense (or reward), [that is he who effects the punishment of the sinners utters the Avesta and Avesta interpretation and acquires a reward]

Paral phrase etc. Ham ēd a chōn a hō (sic) pah farāku hō hōh, [pah {} [dāndjān = dāndjān] {}] āmōkhtan ān i voh {} [ham = ach i] [voh mardhā (so)], (b) pavan (sic) pītūkh lāhl i Ōrmeuz kīh [pah ān i ē zamān] ān i man abāk(γ)ird + ya'al + man + Din + i Zaratusht + kabbūl (?) + kunandagān (?) āshkīrah bāshad ān i pah gumān [pādā bāshad = pādā lād] o (c) kīh līzah ān darwandān, [kū, warākkārān pādāfrāh kunand] ē i dahan kīwī tār [kīh Avestā u Zand gōyad] lākh (lāyik (?)) [kūsh badal dehad] o i It seems kunand yakhān (?).

XXXIII

Free tr Thus will* he act as with those which were laws of the world primordial Deeds most just he will do for the wicked as for the righteous Frauds of the one he will* reach and what seemeth right in the other

Verbatim transl Sicut his sic faciet [his] quae leges mundi [fuere] prioris (b) Magister facta justissima scelesto [in-scelestum ut etiam] sancto [in sanctam] (c) cujusquo [i e. alius peccata] attingit [i e. attinget] fraudulentis [poena, sed praemio ea facta attinget] quae(quo) illi-ipsi (ad) recta [videantur ab alio hoc est a sancto facta]. (The transliteration is again purposely omitted)

Curoh karmāṇaḥ cuddhatayā [Gorvādeestayā] durgatimān² yaccha muktātmaḥ, [kilo yo durgatī² muktimān bhavituḥ kāmavati¹ vaccha muktātmaḥ muktī mattaro bhavituḥ kāmavati¹ tenaḥ vaiḥ karyāṇaḥ], (c) vacchā va samava prāptāḥ¹ a-ti mithyatmaka ya vacchā va nirmalataraḥ² [dvayor aṭi snūmīrāḥ² yatī]. J J (I su hṛ J (P in yah J J gati. J m. from 4 to 4 so C J J J samam eva P iman a J¹ sam J sam

Her transl So is the matter to be established well considering that which was the first *thing* provided (or established) in the world [that I considering more *justly* *then only* is everything to be done in the creation] (b) By the purity (or clearness) of the spiritual Master's action [by the orderly discipline of the spiritual Master] the wicked as well as he who is free-of-soul, (the good) is to *regulate himself* [that is he who being wicked desires to be good and he who being good desire to be better by him action must be taken thus], (c) and what is combined (mixed) of the deceitfully minded and of the more pure [what is just the mixture of the two].

Parst-persia Me Am / pah nīlāb (dōu varāḥ bn kīh dīd jīhān aww l. [aza h p-dā [], kō banā (sic) nīlāb + u + dīlān [u = ra] chīx hamā pah (dāstī konīshu, o (b) Pah ū rad + yatāḥ + Da (tūr kani bn ārdetah (el ārdeti) pah Dastūr] kīh dārvand [aza h (?) aabō [khw bad [] [dōlan = ja ū /] [] kīh lch (le pro ham) aabō [bōd = -] aza h (so) a bītar khwākhād bōd [kō rāzanī (rō banī) bōd vahl bt (so) (vel vahl it) bōd rad pah (dāstī = dīgh rōkh I jānūnd akī hī (vel-rākh akī) ja nd ad yara (dā)] o () [] kīh lch (sic pro ham) ū ān ham ra lā / (dō) ān darāgh [u rāst = ra rāst] kīh lch (le pro ham) ū ān kīlā [kō, hamēstīn] o

Free tr He who doth harm to the wicked by speech or with steadfast purpose Or whether he doth it with hand or with benefit blesses our people Brings offerings to Ill will in his love of Abura, the Living

zak² a(tūnō pavan minīshūn (b) yak² pavan kolā d yadman varzishūn [algh pavan kolā II (dō) da t⁺⁺ ghal⁺⁺ zanīshino homand], 17 avō² valman i² shapīr tūnō² chāshī hū [a]h tanō² barā avō² āērpatisūnō vebāhōnī-ō], (c) Avō val manīshān⁺⁺ pavan kāmāk rādjīb dahī hūn pavan zak I Lak doshīshūnō Adharmazd

See P¹ DJ in L. K. M i; DJ D Mf om. i; D ins. (?) aētān not Mf. D K. etc y dman so DJ DJ D ghal D av DJ om. i DJ om. avu. D laa. lak, an altern. trl (?).

Pahl. transl And thus are the wicked to be smitten by word that is also so in mind (b) that is to be done with both hand [that is they the wicked are appointed for smiting with both hands (and with no half measures) and for that which is good is the teaching of the body (or person or for the good body there is teaching], [that is he will present his person at the priestly assemblies], (c) and to these persons the giving of liberality is with desire and through that which is a loving of Theo (or Thy loving'), O Adharmazd

Ner. transl Thus they who establish a smiting for the wicked either by word, or (so) in thought, (b) or with the two hands, or *who* teach⁴ the men of

[illegible]

Verb transi Qui [si-quis] sancto [erga sanctum] optimus [sit] cognatus-princeps vel, at vel vicinus [1 e servitor*], (b) cum-amico-pari vel, Ahura, sciens [1 e peritus] vel in [suo] studio Bovī [erga-Bovem], (c) tum ille-ipse Sanctitatis sit (vel erit) Bonae in-pascuo [-scuis, vel in agri-culturae-opere] Mentis [occupatus]

¹ See P ²DJ, D om î ³DJ va for î ⁴DJ, D ins va ⁵DJ, D ⁶tunînishnǔ, K ⁶
⁷tunînih (?) ⁸D om î ⁹DJ, D om va ¹⁰DJ va ¹¹DJ, om (?), D, P aētûn

4. မြန်မာ့နိုင်ငံတော်အတွက် အကျိုးရှိစေမည့် အစီအစဉ်များကို အကောင်အထည်ဖော် ဆောင်ရွက်ရန် အားပေးခြင်း

• ၆၆၂၃) ခု ၆၆ နေ့တစ်နေ့၊ အမှတ်အသား (၄၄) နေ့ | ၆၆ နေ့တစ်နေ့၊ အမှတ်အသား (၄၄) နေ့
 ၆၆ နေ့တစ်နေ့၊ ၆၆ နေ့တစ်နေ့၊ အမှတ်အသား (၄၄) နေ့ | ၆၆ နေ့တစ်နေ့၊ အမှတ်အသား (၄၄) နေ့

nostro superbiam infidelis hostis adversus dignitatem ejus deprecabor]) vicinque (gen sg.)[foi tasse a servitoribus* ad eos] proximum [i e proxime accedentem] Mendacii-daemonem, (c) amici-pariisque culpantes^{*1} [obtrectatores], Bovisque a-pascuo [-scuis] pessimum [deprecabor] modum [giaminis] ^{*1} Vel fortasse 'culpantis(?), i e moboed etc suam a culpanti pari deprecabor' (?) (The translit is again purposely omitted)

Pahl text translit ¹Mûn Lak, Aûhai mazd, anyôkhshîdar², va Akômanôch, barâ³⁺¹ yazishnô⁴ hômanam^{*1}, (b) ⁴⁺¹ mûnich khvêshân (so foi khvêshavañ-dân?) ⁵⁺¹ tairînishnô, va mûnich vâiûnânô⁶ min⁶ nazdik⁵ drûjishnô, [hamsâya-kânô⁷], (c) va mûnich ayaimânân nâdisnô⁸ (?) yehabûnishnô, [aighshânô va⁹⁺¹ sarîh dârishnô¹⁰], va⁴⁺¹ mûnich¹¹ zak î¹² gôspendân kâi vadtûm padmânô¹, aigh pahîêj î¹² gôspendân lâ vâdûnyên ¹ See P ² DJ, M diff ³ DJ, D ins min ⁴ DJ ins va ⁵ D ins va ⁶ D, P hômand for ôânô min (?) ⁷ D ôsâyagân (?), M may be hamsipâs-aganô (?) ⁸ all uncertain, DJ nîbadmô, D Mf nihadabishnô (?), M and K ⁹ va nihadînô (was it nihân?, but see Ner) ¹⁰ DJ, D om va ¹¹ DJ D yansegûnêd ¹² so DJ ¹³ DJ om î

Pahl trl I ¹ who¹ (oi *Him* who is') the non-listener to Thee, O Aûhai mazd, will (oi, 'I will') abjure, and the Evil Mind also, (b) and him² whose² is the despising of (oi, 'haughtiness of') the relations (oi 'proprietors'), and him^{*2} whose^{*2} also is 'the near-by deception of the labourers' (or 'the lying of the near-by labourers') [of neighbours], (c) with^{*2} whom^{*2} also is the censure-giving of the loyal friends, [i e holding an unfavourable opinion of them], and him^{*2} whose^{*2} also is the lowest (woist) measure of duty toward the herds, [i e careful attendance upon the herds they will not afford] ^{*1} See the Gâtha ^{2or} or 'that which is the, etc'

۵. یازیشنو واکمانوچ بارا یزیشنو او مانامه | انوشیرو فریدون واکمانوچ ۵
 یزیشنو واکمانوچ واکمانوچ واکمانوچ | واکمانوچ واکمانوچ واکمانوچ
 او واکمانوچ واکمانوچ واکمانوچ | واکمانوچ واکمانوچ واکمانوچ

Trlit Yastê vîspê-mazîstem Sraoshem zbayâ [zuv° (?)] avanhânê,
 Apânô dai(e)gô-jyâtîm [= jiv°] â Khshathrem Vanhêus Mananhô
 Ashâd(t) â erezus pathô, yaêshû Mazdâo Ahuiô shaêti [shayati (?)]

Verb transl [Ego] Qui Tibi [Tui (eiga, vel a Te)] de-omnibus-maximam Oboedientiam invoco [-abo] ad-auxiliandum, (b) adeptus vitam-longinquitate-pro-ductam in Regnum Bonae Mentis, (c) [et] a-Sanctitate (a) rectas vias, in- quibus [quas] Mazda Ahui a habitat

Pahl text translit ¹⁺²Yâmtûnishnô î³⁺¹ zak³⁺¹ min³⁺¹ hai vistânô mahist 1a1, [tanô^{*} î pasinô 1a1], Srosh, karîtûnishnô hômanih⁴ avô aiyyârih (b) Barâ 'm ayâfinu¹ pavan¹ dêr-zivîshnih⁵ zak î⁶ pavan khûdâyih î⁷ Vohûman, [aigham zak⁶ mundavam al dahâd, î pavan⁸ tanô î pasinô lakhvâr avâyênd* yekta-

Her's sansk. text. Ye Tvām Mahājñānin aśrotārah nikṛishṭamāna
saccha līṣṇor¹ pīṭe² [bhavanti] (b) Svādhiṇeshucha* dash(amanasah) avapauk
tiyeshu nikajadrajāh³ (c) ādeçikānāṁucha nindārū dātārah, [kila, tām nikṛiṣṭa
tarā⁴ (or, with Sp. nikṛiṣṭatayā) dadhate], gopaçūnāṁucha* kārye adhama
tamapramauḍ[b]*, [kila, pratīyatnaḥ gopaçūnām na kurute] So J J tjaqueh
J J J seem *uta. so P J J* O *kaṛaya J J (nikṛiṣṭi J P nikṛitayā.

Her transl. They who *are* no hearers of Thine O Great Wise One
and the one base in mind [are] excluded from the Service (It. outside the
Yasna) (b) and among their own relations *they are* evil minded and among
those of their own line (or order) *they are* near the Druja, (c) and upon
those devoted to Thy commands *they are* bestowers of censure [that is, *such*
persons as these hold these *Thy servants* in contempt], and in duty (or action)
toward the herd they are *likewise* guided by the lowest measure, [that is,
the person does not make any strenuous effort *whatsoever* for the herds]

Parsi-persian Ms. Kīh Tū, Hōrmuzd, bi shōnkār* u Akōman ham, bih [ax = w n]
Yaxishn [] [hend = Akōmānd ? (sic)] [kū Ye ' h n : Tū mah kunand = dgh laxishn
i Rak id edgānēnd], (b) [wa = ra] kīh bam [] [pak zakhmī = para lākhishn (sic)]
bad mīnīshn, wa kīh ich (sic) shakmānd [hend = Akōmānd] [] nardik Drōj, [hamēsta
gān], (c) [] kīh ich (sic) ayarūnān [] [nistakī (sic) = (?)] dehād [kūshan [] bad dārad]
wa kīh ich (sic) ān i gōsfendān kār badtar padmān [kunad = edgānēnd] [kū, parbēs
gōsfendān nah kunand] o

Free trl I who invoke Thine Obedience, the greatest of aids to my succour
Gaining long life for myself in the Realm where the Good Meaning ruleth
And paths that are straight from their Truth where Mazda, the Living
One dwelleth

lūnqū] (c) min Aharāyih [astūnō min frārūnōh] zak i avējak⁵ rās¹ [avo
nafshman kūnīshn algh] dēn zak¹ Aūharmazd ketrūnēd¹⁰⁺¹

See P 1D Mf ins. den. DJ ins. i zak i min. D om. DJ D D om. i
DJ om. i M. has ich DJ om D ins. i. DJ D *bōd M. yēm.

Pahl transl. In view of the coming of that which is of all the
greatest [in view of the final body] Thou O Srōsh art to be invoked in
aid (b) Make me *therefore* obtain fully for a prolonged life what *is to be found*
in (or what concerns) the kingdom of Vohūman [that is, may they (or he) not
give me that thing which in the final body they are necessitated to destroy again],
(c) and *make me obtain* from Aharāyih [that is, from piety] the pure path
[to be made one's own where (or that is)] in that *path* Aūharmazd dwells.

Her's sansk. text. Samprāpnabi viçvebhyo mahattarāya, [kila, tanoh
akshayatrāya¹], he Çroça, samāhvānitah² san sādhye (b) Avāpaya dirghe
jīvitatre* tasmin rāje Uttamasya Manasah [kila, me tat kīrchit mā prāp-

notu yena vapuṣhī paçchâtye³ punai योग्या bhavâmo vighâtanasya] (c) Punyât-sa nimalo⁴ mâṅgah, [kila sadvyâpârât svâdhînah kâriyah] jatiâ 'ntar Ma-hâjñânî Svâmî nivasati

¹ P °tvayâ ² P, C samâh- ³ J³, J⁴ °châtve, C paçchâtve ⁴ all °lo

Ner transl Come thou to that which is greater than all, [that is, to the indestructibility of the body], O Çroça, being invoked in aid (b) Cause me to attain to it in a long life in this kingdom of the Highest (i e 'the Good') Mind, [that is, let not that thing happen to me, whereby in the final

6
 6
 6
 6

Trlit. Yē zaotâ Ashâ eiezuš, hvô mainyēuš â valuštâd(ṭ) kayâ,
 Ahmâd(t) avâ mananhâ, yâ verezeidyâi mañtâ vâstiyâ,
 Tâ Tôi izyâi, Ahurâ Mazdâ, darštôischâ hēm-paistôischâ

Verbatim transl [Ego] qui invocans-sacerdos Sanctitate rectus ille-ipse [i e egomet] spiritus [-tu] ab optimo [ea auxilia et beneficia] expeto [-tam], (b) ab hoc [spiritu] illa [sancta] mente [exopto scire] quae [opera et consilia aptissima esse] perficere [i e ad perficiendum ipse] credebat [-diderit (vel quae existimata sint)] ad-agri-cultuiam-pertinentia, (c) ex-co* [vel haec consilia] Tui [vel a Te mihi-expetam, Ahura Mazda, auxilia] aspectusque*¹ [Tui], consilique*¹ *¹ Vel 'ab aspectu consilioque'

Pahl text translit ¹Mûn zôtar² pavan Aharâyih avêjak, [aigh, Aharâyih iâi avêjakö yehevünd yekavímûnêd] zak i³ minavadân min⁴⁺¹ Vahishtë bavî-hûnêd [vâdûnêd⁵ avö Yazishnö]¹ (b) Min zak aifyârinêdö pavan Vohûmanö [min zak] chīgûn [gabrâ i⁶ shapîr, gabrâ]⁷ vaizishnö yehabûnêd, i⁸ pavan¹ padmânö kâi, [aigh tanö* i pasînö valman râi shapîr shâyad kardanö] (c) Zak am⁹⁺¹ kolâ II i⁸ Lak kâmakö, Âûhai mazd, vênishnö hampûrsakîh

¹ See P ² D ins i ³ D om i ⁴ D mûn (?) ⁵ DJ (?) °ûnyên ⁶ DJ ins i ⁷ DJ, D om va ⁸ DJ, D ins ⁹ DJ, D zak am

Pahl transl He¹ who¹ is an invoker pure through Sanctity, [i e owing to Sanctity he has become pure], he prays from the heaven of the spirits (oi 'desires the spirits (?) from (?) Heaven'), [i e he celebrates a Service to them] (b) From that cause he befriends*² (oi 'befriend ye' (sic, mistaking avâ for a form of 'av')) me through the Good Mind, from that (same reason) that [a good man] fulfils* [a man's] labour, which is tillage according to a regulated measure, [i e on account of him (oi 'that') it is necessary

body we *may* become again fit for the blow] (c) *for* from Sanctity is the pure way, [that is, by good conduct it is to be made one's own], *the way* within which the Lord The Great Wise *One* dwells.

Parsi-persian Ms. [] [andar tangān = *dayan (a lān)* ān az tamām mazdastān (sic) rā [tan pasin rā], Srōsh khwānād ān yāri ○ (b) Dīh am [] [biyad = *shāyad* (?)] [] dēr zistān ān pēh khādāf ī Dahman, [kām ān chiz [] [ma (or am (?) + nah (elo) = ed] dehād ī pēh tan ī pasin bāz bāyad zadān] ○ (c) Az Sawāb [rdān az frārdūn] ān kbālī [] [ān khwēsh kunishn lō] andar ān [rāh = rd] Hōrmuzd mānād ○ = Mārd*

Free tr An invoker unerring through Truth from the Best Spirit will I implore it

From Him with that mind will I ask how our fields are best to be cultured These are the things that I seek from Thy sight and a share in Thy counsel.

(or 'possible') to render the final body a blessing] (c) These *are* the two things which are a desire to me *as* from Thee O Aūharward seeing Thee and holding consultation with Thee 'Or I who but see gl. 3 or 'n] = *is befriended*.

Ner's sansk. text 10 jyotah* (sic) punyena nirmalatarah [kila punyat nirmalatarah¹ samijato atī] sa adhyān svargalokāt² samihate [kurute tebh- vah Ijishit³] (b) Tasmāt sabhālyate*⁴ (?) Grahmanena [tasmāt narebhvāh uttamanarit⁵] yāi samāchāranāi datte pramānakārye [kila tanor akshaya trānī tasmāt cakyate kartūnī]. (c) Tau Te kāmān, Svāmīn Mahājñānīn drash [āracheh* samatī prash[āracheh* J J *malah * all 'ān. J Ijashim. J bhāyī J sabhāly* all drishī all prishī (Jyotah is persi).

Ner transl He who is the officiating priest more (most) pure through Sanctity [that is he is made purer (or most pure) from his sanctity] *is* he *who* beseeches the invisible *spirits* from the heavenly world [that is he performs the Service to them] (b) *Influenced* by him (or from this *cause*) one acts (or he acts or again he is treated) in a friendly manner through Grahmana [by this man who is better than *other* men] who suggests the *proper* procedure in well regulated work, [that is, *influenced* by him (or from this cause) it is possible to produce the indestructibility of the body (sic)] (c) These two O Great Wise *One* the Lord *this righteous man and Grahmana* (?) are beholders (pl. for dual) of Thy desire and takers of counsel with Thee

Parsi-persian Ms. Kīh xōtar pēh Sawāb, kbālī [kū Sawāb rā kbālī bād (bōdab) ēstēd (so)] ān mīnuwān [] [kīh = mān] Bahisht khwānād, [kunād ān Yazdehn] [u kunishn = *re kām shān*] ○ (b) Az ān yāri kunād pēh Dahman [az ān] chūn [mard ī voh mard] yāri (?) = *varzishn*) dehad [] andāzab kār [kū, tan ī pasin ū rā veh* shāyad kardān] ○ (c) Ān am kar dū : Tū kāmān, Hōrmuzd, blālān (vel vīnāshn) = *hampursagi* ○

[illegible]

မသုတ္တံ၊ ပဉ္စမေကောဝိယနိပါတေ၊ ဝိပဿနာပါဌာန၊

Trlit Â mâ (â)idûm [idvein], vahistâ, â vaëthyächâ Mazdâ, dai(e)shad(t)châ
Ashâ Vohû Mananhâ va sruyê [= °vê] pai ē magaunô* [= °gavanô(?)],
Âvis nâo aantar(e) heñtû nemañantîs chithiñao iâtayô! * Or magaonô

- **Verbatim transl** Ad me [vel ad mea sacrificia¹] venite optima^{*1}, ad [mea^{*1}] propria^{*1} Mazda videatque [sacerdos noster] (b) Sanctitate, Bona Mente quomodo audior [-iar] coram Magavano, (c) manifestae [-ta] nos inter sunt ad-venerationem-pertinentes [-ntia], variae [-ia] (vel praeclara) dona-oblationis ^{*1}Vel fortasse 'optime O (= ā) cum-Tuaque-propria (Sanctitate)', vel 'per viam vestram* propriam*' (?)

Pahl text translit ¹Zak i² h pavan yâtûnishnô [amat baiâ avô³ Lekûm yâtûnam] dahîshnô i⁴ pâhlûm pavan pûmman, Âûhai mazd¹, nikêzishnô⁵⁺¹ [amatô⁶ pavan pûmman avâyad gûftanô⁷ am baiâ vemalelûnêdô, va¹ zak i pavan yadman avâyad kaidanô⁸⁺¹ am barâ numâyêdô⁹], (b) Ashavahisht, Vohûmanô, mûn srûd yekavîmûnêd pavan fravôn Magîh [pavan avêjak shapûih] (c) Âshkârak lanman¹ andaig hômanêd¹⁰ nîyâvishnô-hômand [aighash, mindavam¹¹⁺¹ aê¹ levatman, hômanâd] pêdâk râd, [aightânô iâdîh¹² avô valinan¹³⁺¹ pêdâk yehevûnâd] ¹ See P ² D om i ³ D avô, oi ânô ⁴ D, Mf om ⁵ not navak yazishnô, P. om va, M. has va ⁶ DJ om zak i ⁷ DJ gûftô ⁸ DJ kaidô, M numûdanô ⁹ so DJ, D ¹⁰ DJ ms va ¹¹ DJ, M mindavam kolâi (?), D mindavam i I (for ae) ¹² D ms, i ¹³ D lanman

Pahl transl That which is for me in coming, ([oi 'Be ye in coming to me'^{*1} (infin for imper)]) [(gloss, oi altern) 'when I will come to You'], the gift which is the best *uttered* from the⁴ mouth⁵ is to be observed (oi 'expounded' (?)), O Aθharmazd, [*and* when it is necessary to speak with the mouth it will (oi 'do Ye') tell me, and when it is necessary to perform with the hand, it will (or 'do Ye') show me], (b) O ye Ashavahisht and Vohū-manō, *it*^{*2} *is*^{*2} that which has been recited for the copious Magianship⁶ (great-

8 ၁၆၆၆ ခုနှစ်၊ ဇန်နဝါရီလ ၁၆ ရက်၊ နံနက် ၈ နာရီခန့်တွင် နေပြည်တော်၊

[illegible]

မိမိတို့သည် နေပြည်တော်ရှိ နေထိုင်ရာတွင် နေထိုင်ရာတွင် နေထိုင်ရာတွင် | မိမိတို့သည် နေပြည်တော်ရှိ နေထိုင်ရာတွင် နေထိုင်ရာတွင် နေထိုင်ရာတွင်

Trl Frô môi (fia)vôizhdûm [= °duvem] ar(e)thâ, tâ yâ Vohû š(k)yavâi Mananhâ,
Yasnem, Mazdâ, khshâmâvatô, ad(t) vâ, Ashâ, staomyâ vachâo,
Dâtâ vê Ameretatâoshâ [= °tâts+châ] utayûti Haurvatâs [= °tâts] dîaonô

just measure [and as it is fitting to effect it] and of the highest good (the excellency) in unrelaxed* mental* energy* (sic) [as a reward], (c) for these whose souls are together everything (sic) is to be fully accomplished [that is, *this results* from the harmony of the Greater* Immortals one with the other and because their souls *are* together]

Parth-persian Ms. Édās, Tā kīh Hōrmozd mīnā, [[] tū kīh Bahman bastī —], Šavāb no tr for vakhshishā (pah tan i [] [tū = rak]) eardārī dābeshm [pātōkhshāf (sic)] o (b) [Ōshān (? sic)] [ān = rak] ālōf māndan o Pah andāzsh [chād bāyad] bulandī burand Bahman [murd] o (c) Ax ān : ōshān pūr hamkardārī kīh ōshān pah yakī + u + yakbāragī rūwān [kū [pah = para] hamdādistān Amshīstendān yak lū digar rā, kīh shān rūwān pah yak jīl [mānand (?) = *kedrūnād* (?) or *And*]]] o

Free tr. All prosperous states for our land which have been, and still are existing Or which shall in the future, do Thou grant us these in Thy love. Bless Thou in grace our being through Thy Power Thy Good Mind and Truth. become [mine from henceforth on], those *all* may they give me through this Thy love [that is, may it be possible to me to possess them in accordance with Thy desire] (c) do Thou *therefore* increase in me the Good Mind O ruler [that is make me more pious through the help] of Aharāyīh and [grant me] also well-being in my body (or person)

Ner sansk. text. Vidyeshu santish [bantu sujīvanayā]* (sic), [kīla, etasmāi kār्याya santish]bantu ynt mūlanī svādhīnatayā Yushmākam dadhate] yāh sandhātāh santi [anyāgatāh**] yāchcha santi [arjitāh svayam], (b) yāchcha Mahājñānīn bhavishyanti, [ata ūrdhvadi], Tava tāḥ mīratayā Te varshantu [kīla, samhitena Te caktā bhavanta dhartuḥ] (c) Utīmanīh vardhaya Manah Svāmīn [kīla, me manah** sadvyāpāratarān kuru] punyāchcha çubhānī tanan* [kīla, kār्याn pun yāncha yan mayā kṛitam astī tasmāchcha çubhāncha vapuḥī me dehi]

¹ All have e alone. ² J anyag* (or anyāg*) J' it. J J so J P J J *noh.

Ner transl. Among all let the blessings of life continue ((or (see the gloss) Among all may they be good livers (or prosperous))), [may they continue fit for (or inclined to) this deed (or duty) since they have a fundamental* character* in accordance* with* Your absolute possession], those which (or they who) (females(?)) are produced (or born) [thns and have come from* elsewhere*], and those which (or they who) are (or have been) [earned (or gained over) by myself], (b) and those which (or who), O Great Wise One shall exist [in the future], may they bestow these blessings (or persons*) of Thine through Thy friendship [i.e. may they be able to possess them in accordance with Thy desire] (c) Cause Thou *therefore* the Best Mind to increase in me, O Lord [that is, make my mind ever the more piously zealous], and in view of my Sanctity grant me a benefit in my body (or person) [that is because of the duty and holy action which I have fulfilled from this grant me even a benefit in the body]

[illegible]

Pahl transl If Aftarmazd and Spendarmad shall be beneficent, [that is, *whensoever* they shall effect a benefit *for us*], (b) and Sanctity, the furtherer of the world*, and Vohûman, and Khshatriaver, (c) do Ye *then* listen to me, [that is, do Ye listen fully to that which I shall say], and *likewise* pardon me, [that is, pardon me fully for a sin which has existed in my original nature],

[illegible]

Verbatim transl Ad- mihi [ad*-me*] assuige, Ahura, Pietate (promptamente) vigorem da, (b) beneficentissime spiritus Mazda, ob [meam] bona [-am]

(sic aknūn) frāz pah in i Tū khwēsh [sic vid pro khwāshah (?)] [hān baktend + ya ni baktsham (thinking of 'ān [i.e. ag instead of 'and] = *varman gdm arkām kēnd*] [kūm pah blyad (?) : Tū tuwān bād dāshatān] o (c) Voh ān (sic) ziyādah kūni minishān khudā [kūm nek(i)tar (sic) bih kun] az Sawāb [madad] nekī ham : ān tan [ma rā deh] o

Free tr Ye, the most bounteous Mazda | Ahura, and Piety with Him
And Asha the settlements furth ring Thou Good Mind, and Thou the Dominion
Hear ye me, all! and have mercy for all gifts which I bring whatsoever
give me likewise whatever sovereignty* (?) *there is* [that is *give me* the
sovereignty (?) which is here and that also which is beyond]

Ner s sansk. text Ye lambhayanū* Svāminān Mahājñāninān sashpūr
pamānasāhicha [prithivīh*] (b) Dharmāhicha vṛddhidān prithivīvibhūteḥ, Ma
nāçcha Uttamān [Grahmanān amarañ], Saharevarāhicha [saptadbhātūnān
patih], (c) grīṇomī ahān [kila, yat bruvanti* tad ahān grīṇomi] kshamayāmi
ahān, [kila chet mattaḥ pāpān teshān mūle saubhūtam āste tad ahān
kshamayāmi] dadāmicha kālichit prabhutān [pārthivatvān yat parolokiyān
ilalokiyāhicha]. All prthv (sic) and elsewhere so * C. bruvati (?). (*corr)

Ner transl *For to those who cause me to acquire a benefit I am listening*
(see below), *that is, to The Great Wise One The Lord and to the Perfect Mind*
[the earth (?)], (b) and to Sanctify and to the Best (Good) Mind which affords *me*
the increase of earthly wealth [and to Grahmana the immortal *also am I listening*]
and to Saharevara [the Lord of the seven* metals**], (c) *to these am I listening* [that
is what they say that I hear] and I entreat* them for* pardon [that is if evil
has been produced against* them* in my original nature by* me I ask pardon
for this], and I concede to them a certain (meaning overy) sovereignty [the
sovereignty which is of this world and of the world beyond] (but cp. Burnouf.)

Paral-persian Ms. Kū fāyāb-kunandah (?) Hōrmuz u Spendarmad [kū, sūd kunad
(?) + ya'ni + fāyāb-dehād (?)] (b) Šawāb afrūn dehādah gēhān [] Bahman u
Šaharēvar* (c) ahunav* man, [kū, ān : [] [gēyad = *farmandad*] am bih ahunav*] āmūr
sūd man, [kū, wanāh* i [] am ān bih (or bih)*] bād estād (so) ma rā bih āmūrād }
ma rā bih dehād (?) har kudām [] [pāhibi = *padāh*] [rādāhāf injā, w ān ham : ān] o

Free tr Arise to me O Ahura, through Devotion send me power
Most bounteous Spirit Mazda through my good invocation s offering
And mighty strength give Asha, and the thrift law through Thy Good Mind.
invocations*1-datōne*1-(nem) [et invocationi beneficio respondens ad eam
remunerandam] (c) [et] O Sanctitas, [da] robur praepotens, [et] Bona Mente
incrementi-regulam [hoc est, regulam prosperitatem spiritalem (sic) religiosam
et mundialem (sic) impertientem (vel etiam fortasse increm magistrum (?))].

Sant qui vertant potestatem per bonam mercedem (?)

Pahl text translit 'Lālā li min zak i rōshidār [Aharmanō] Aōhar

Pahl transl. Up, O Aûharmazd, *deliver* me from him who is this wounder [*from* Ahaiman, that is, purify me], and grant me perfect-mindedness and energy, (b) O bountiful spirit Aûharmazd, through this giving let me become an apprehender of the Good Mind, [that is, let him become a guest within my body], (c) *for* through Vohûman's chieftainship Sanctity is strong against the violent [Ganrâk Minavad]

၁၀၂၁. နှစ်သစ်နှစ်သစ်နှစ်သစ် | နှစ်သစ်နှစ်သစ်နှစ်သစ်နှစ်သစ် ၁၈

[illegible]

၆၀ သာသနာ့ဗဟိုကော်မရှင်၊ ဗဟိုကော်မရှင်၊ ဗဟိုကော်မရှင် | ဗဟိုကော်မရှင်၊ ဗဟိုကော်မရှင်၊ ဗဟိုကော်မရှင်

Verbatim transl Gratiae [i e gratiam-dandi-causa] ad-te-ad*-libitum* conspiciendum [vel causa-late-attingentis conspectus*¹] monstres [vel monstra] mihi [eas] quae [sint] Vestrae sine-dubio-perfectae-indoles*², (b) eas[que] Regni-sacri [-Vestri], Ahura, quae [sint] Bonae beatitudo [praemium sacri um] Mentis, [mihi] (c) protinus, Benigna Pietas (prompta mens), Sanctitate tuas-doctrinas-sacras* uno-tenore-significa*³) *¹Sunt qui vertant 'O tu late (in futurum)-conspiciens' (?) *²vel 'res sine similitudine (simili)' (?) *³vel etiam verbi potest 'Sanctitate animas* nostras* instrue'

Pahl. text translit ¹Amat rāmishnō pavan kāmak chashishnō², [aigh¹, vavast³ aīshān⁴ pavan⁴ rāmishnō ghal vādūnānd] yehabūnēd avō li, [mozd va¹ padadahishnō], va¹ mūnam⁵ pavan zak i⁶ Lekūm barā, pavan patūkīh⁴, [aīgham pavan kar⁶ dma i Lekūm patūkīh⁴ yehevūnād, afam yehabūnēd] (b) Zak pav in khudavih³ i Auharmazd⁷, mūn pavan⁸ Vohūman tarsagāi⁹ (sic)¹ [havishtō, afam⁹ yehabūnēd] (c) Fraz va¹⁰, Spendai mad, [ash] pavan Ahai āyih Dinō⁸, fi āz dakhshakinō, [aighash pavan frai ūnōih pavan¹ dakhshak bara vādun] ¹ See P ² M ins i ³ D, Mf reverse 3 and 4, D has aīshān here ⁴ D, M have pavan avāyast after aīshān ⁵ D, mūnam, Sp minam ⁶ D margin from 6 to 6, Mf has text, both had dadistān for dūi ⁷ DJ, D ins va ⁸ D, Mf om ⁹ so DJ, D, Mf, M mūnam, Sp minam ¹⁰ DJ, D, om va

bhavāmah¹ [kila me tanunā* (sic for tanan** or tanv) abhyāgato stu]
 (c) Panvahi haṣṭhinaḥ¹ upari caktam bhīrāt, [kila, balātkārinab āharmanasyo
 pari caktam bhuyat], Uttamamanasah prabhutvena. So J C 2 J * tara (?).
 C *tir; P *ier C. P grah so Haug; C smt. see V 23. 10 c.

Ner transl Up! O Lord, purify me [that is, make me pure (or free)
 from that tormentor the Evil Mind] and grant me perfect mindedness and
 zeal (b) for we are recipients (lit. seizers') of Grahmana, O more (most)
 mighty spirit the Great Wi-^o One [that is let him be as a guest arrived
 within* my body], (c) and let Sanctify also be powerful over the murderer
 [that i. let it be powerful over the violent Āharmana], and through the
 lord hip of the Best Mind

Parā-purīṣa Mā. Ebitābī man az ān xāhm-kunandah [Ahariman] Hōrmuzd, in
 [kām khālī i (?)], mā rā pur minī hn [i] tuwānāi dehl, (b) Afzūnī minū Hōrmuzd, Bah-
 man giriftār bastam pah ān deh (sic pro dahl hn) [kām pah tan mihmān bād] o () Sa
 wāb awar ō yālm (vel zolm?) [Gand Minū] himmat hast pah ān Bahman sardāri o

Free fr for grace that I see Thee fully reveal to me Mazda, Thy nature
 And Thy Kingdom's blessings Lord the rewards of the kindly Meaning
 Forth O Thou bounteous Devotion show Thou forth through the Truth the doctrines'

Pahl transl Since a seeing* ((?) or teaching*') at will is a rejoicing
 [that is they shall perform this request for the gratification of persons], give
 ye me [the recompense and the reward], and what there is for me to have
 (or know) with regard to what is fully yours with (regard* to* (?)) power
 [i e let religious opinion of your power be mine in reference to duty also
 bestow ye it upon me], (b) and him who* (or that which so better but
 see the erroneous gl.) is within (or which concerns) the sovereignty of Aū
 harmazd whose* (or which') is venerating recognition* through (or as to)
 the Good Mind [the disciple (sic) give ye him (or 'it') also to me], (c) and do
 thou, O Spendarmad manifest forth the Religion [to him] by means of Sanctity
 [that is, provide him with a sign through pious correctness] ('see altera. in Comm.).

Ner s sansk. text. ānandam āvechchihayā āsvādayitvā [kila, keshān-
 chit yadricchihayā¹ ānandakārān] dehi mahyān yān yushmākān caktiā² [kila,
 kāryeshu nyāyeshu³ yo yushmākān caktiā santi tān me dehi] (b) Tān svāmī
 tayā Ahuramāzdaya yān Uttamamanasā bhaktiḥlān [kila, cishyān tān me dehi].
 (c) Prakriṣṭam⁴ prithivyaḥ [Sampūrṇamanasā] Punyena, Dīnīh prachihayā⁴
 [kila, sadāchāratavā Dīnīh, sābhījānāna, kurū]. J -eccheh J caktiā; others
 *ktā J P jñāyeshu C janyeshu (sic). 4 J seems prachihayānam (?) kurute (?).

Ner transl. And grant to me teachers of a joyous doctrine teaching
 with spontaneity [that is, such as cause certain persons joy of their own*
 unbiased will] grant me those who are your teachers with regard* to*
 or by means of your (?) Power [that is grant me those who are your

• ငွေမရသည့်အခါ ငွေသနားမှု၊ ဗျာဓိကပ်မှုများ | ၂၆) ရာသီဥတု၊ ရေ၊ မိုး၊ လေ၊ နေ၊ ၁၄
• သမုတိရရှိမှု၊ ငွေရရှိမှု၊ ငွေသနားမှုများ | ၄၄) ရာသီဥတု၊ ရေ၊ မိုး၊ လေ၊ နေ၊ ၁၄
• ငွေမရသည့်အခါ ငွေသနားမှု၊ ဗျာဓိကပ်မှုများ | ၄၄) ရာသီဥတု၊ ရေ၊ မိုး၊ လေ၊ နေ၊ ၁၄

Pahl text translit ¹Aētūnō pavan iadih, mūn Zaratūštō hōmanam, tanō² zakich ī nafshman khaya (b) yehabūnam³ pavan pēsh-rūbīshunih, [4pavan pēshāō-pāyih⁵] val⁶ Vohūman, va Auharmazdich⁴ (c) pavan kunishnō avō Ashavahisht, [aigh, kūnishnō zak vādūnām-ē⁷ ī Ashavahisht avāvad], va¹ milayā nyokhshirsh-nih⁸ avō Khshatravei, [khadrūk dēn tanūd I] ¹See P ²DJ ms va ³D 0bund ⁴Mf ms va ⁵D pesbatūp⁰ (or 'peshāō' ? sic) ⁶D avō ⁷D om c, hasi ⁸D nyoksh⁰

XX XIV

VII

၁. ငွေလက်ကိုင်၊ ငွေလက်ကိုင်၊ ငွေလက်ကိုင် | ငွေလက်ကိုင်၊ ငွေလက်ကိုင်၊ ငွေလက်ကိုင် ၁
၂. ငွေလက်ကိုင်၊ ငွေလက်ကိုင်၊ ငွေလက်ကိုင် | ငွေလက်ကိုင်၊ ငွေလက်ကိုင်၊ ငွေလက်ကိုင်
၃. ငွေလက်ကိုင်၊ ငွေလက်ကိုင်၊ ငွေလက်ကိုင် | ငွေလက်ကိုင်၊ ငွေလက်ကိုင်၊ ငွေလက်ကိုင်

Verbatim transl Qua actione, quo sei mone, quo officio-sacrificiali [vel qu

Parst-persian Ms. Kib rāmīšn pah kāmab eba had, [kū, [kāsū (?)=*God*] pah
lāh + u + bāyad + nīz {} pah rāmīšn ō kunand], dehad ān man [murd {} pīda
dabīšn (sic)], {} kib am pah ān Shmā bīh, pah tawānāi + kot + ham + āmadah
+ a t [kūm pah lār dādīstān / Shmā tawānāi bīd ma rā dehad] o (b) In pah kha
dāi Hōrmuzd mōn pah Bahman bandagi [az = m] [shāgird {} ma rā dehad (?)] o
(c) Frāz {} Esfendarmad [a h] pah hawīb Hm frāz kha lat + wa + nīshān + ham +
āmadah + ast [lū h pah nīh {} kb i i bīh kun] o \ z was formerly pref. red

Free tr. As offering Zarathu htra gives the vital force of his body
And he offers to Mazda priority which he gains through his holy feeling
And to lightness firstness indeed, and obedience of speech and his sceptre
also in the forward advance [in the advance-guardianship] (c) and to Asha
vahišt through action [that is, I would do that deed which I have vahišt
desires], and I would offer attention to the words of Ahsha-traver also [*scilicet*
they or we commune together one with the other].

Ner's sansk. text. Evāśīdakshīnavā¹ Jarathustro haū¹ tanuṣṣha (a, nijān
jivān (b) dadāmi purāṇaprayatīvā [kila, agratayā], Uttamānuvāso Aburamajdāva
(c) karmāṇīcha² Panyāva [kila karma tad eva karomi yat purāṇa rochate]
vāṇīcha nīhīṣṭi Saharevarīva rajīc³ J P C dak haṇyā⁴ 2o P 4 2¹el

Ner transl. Thus I, Jarathustra even myself am giving (or reading,
tanuṣṣha, I am giving *my* body) own life with an offering (b) to the Best
Mind and to Aharamajda by (or together with) an advancing forward
in their* service** [that is, through (or with) my priority in it], (c) and
to Sanctity also in *my* actions [that is, I perform that deed which is pleasing
to Sanctity], and I *present that offering* which is¹ a speaking and a listening
to Saharavara the king Or which a speaking and listening *is* 1c

Parst-persian Ms. fādūn pal rāhī, kib Zaratu ht hačam tan ān ham khwēsh
jān (b) deham pah pēsh-raštānī [pah pēshwī] ān Bahman {} Hōrmuzd {} (c) pah
kunīšn ān Ardībahišt [kū, kunīšn ān kunam Ardībahišt bāyad] o sakhu shunī
don (?) ān Shaharēver [yak andar digar {}] o

XXXIV

Free tr. The rites by which and the sayings and the yasnas by which
Immortality

And the Truth unto these Thou hast given with the Kingdom of Welfare Ahura,
To Thee the thank-offerings for those by us with the foremost are offered
veneratione] Immortalitatem (b) Sanctitatemque his dabas¹ Mazda Regnum-
que Salubritatis (c) eorum [I o ex, vel do his], Ahura, a nobis² [cum] primis
(primoribus) [oblationes] datu³ [dantur] Alter Qua actione etc. Sancti-
tatis-auxilium his [allis Tuis servis-devoti] dedi (c) eorum Tui [Tuorum sanctorum]
Ahura, simus (leg. āhmā) ex primoribus ad [dona] accipiendum [fortasse inf (?) sic
ad verbum]; [hoc est: propter dona a vobis data, dona recipimus]

dadāmī Mahājānān Saharevārāya, Avirdādāyacha, [dhātānām adhipataye
udakānām⁴ adhipatayecha] (c) Tebhyas⁵ Tabhyam Svāmin vayas purahsara
taram⁶ dadāmī [aham cishyāccha me]. J *chaen J *chahen J *en; P *charu
C vacha. * all bra so P; J J⁷ yā J C yo J J P O udakām J⁸
okānām J (?) J J tebhyas tu all puram⁹

Her transl. That which is my deed, that which is my word, and that
which is my Service *are all* in (or for) immortality [that is I perform actions
utter speech and celebrate the Offering *with the hope* that, (or in such a
manner that) my soul *may* become immortal by these means]. (b) Both to
Sanctity and to Thee O Great Wise One do I offer a gift to Saharevara,
and Avirdāda, [that is to the Lord of metals, and to the Lord of waters
and to the Lord of plants (or to the tree)] (c) and with precedence over
these (or with (?) these *deeds words, and services*) we are offering to Thee
(a more ready gift) [I and my disciples].

Parsi-persian Ms. Kīh am kunīšn, kīh am gōbīšn, kīh am yasīšn, pah bī-marg
raftanī, [kunīšn ēdūn kunam, gōbīšn ēdūn gūyam, yasī b ēdūn kunam, kūm ruwān
i khwēsh ōsh (= padash) bī marg bāshad + hast]. (b) W ān Ardōshahr w ān ham
Tū deham Hōrmuzd, Shabarēvar n Khōrdad, (c) wa [] [kīh = wān]-āšn ān Tū,
Hōrmuzd, mā pēshar¹⁰ deham (?) [man [] shāgird : man] o

Free tr. Yea, with the mind and to Thee all gifts of the Good Mind are offered
By act of the bountiful man, whose soul with the law is united
In our country's worship Lord and with praises hymns to adore You.

mazd, [aigh dādak gōbīh i Lekūm vādūnam-ō¹¹] aftānō dēn Garōdmānō stāyēm

See P *DJ D om. l. D om. l. DJ D ins. l. DJ om. va. D ins. l. DJ
Mf. ins. pavan. DJ om. *M D *yēn. ¹²DJ D. ins. DJ avo. ¹³DJ om. l. M.

Pahl. transl. Thus likewise both these things are given unto Thee
[by me] with the Good Mind, all things of the good spirit also, (or all good
of the spirit) [that is they are thus given by me *unto Thee* that is I would per-
form all actions in accordance with the Gāthic doctrine, and in correct piety]
(b) *they are* [also] given [by me] with the action of the man who causes us
progress in prosperity [with the Dastār that is through me (or with me)]
that man may be in soul together with him who is Sanctity [that is may
they bestow a reward upon me in the soul] (c) and thus shall I go forward
to Your praise O Anharmaad [that is, I would make mediation with You (or effect
the proclamation of Your law (?))] and I *would* also praise You in Garōdmānō

Her saansk. text. Evanicha tad dvitayam Tabhyam manasā, adrigyanicha
uttamam sarvam adadāmi, [kīlā 'ham adadāmi evam yat karma samagram api
Gāthābhīh, sadvyāpārtayā¹⁴ karomi. Tad dvitayam mālūh phalanū] (b) pravar-
dhayitur narasya karmānā [Gurumukhena] yena¹⁵ ātmā Dharmena sadcūshyate
[kīlā, me ātmane prasādami dadanti¹⁶] (c) Samāgach-hhāmī Yushmākam namas-

Ner transl Thus these two (this twofold thing) all that is spiritual and highest (or 'good'), I gave to Thee mentally, [that is, I gave them thus, which *is that* (or 'because') I perform even every action according to the Gâthâs, and with good conduct *I gave* this twofold thing, the root* and the fruit*], (b) *and I do this* through the act of a man who brings prosperity [through the mouth of the spiritual Master], through whom (or 'whereby') the soul is embraced by Sanctity, [that is, *thus* they grant my

မင်းသားမင်းသမီးများနှင့်အတူအိမ်ထောင်ရေးအဖွဲ့အစည်းများကို
 ဖွဲ့စည်းပေးရန်အတွက်အရေးကြီးသောအချက်အလက်များကို

Trít Ad Tôi myazdem, Ahurâ, nemanhâ Ashâichâ dâmâ
Gaêthão vispão â Khshathrôi, yâo Vohû thraostâ Mananhâ,
Ârôi zî hudâonhô vîspâis, Mazdâ, Khshmâvasû savo

1 Vel [nos] cives omnes* in Regno (?) *2 I retract the remark on p 499, but read as altern 'nos enim bene-facientes [offeremus]' *3 vel 'cum omnibus sanctis' (?)

Pahl transl It is thus that I render the meat-offering to Thee, O Armazd, [that is, it is thus that I place (or 'keep') the fruit within Thy possession], and to Ashavahisht also do I give praise, [that is, I effect a mention (or 'proclamation of justice' (?) toward, or for, him], (b) and all the [one in the midst of another (see K 1, (or 'one with the other')]] assign to Khshatravei, whose is protection by means of the Good Mind, [that is, by him nourishment is given to them and because of then collect

soul its reward], (c) *and therefore* I am coming to Your worship O Great Wise *One* and I *will* praise Thee in Garothmāna [that is, in this world I make supplication to You, and in the world beyond I *will* praise You]

Parst-persish Mz. Êdūn ham ān : har dū Tū [am] pah Bahman minū ham veh tamām dād hast, [kūm dād Êdūn kū, kunishn tamām pah Gāšāni, wa [pah = param] nēki [] [param d = edgānand] [man bun ū har = am dūm we bar]] o (b) [Mā rā] pah ān : ū afšāyindār mard kunishn, [pah Dastūr] kūm pah ān : ū šawāb, ān rūbān (sic) Awā [] [rasam = jōtānd (sic)] [kūm pah ruwān mard (half effaced) [] [dehand (?) = ddān-kend]] o (c) Bih rasam ān ān : Shumā nīyāyishn, Hōrmuzd, [kū, jāndangōl Shumā kunam] Tū-rā + ān (?) sic vid. pro Shumā) andar Garōtmān sitūdam (sic) o

Free tr Myazda, to Thee O Ahura, and Asha, with praises we offer And for all the farms in Our Realm by grace of the Good Spirit nourished, To the furtherance of the* wise* midst* Your own and in all things a blessing. piety] (c) Perfect is he who is wise (or to the perfect (oblique by poe) belongs that which is wise) who is a benefit to You O Aōharmazd in (or by) all things, [that is to say wisdom is perfect in that person through whom they may accomplish everything which is also beneficial to them thereby (or also to him)]

Ner s sanek. text. Evahi Tubhyah miyadash* Svāmin [kila, phalashī svādhiṇatayā* [tāyāh] dadhāmi*] namaskritih Dharmāyacha dadhāni, [kila smai yāchāni karomi] (b) sampiddhih samagrāh Saharevarāya vā Uttamena pratipālyā Manasā [kila, sadvyāpārāt pravardhanīyā*]. (c) Sa saṃpūrṇo ratabh uttamajñāni yahi sarvasvatayā, Mahājñāni Yushmākāni labhayitā* (lambh), [kila, sarvaṃ kīrtichit tad eva kurute yasmāt labho Yushmākāni]

P mōlam (?) so Jā; others *yāt. J J dadāmi J *vardh C. (?)

Ner tranl Thus O Lord I am presenting the miyda to Thee [that is, thus I am placing the fruit within* Your possession], and I am also performing worship to Sanctity [that is, I am making supplication to it] (b) and I am likewise establishing the entire landed property for Saharevarn which is to be guarded with the highest (or good) Mind, [that is, it is to be increased by means of good conduct] (c) for he* is perfect, wherefore he is beneficently wise, he who with (or by means of) all that he possesses furthers Your acquisitions (or is beneficial to You) O Great Wise *One* the Lord, [that is, he does just everything whatsoever* by means of which Your acquisitions (or advantage*) may be increased]

Parst-persish Mz. Êdūn ān Tū [] [murd = mard*] Hōrmuzd, [kū bikh (sic) pah kwēshī Tū dāram [Êdūn ān i Tū mard, Hōrmuzd, kū bikh pah kwēshī = Êdūn ān i Tū k w rd, inkomd lē dūm param tapashman*]] wa nīyāyishn ān Ardībahišt [] deham [jāndangōl [no tr for edgānām]] o (b) Jihān tamām [] [kūh = mām (?)] Saharevar [yak andar digar []] kīh pah Bahman [kūh = wā] perwarishn, [kūh perwarishn [] as nēki] o (c) Pur ān nēk-dān, kīh pah i mām Hōrmuzd ān Shumā dād. [Dānā pur (dārad) pah ū kas, kīh har chis ān kunand [ix(d)ān = Yādān] as(?) ash sūd] o

4
 4
 4

4

Trlit Ad(t) Tôi Âthrēm , Ahurâ, aōjōnhvañtem Ashâ us(e)mahî,
 Asîstem [= âsîstem] ĕmavañtem, stōi rapañtē chithrâ-avanhem
 Ad(t) Mazdâ, d(ai)bishyañtē zastâ-îstâis dereštâ-aēnanhem

Verbatim transl Ita Tibi [Tuum] Ignem, Ahura, potentem Sanctitate desideramus, (b) velocissimum [âsîstem] robustum patii ae (vel personae (?)) [eum] cum-gaudio-excipienti^{*1} clare [et-varie]-auxilium-afferentem, (c) sed, Mazda, [ei] odio-[nos-vel-Te]-vexanti [telis-] manibus-jactis [ignem] visibilem-plagam-damnum-infligentem ^{*1} Vel stōi rapeñtem = 'patriam adjuvantem'

Pahl text transl ¹Aētûnō hanâ ²Lak Âtâsh, î aōj-hōmand³⁺¹, Aûharmazd, ash pavan valman mûn⁴ Ahaiâyih khûrsandih⁵, [aighash khûrsandih⁵ pavan zak damânō, amat⁶⁺¹ lî⁷⁺¹ sardâr zak, mûn kâr va kîrfak kardō⁸⁺¹ yekavîmûnêd], (b) î tîzō ⁹amâvand [zak Âtâsh]¹⁰ mûn yekavîmûnêd¹¹ avō aîyyâr¹², ash pêdâkinêd râmishuō (c) Aētûnō, Aûharmazd, zak î bēshîdâi [mûn Âtâsh* bēshîd] ash pavan tûbâuō khvahishnih* yakhsenunêd¹³ kînō

¹ See P ² DJ, D ins î ³ DJ, D om î ⁴ DJ, D ins mûn ⁵ so DJ, D ⁶ D, Mf om amat, M, D have va ⁷ K ⁸ va h, or val ⁹ so DJ, D, M vâdûnd ¹⁰ D, M î, DJ om î ¹¹ DJ, D ins va ¹² DJ, D om va ¹³ D ¹⁴ h ¹⁵ DJ, D

Pahl transl Thus, O Aûharmazd, this which is Thy fire, which is powerful, is a satisfaction by means of (or 'to') him who is Ahaiâyih, [that is, there shall be a satisfaction through (or 'for') him in that time when my chieftain is that one by whom both duty and good works are done], (b) which is quick

5
 5
 5

5
 5
 5

Trlit Kad(t)Vē Khshathî em? kâ îstîs? ś(k)yaoth(a)nâis, Mazdâ, yathâ Vâo ahmî*?
 Ashâ, Vohû Mananhâ, thiâyô.dyâi digûm Yûshmâkem,
 Parē Vâo, vîspâis (parē) vaokh(e)mâ Daēvâis châ Khîafstâis mas(k)yâis châ!

* The letter 𐬨 in the reading hahmî is simply the mistaken repetition of 𐬨 which as Pahl = 'ha' or 'a', possibly a post-position (vâo) â was mistaken for h

Free tr Yea, we beseech for Thy Fire through its Holiness* strong O Ahura,
Most swift it is, and most mighty to the believer shining for succour
But for the hater O Mazda, it showeth with javelins vengeance!

and powerful [that is that Fire] which stands also by (or for) the friend and
makes joy manifest to him (c) and therefore O Aôharmazd, on* him who is the
tormentor[who has tormented* the* Fire*], it takes revenge with effective prayer*

Her's sansk text. Evah Te Agnih Ahuramazda çaktimân punyâtmanâh
sahitoshi, [kila, sahitosid* tasmin kâleyadâ divyâdhipatih tasmin vena*²¹ punyakâr
yathâkîtam asti?] (b) Tojastaro ((?) vattaro*) mahâballshihah* tishthatali anan
dani prakaçayati sâhâyyâya* [kila, yo sya sâhâyyâya tishthati tasya prakaç
nyati anandani] (c) Evah Ahuramazdâh pîçâkarasya hastecchbhayâ*²² vidadhi-
âtî nigrahath *Allye. J* J asti, J astih. 2J* J C., chchhâ, but P on marg corr*

Her transl Thus, O Ahuramazda is Thy Fire strong and satis-
fying to the holy [that is it is satisfying to him in this time when
the heavenly Lord *is present* in this time in* which* holy duty* is fulfilled
by him] (b) More (most) sharp (or quick) and most powerful, *it* reveals
the joy to (or of) him who abides for (or in) *its* companionship [that is
it makes the joy of him who abides for (or in) its companionship manifest]
(c) and *it is* thus *that* Ahuramazda establishes the punishment (or restraint)
of the tormentor with an effective wish (lit. with a desire of the hand)

Paral perlas Ms. Êdûn in i Tâ Âtash i bulandmand [hast = hast] Hôrmuzd ôsh
((?) = ash) pah â kih sawâb razâmandî [hast = hast] [kûsh rapâmandî pah ân sawân
[] man sardâr ân kih kâr [] kirfah kard êtâd] (so) (b) tix i kimmat [ân Âtash]
kih êtâd [] [hast = — ?] ân yârî, â jâbir kunad râmishu o (c) Êdûn, Hôrmuzd, Ân
âzâr-dehandah* [kih Âtash âzâr dehad] ash pah tawân khwâshbûnî dârad kinah o

Free tr Your rule, what is it? Your riches? how Your own I may be in
my actions?

Through Righteousness and Thy Good Mind to nourish Your poor in their suffering?
Foremost of all we declare You before Demons and demonized mortals!

Verbalim transl Quid Vestrum*²³ Regnum*²⁴ Quae [Vestrae] opes? [Mihî
dic] quo modo actionibus Mazda (quo-modo) [proprius] Vester [servus] sum
[sim] (b) Sanctitate Bona[-quo] Mente ad nutriendum pauperem Vestrum? (c)
Irae [praestantes] Vos omnibus prae dicamus [-emus, antecellentes] deis-
falsis[-et ils-servientibus]-quo Khrafstros-habentibus [i e execrabilibus homi-
nibus] quo! Vel potestas sancta

Pahl text translit. 1Kadâr zak i Lekûm khûdâryih*²¹ [algh inaman
mindavam vâdûnam-â²² zim khûdâryih* i Lekûm afzârînîd yehervânêd*], kadâr
i ht [al..h, inaman mindavam vâdûnam-ê²³ zim* khvâstak pavan kvhêshih i
Lekûm di htô yehervânêd], algh, iavan kûnshnê²⁴ Aôharmazd, âetûnê avo

bhavati*] karmapā, Mahājānān yathā Yushmabhyān* bhavāmah? [kila sar
vanā¹ kluhchit tad eva kurmahe yena rājyañ yushmākān pravardhitañ bha
vati* lakshmīcha svādhīnatayā [āram] yushmākāñ vidhritā bhavati]. (b) Dhar
maçcha Uttamāñ Manah pālanamīcha dadāti, ho daridrio* yushmabhyāñ.
(c) Puro yāyāñ viçvebhyo² priñ uktāñ stha, Devabhyarcha, buddhinabho-
bhyo* manushyebhyaçcha. J om. eva so J

Her transl What is Your kingdom? [that is what can we do by which
Your kingdom may* become* advanced]? and what is Your wealth? [that is,
what can we do, O Great Wise One whereby wealth may* be kept apart
within Your possession] through *our* action and through which *we* may*
become Yours? [that is to say we are thus doing everything by means of
which Your kingdom may* become advanced and wealth may be kept
within Your possession] (b) O ye poor! Righteousness* and the Best Mind
are affording You protection (c) Before all are ye announced, before Devas,
heretics* and men!

Parsi-persian Ms. Kadār + kudām ān Shumā khudāi, [kū, chib chix kunam, am
(c) khudāi (?) / Shumā afrūn bāshad] kudām khezinab [kū chib chix kunam, am (?)
khezinab pab khwēsh Shumā dleht bāshad] kū, pab kunishn, Hōrmuzd ēdān ān
Shumā bend (?) [kū [afrūn = *afzayishēd*] chix [] [ān = (?)] kunam an; (?) khudāi
Shumā afrūn bāshad [] (b) [] [kib = *mān*] asōt-kunam (pab = *person*) Bahman +
veh mīnshn, [kū, kār kārish kunam], [kib = *mān*] parwarishn dehad ān darī han
Shumā ○ (c) Pēsh Shumā az tamām pēsh guft hastid (?) [kū, tongartar* (sic, tawan
garter, hastid) az Dēwān [] khirad-atar dātēd [wa = *we*] mardumān ○

Free tr If, Mazda thus in verity with the Truth Ye exist and the Good Mind
Giveto me clearly as I in this life s entire abiding (or 'this people s(?) every house')
How with offerings and more earnest, to You I may go a praiser

I barā yemalēlūnēd, I¹(?)² apagōmāntai³ vehvūmāni⁴, aigh pavan zak i valman
ahvānō pavan harvāspō⁵ ketrūnāni, [aigh, tanō i pasnō lich iāl avējāk¹
shāyad kardānō¹¹], (c) sōtūnō avō zak i Lekūm varishnō javan¹²⁺¹ āfrīn
gānō dahushnō va¹³ atāyishnō sātūnam madām See P 3 DJ Ins 1. 3 Mf
1 no Ins. va. D om. DJ dābshn (?) D shak i; Mf.~ I Mf has f. D
Mf seem apāg* D *vūd. 1 DJ 11 DJ kard. 12 D. frāz. 13 DJ om.

Pahl transl If thus that world is manifestly⁴ real* [that is, if it is
clear that the later body (the future life) exists (or appertains to it)] O
Aθharmazd Ashvahišt and Vohūman, (b) then do Ye declare to me a sign¹¹
[through which I may become less doubtful] and such that I may abide in
that world in all its duration (or extent) [that is, for me also it is necessary
to render the later body (or the future existence) pure* (or 'clear')] (c) and so
I am coming on to You sacrificing (or to Your sacrifice) with the delivery
of benedictions, and praising You (or 'and with praise') Ins. [I.e. ye will declare

dance with which we may abide continually in the world relating* to* it [that is under* my* influence* we are doing everything through which it may be possible* to render the indestructibility of the body pure*1] (c) do Ye therefore grant to us a sign indicating to us how with (or on account of) the delivery of the announced (or celebrated (?) blessing* we may go forward to Your Yasna and to Your praise [that is to Your Yasna and praise we are going forward so long as until (?) (so meaning, or while (?), hardly in order that) Your revelation may take place (?)]. Was clear meant.*

Parsi-perdās Ma. ʾt (sic pro agar = ʾt (?) edun ān gurōh zābir [kō, ābir kō [zamān = d mām] tan parin ō lābad], Hōrmuzd [ax = m (?) Ardibahist, Bah man (b) ān edun ān man {} [kha lat = dāhāh ki] {} bīh gūvad (bi gamāntar ba vad], kō pah ān : t jībān pah tamām mānān, [kō [zamān = d m] tan parin man ich (sic pro ham) rā khālī shāyad kardan] o (c) Edun ān ān Shumā yazī hu [(frās = frāj) mashbūrī dāhishn u stāyishn āmadam awar o

Free tr Where are Thy helpers O Mazda preaching* versed in the lore of the Good Mind

Blessings and treasures 'midst* woo | and our grief with wide intellect bringing? none have I other than You through Holiness then do Ye save us!

ahardiyōdānī (-ānd)141 [aigh, kār va kīrfak vādōnānī (-ānī) aētūnō avo lanman srāvishnī yehabūnēd See P DJ om. * DJ D lex L D *nash. D *tōnast. D lex L D ʾrd. DJ D om. DJ D khā. 10 DJ madamam (sic) Mf manan. D zak L. D om D hōman. D Mf

Pahl. transl Which is this Thy liberality (or liberal one) (read nič (see Ner)) concerning which (or whose') is instruction by the Good Mind? [This I know that it is quite necessary for me to understand that liberality which is *extended* towards Thee by the wisdom of the pious but which is it? (b) It is the doctrine which is the (or that of) good support (hardly good believing (see the Gāthā)) [and that which *exhorts* us to duty and good works], and which one should fulfil both in prosperity and adversity as an enlarged wisdom [and a wise intelligence that is, they shall fulfil duty and exercise charity in distress, and also under seasonable (or favourable) circumstances (literally distressedly and seasonably) and from this also his (the pious man's) wisdom arises] (c) None other do I know save You [that is, I know of no other from whom my happiness is so *certainly* secured as it is from You], and when I (or they') shall act righteously [that is, when I (or they') shall fulfil duty and charity] do Ye therefore afford us protection!

Ner a sansk. text. Kas te dakṣhinādātā, Mahājñānī yaḥ Uttamena vetā Manasā? [Idamcha vedmī yat dakṣhiṇānī Yashmākām sadvyūpārājñā natayā' cakyate parjñātum sā kā?] (b) Çikṣhān satyo' yaḥ samādhānatve* sanukāṭatve pi kurute vipulachaitanyah? [kṣhā, yaḥ kāryaḥ punyaḥ yat sam-

¹ All dakhsha⁰ ² J³ *⁰pārātayā jñānatayā ³ J³, P⁰yannte ⁴ C⁰tye, P⁰yāya
⁵ J³, J⁴, C, P⁰lanām

Ner transl Who is Thine offerer, O Great Wise One, who is intelligent through the Best* Mind? [This I know, that it is possible to recognize what is *truly* Your offering through the intelligence of good conduct, but what is it?] (b) Who is he *who* carries out the doctrine in truth in prosperity and also in misery, *being* large-minded, [that is, the *man* who fulfils duty righteously *while* in* prosperity, when he likewise does the same in* adversity, a discriminating intelligence becomes his from this *circumstance*] (c) No one

8. နေပြည်တော်၊ ၁၉၈၈ ခုနှစ်၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊
 မြန်မာနိုင်ငံတော် အစိုးရ

[illegible]

မိမိ၏အမည်အားဖြင့် ဟောပြောပြောပြ | အလှူအတန်းအားဖြင့် ဟောပြောပြောပြ

Trít Tâís zî nâo skyaothnâís b(a)vañtî yaêshû as paúri paouubyô (i)thyejô,
Hyad(t) as aojyâo nâidyâonhem Thwahyâ, Mazdâ, âstâ urvâtahyâ [= vrât°]
Yoi nôd(t) ashem mainyañtâ, aêibyô dûnê volhû as manô

Verbatim transl His enim nos^{*1} factis terrent^{*} n̄ inter quos erat [vel sit (erit)] pro multis^{*2} exitium, (b) quum erat [vel sit (erit) ut] robustior [adversus] infirmitatem Tuam, Mazda, oppressor doctrinae [i. e. oppressor Tui ministri devoti illam doctrinam promulgantis] (c) Qui non Sanctitatem mente-concupiebant [-ient (vel 'qui non S meditantur')] ab his procul-remotione erat [vel sit (erit)], Bona Mens ^{*1} Fortasse, e contrario 'his nostris factis terrentur' (lege bayēūtē) ^{*2} vel 'causa multorum'

Pahl text translit ¹Min zak ī valmanshân¹ maman²⁺¹ kûnīshnō lanman
bīm [mīn kûnīshnō ī³ Aharmōkânō] mûn⁴⁺¹ dēn zak ī⁵ madam aīt kabed sējō,
(b) amat aīt zak ī aōj-hōmand [Aharmōk] valman, mûn⁶⁺¹ nihādādō⁷⁺¹ * (? ni-
hād⁷⁺¹)⁸ dahīshnō [hāvishtō rāī⁹] pavan hanā ī Lak, Aūharmazd, anāstīh hēm-
nunēd [pavan Dīnō⁺ ī Lak] (c) Valmanshân mûn¹⁰ lâ Ahaiāyīh mīnēnd¹, min
valmanshân baiā īakhīk aītō Vohūman ** Or a translit, see Comm

¹ See P ² M, DJ, D om ³ DJ om ⁴ DJ, D, Mf ins mñn ⁵ D om ⁶ DJ, D, Mf i ⁷ D, M, Mf nāidyōn (? sic, a translit), oi nīhādīnō (?) ⁸ D ins va. ⁹ P ins ¹⁰ Mf amat, D mñn

Ner's sansk text Asau yo Uttamena Manasa kaitācha, ukta (? vaktā),
grihnāti subuddhim¹, (b) [pṛithivyāḥcha] Sampūṇnamanasyāh² spṛśitum vetti,
sukhamivāsam Dharmasya (c) Tachcha³ sarvatra, Svamin, Tvadiye, Mahaj-

Trilit Ad(ṭ) Tōi ubē Haurvâoschâ var(e)thau⁺ a', Ameretatâoschâ,
 Vanhēus Khshathrâ Maouanhô, Ashâ mad(ṭ) Âi(a)maitis vakhšt
 Utayūti tevishî , tâis â, Mazdâ, vidva ê-hâm Thwōi abî

Pahl text translit ¹Aêtânō min² Lak barâ kolâ II, zak ¹³ Hauvadad khûishnō⁴⁺¹, zakich ¹³ Amerôdâd [mayâ⁵⁺¹] (b) Pavan zak ¹ Vohûman khûdayih Ashavahishtō levatman bûndak minishnih vakhshêd, [aigh, barâ afzâyêd⁶] (c) Tûkhshishnō⁷ ¹³⁺⁸ tûbânikihâ, avō valmanshân, Auharmazd, [Lakō yehabûndō] Javîd bêsh min¹ Lak hōmanih⁹ ¹See P ²D mun ³D ins ¹ ⁴D ins va ⁵D mayâ ⁶D afzâyêd with later stroke ⁷all tukhishn* ⁸DI, D om va ⁹DI, D

12 ဘုရားနဲ့အတူတူပါပဲ။ ဘုရားနဲ့အတူတူပါပဲ။ ဘုရားနဲ့အတူတူပါပဲ။

[illegible]

*¹ Vel 'andi' (infin pro imper) *² vel, fortasse, 'per Sanctitatem', si magis persona intelligitur *³ vel vidyāt = distribuat (The transliteration is purposely omitted)

Pahl transl Which is this Thine arranged-ordinance?, [that is, of the duty and legal opinion which *are* Thine, which is the great *one*, *the one* more decidedly Thy law?] Which is also Thy desue?, [that is, what is requisite *to Thee*], and which is also Your praise? and which Your Yasua? (b) I am listening*¹, O Aîharmazd, declare this forth to me [that I may know it, do Thou thus effect] the arrangement of Sanctity, [that which has ever come into observation (or 'observation of it (om î) has ever come on), as the *principle* the

၁၃။ နေ့စဉ်အားဖြင့် နေ့စဉ်အားဖြင့် နေ့စဉ်အားဖြင့် | ၁၃။ နေ့စဉ်အားဖြင့် နေ့စဉ်အားဖြင့် နေ့စဉ်အားဖြင့်
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Trlit Tēm advānem, Ahuā, yēm mōi miaos Vānhēus Mananhō,
 Daēnāo Saos(k)yāntām, yā hū-kar(e)tā ashād(t)chīd(t) u vākhshad(t) [vākhsh^o]
 Hyad(t) chvištā (?) hudabyō mīzhdem, Mazdā, yehyā Tū dathrem

Verbatim transl [Doce nos] hanc viam, Ahuvia, quam mihi indicabas [vel-cabis ut] Bonae mentis [viam], (b) [et etiam] religiones* beneficia-reddentium (lit *nobis* profuturorum*¹), [i e doce nos hanc viam quae est (ut dicebas) religiones, id est, quae ex religionibus prophetarum constabat], qua [via spiritali*], hoc est, per sacra instrumenta in ea existentia, vir*¹) bene-faciens*¹ Sanctitate etiam [in prosperitate] progrediebatur [-ietui, i e florebit, vel

most decidedly Thy law effect it therefore] (c) and teach unto us the way of Sanctity [the way of the Original Religion] whose possession is through Vohûman, [that is it is through piety that it is necessary to make it one's own] Poss. listen to me

Ner s sansk text. Kûh Te saumâryanarî* [kîla kâryaib Te? kîh mahâyâyitararî*]? Kâlî kâmalî? kâcha Yushmâkai stutîh? kâcha Yushmâkai lîjî-nîh? (b) Çriomî Mahûjânânî prakîshîtarî brûhî, yat chetsî** (?chîtsî(?)) Dharmasya saumâryanarî [aho vîçeshona paçya! tasmât mahâyâyîtarât kura]. (c) Çîkshâpaya asmâkai Dharmasya mârgam Uttamena svâdîhinîhi Manasâ. [Mârgaib vai pôrvanvdravantanî* asmabhvadi brûhî]

J C. Mahîjânâ P J (and hand) *nyâ* J mahîjîday so J ; J chetsai

Ner transl What is Thine arrangement*(sic) / [that is duty toward Thee? Which is Thy greater rule?] What is Thy desire and what Your praise and Your Service? (b) I am listening O Great Wise One speak Thou forth that I may understand* the arrangement of Sanctity (or Rectitude). [Oh! Look Thou especially upon it, and act in accordance with that greater rule]. (c) Teach Thou us our way the way of Sanctity (or Rectitude), its (or our) own way through a good mind [that is, declare to us the way of the first (or the primal) law]. Conjunctively used see the Pahl., or read chetsai(?) = what Thou thinkest

Parth-jerlan Mz. Kudâm ân Tû Ârâstan? [wa = w(?) [kû, kâr (?) Inpîf Tû, kudâm (?) [Ar(?) = way] dâdîstânîstâr*] Tu râ kudâr kîmah? [kû, kudâr (Tu-râ = Ral) Ârâyad ?] wa kudâm ân : Shumî stâyishn? wa kudâm ân Shumî yaxishn? (b) Çun-avam, Hôrmazd, ma râ stâyêdah gû** In, [kû dânam kû] ân Ravâb Ârâyishn [kôn; bamî bîh nigah ân rasidîstîdî is-âfiâtâr(?) ân ô kun] (c) Âmûx ân mâ ân Ravâb râh [u râh Pôryô-dkêi*] kîh pah [vêh minîskî (sic = Vohûmân)] khwêshî, [kû, pah âkî ân khwêsh shâyad kardan] (c) * Perhaps *tânâi **or gû ** Pahl. xîkâs or xîkîr

Free tr That path which Thou wilt declare and show as the Good Mind a pathway Is the prophets creed, and by it the beneficent thrives* from his justice Since it sets to the good a reward of which Thou art Thyself the bestower vigeit], (c) quoniam designabatur [netur abitar viris-] officia sua bene-per scientibus (vel sapientibus ut) praeium (vel simpliciter et fortasse melius designet[abit haec via] praeium) Mazda ejus [praeiij] Tu datorem [dator sis]

Pahl text translit. 1Zak² rûs¹ pavan Vohûman avô¹ li yemalêlânâi Aûharmazd [rûs¹¹ avô tamman am barâ yemalêlân] (b) atgb¹ Dînô¹ i sâq hômandân [tamman sâtûnêq] mûn dên zak¹ pavan hû kardârth [amatash¹ Dînô¹ i nafshman khûpô kardô yekavimûnêq] ash min Aharâyih hû-ravâkhamânîh (c) mûnat châshîdô avô valman¹¹ hû-dânâk¹ mozd i Aûharmazd [atghat¹ gûst¹ akt¹] mûn dên zak¹ avô valman¹ Lak¹ yehabûnî-ait, [dên zak¹ i

Garôdmânô hanâ aîgh avôch⁸ li yehabûnih] ¹ See P ² DJ ins i ³ D ins i
⁴ DJ. ghal ⁵ D om i ⁶ DJ om i ⁷ DJ om ⁸ so D, M valich

Pahl transl May'st Thou therefore tell me, O Auharmazd, the way *pro-*
vided by (oi 'with reference to') the Good Mind, [tell me fully the way to
 the beyond (the other world)], (b) that is (oi 'where is' (?)) the Religion of
 the beneficial ones, [for he^{*1} goes there], in^{*2} which^{*2} way, he^{*} has' joy
 from his Sanctity through his well-doing, [since he has well fulfilled his own
 Religion] (c) which, as the reward of Auharmazd, has been inculcated by
 Thee upon him who is *thus* wise, [that is, which has been declared by Thee
 as the *reward*] which^{*2} has been given to^{*2} him^{*2} by^{*} Thee within^{*} that
 place [Thou givest this in Garôdman, where ³ Thou givest *it* to me also]

^{*1} Or, 'ye go there' ^{*2} perhaps mun dên zak = 'amidst which', as ordinary
 Pahlavi, 'he goes there who', but see its original ^{*3} or, 'that is'

Ner's sansk text Tam mâigam, Svâmin, yah Uttamena Manasâ,
 mahyam biûhi (b) Dinei^{*1} lâbhamatâm, yatia sunivâsatayâ Dharmâchcha^{*2}
 mahotsavaḥ, [kila, yatrâ 'tmâ sviyah çuddaḥ âste], (c) jam âsvâdayah^{*} utta-

... | 14

... | ...

Trlit Taḍ(t) zî, Mazdâ, vanîm [= °iyem] astvaitê uštânâi dâtâ
 Vanhêuš š(k)yaothnâ Mananhô, vôi zî Gêus verezênê azyâo
 Khshâmākām huchistīm, Ahurâ, khatêuš ashâ fiâdô verezêuâ

Verbatim transl Hoc enim Mazda, [praemium] diligendum corporeo
 vitae-vigori [hoc est, ad-augendum corporeum vitae-vigorem] dabatis [-bitis]
 (b) Bonae actione Mentis, [us] qui (enim) Bovis in-servitio^{*1} genetricis [laborent],
 (c) Vestram [propriam] rectam-sapientiam, Ahura, intelligentiae sancto [vel-
 Sanctitate] promoventes^{*2} servitio^{*3} ^{*1} Vel 'in stabulo' ^{*2} promoventis, i e ad
 juvantis intelligentiae (aegre) ^{*3} fortasse 'promoventes vicos, facientes ut floreant(?)'

Pahl text translit ¹Mamman zak^{*} i², Auharmazd [am³] kâmak i avô
 valman i tanô*-hômmand⁴ va jân-hômmand [i⁵ âsarvan] yehabûni-âit⁶⁺¹ (b) [mûn]
 pavan²⁺¹ Vohûman kûnîshnô⁷ [aratêshâtâr]⁸ mûn pavan Tôîâ Az varzîshnô⁸⁺¹
 [vâstiyôsh] (c)⁷ pavan zak i Lekûm hû-farzânakîh, Auharmazd, va pavan
 khnâd mûn Ahaiâyîh frâz yehabûnd⁶ va² varzî-âit, [Dînô^{*}]

¹ See P ² D om ³ DJ om ⁴ DJ ⁵ mandâuô ⁶ D ins i ⁷ so DJ, D, M
 °unêd ⁸ D ins va ⁹ DJ, D ins va ¹⁰ DJ, D ins

Pahl transl For that which is my desire, O Auharmazd, and which
 is *my desire* also for that which is (oi 'for him who is') the corporeal and

majñānino [kila, yash avochab], prasādo Mahājñānin yatra Tvaḍiḍya dīyate.

So J (?) 2 J C *maṛcha.

Her transl. Indicate to me then, O Lord, that path which *is given* by the Good Mind (b) *and which is* that of the Dīn of the profitable ones, and where that great happiness is which is derived from Sanctity (or Rectitude) through domestic virtue (or 'happiness'), [that is, *the way* in which one's own soul* becomes pure], (c) *tell me that way* which Thou taughtest* to the one who is thoroughly wise (or wise concerning that which is good) [that is, *reveal to me the way* which Thou declaredst of old] *and* where, O Great Wise One a reward is bestowed upon Thine own Taking dīn as daṭna = soul

Parsi-persian Ms. [Mīnlahnī = man (?)] ān rāh pah veb mī lahni ān man gū* Ōrmazd [rāh i ō ānjā ma rā bīh gū] (b) kū, [ax = man] Dīn sūdmandān [ānjā rawad] kīh andar ān : pah khūb-kard, [Miyash Dīn khwēsh khūb-kard ēstād (so)] ash ax Sawāb khūbī + u + rāmīshn + bam + āmadab-ast (Pahl prob ū rawā mīnlahni?) c (c) Kiyat h shad ān ō : nēk-dānā [] [ax = m] Hōrmōzd, [kūt + ya nī + Tū [man = m] guft hašt] kīh andar ān ān ā Tū [khwāhad = dādāshad (sic)] dān [andar ān Garōtmān in; kū, ān bam [] debh] c Or gō "it looks like urawa-shināri.

Free tr. For that choice reward O Mazda, in bodily life will Ye give us For the Good Mind's actions Ahura. For *chiefs* serving well the Mother Kine Have furthered Your holy plan with the intellect's sacred action

living [i. e. the priest] is granted (b) *and it is granted* to him who *toils* in the deeds of a good mind [the warrior] *and* to him who *toils* with the labour of the Ox (or cow) called Az [the husbandman] (c) thron h Your good understanding O Aḥarmazd, and the wisdom which Sanctity has (or by which S. is*) furthered *and in accordance with whi* ā [the Dīn] is practised

Her s sansk. text. Sa yato Mahājñānin kāmō [smākaṣh] yat tanu mate* jīvamate* dīyate [Achāryāya] (b) Uttamena karmāne Mana.ā, [kōha trijāva] vaccha Gavā āchārayitṛe Ajināmnyā, [kuṭumbīno?] (c) yo Yushmākaṣh sunīrvāpajñānatavā** Svāmīn, buddhyācha punyapradattavā vidhivāte [Dīnīh] J J J C, P *amb- (sic) (J corr 2nd hū. to kuṭumb(T)no. J*(?), J C P *j āyā so J; J 2nd hand.

Her transl. Wherefore this *is* [our] desire O Great Wise One that *thing* which is granted to the corporeal and to the living [that : to the instructor] (b) for the action (or the one who acts (?)) with the best mind [for the warrior], and which *is also our desire* for the one who labours with the Cow called Aji, [that is for the husbandman] (c) which *desire* O Lord *is thus* established through Your good knowledge of Heaven through Your wisdom and through the promotion* of Your Sanctity [i. e. the Dīn *is established*]

Parsi-persian Ms. Chīh ān i [man = a] Hōrmōzd, [am] kāmāh ān ō tanmand

u jānmand [ath(h)avarnân* (sic)] [] [khwâliad = *dabûshêd**], ū (no text) [u Gaiôtmân = *va Gaiôtmân*] (b) kih [] Bahman kunishn [u = *va*] [aiateshtârân] kih pah Gâv Aj [ikht-

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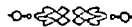
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Trlit Mazdâ, ad(t) mōi vahištâ siavâoschâ ś(k)yaothanâchâ vaochâ,
Tâ Tâ Vohû Mananhâ, Ashachâ ishudem stâtô,
Khshmakâ khshathîâ, Ahuiâ, frashum [=°yem] vasnâ haithyēm dâo ahûm
Verbatim transl Mazda, sic mihi optimas^{*1} doctrinaeque actionesque
dic, (b) [et] eas Tu [indica] Bona Mente^{*2}, Sanctitateque^{*2}, [ut] finem-proposi-
tum (vel 'et precem confessionis') laudis [vel cultoris]* (c) Vestio Regno,
Ahura, in-prosperitate-progredientem [in-perpetuum] gratia [Tua hunc] in-piac-
senti-tempore^{*3}-exsistentem^{*3} [et bonum⁵] reddas mundum

^{*1} Vel, 'O optime' ^{*2} instr sociativ in sensu nom ^{*3} fortasse 'eternum'

Pahl text transl ¹Aûharmazd, aêtnō avō li zak ī pāhlûm siôbō
va² kûnishnō [Gâsânîkîb] yemalehunâi (b) zak³ Lak, Vohûman, va⁴ Ashavahishtë,
âvâm yehabûnêd pavan zak stâyishuō hanâ, [aîgh, Lekûm am⁵ yehabunêd]
(c) pavan zak ī Lekûm⁶ khûdâyiĥ, Aûharmazd, Frashakaidō pavan kâmakō
âshkâiakō dên ahvânō yehabûnî-aît⁷ ¹ See P ² D om va ³ DJ ms ī ⁴ DJ,
D ms va ⁵ DJ lam, D v'am (? = va am) ⁶ DJ om ⁷ so DJ, D, M, ôûnêd

Pahl transl Do Thou therefore, O Aûharmazd, declare to me that



yār-kunandah = *overt* *h*] [vā tryōsh] (c) pah ān : Shumā nāk-dānāi, Hōrmuzd [] pah khirad, kīb qawāb biyār dehad + ya'ni + kunad [] *ikhtyār kunad* [Din] ○

Free Ir Doctrines, Ahura, and actions tell me which are the best ones Mazda,
And the debtor's prayer of the praisers tell me this with the Truth and
the Good Mind

And by Sovereign Power and grace bring on this world's perfection
which is the best word and deed [the Gāthic doctrine] (b) and do ye give
(or pay) that which is Thy debt O Vohūman and *thine* O Ashavahisht
for this praise [that is pay ye it to me], (c) *for* through Your sovereignty
O Voharmazd, the completion-of Progress is made manifestly real in the
world at will

Ner a sansk text. Mahājōinīn evaṁ madarbhāṁ uthrī hātārāṁ saras-
vatīṁ karkarmatūheliā¹ brūhi [(Athābhavāṁ). (b) Tava² tvāṁ he Uta
mamānāḥ he Dharma pināṁ³ devāḥ stotyā (c) Yū himakāṁ rūjyena dvā
mīn ak-havatvāṁ⁴ svecchitvā⁵ parīphūṣāṁ dīsyate bhuvane

8 J J J J () but see the Pahl. 3 (trajā J (r J ruzan (r).

Ner transl Do Thou thus O Great Wise *One* declare for my bene-
fit that mo t excellent speech and action [*which is* the essence of the Gāthic
lore], (b) and may st Thou O Best Mind and thou O Sanctity discharge
the debt incurred *to me* for *this my* praise (c) *for* through Your sovereignty
O Lord indestructibility shall be rendered manifest in the world *as if* by
Your Sovereign will

Parā-persian Ms Hōrmuzd, (dān ān man [] buland sakhun [] (*n. t. for goḥ sh jam-
nān*) (b) Ān : Tā Bakman, Ardshakshē, āvām dehad (?) pah ān stāyishn in, [kū,
Shumā mā rā dehad(?) ○ (c) Pah ān Shumā khudāi, Hōrmuzd, ristākhlis (?) pah kāmāh
fākhīr anāār jhān dehad ○



A study of the
Five Zarathushtian (Zoroastrian)
Gâthâs,

with
texts and translations,

also with the

Pahlavi translation for the first time edited with collation of
manuscripts, and now prepared from all the known codices, also
deciphered, and for the first time translated in its entirety into
a European language

with

Neryosangh's Sanskrit text edited with the collation of five MSS.,
and with a first translation

also

with the Persian text contained in Codex 12^b of the Munich
Collection edited in transliteration,

together with

a commentary,

being the literary apparatus and argument to the translation of the Gâthâs
in the XXXIa volume of the Sacred Books of the East

by

L. H. Mills, D.D., Hon. M.A. Oxon

Part IV. Commentary

This work is published with the assistance of the Secretary of State for India in
Council (of Her Britannic Majesty's Government) and also with that of the Trustees
of the Parul Panchayet Translation Fund of Bombay

To be had of F. A. Brockhaus in Leipzig

Oxford 1892

Druck der Universitäts-Buchdruckerei von E. Th. Jacob in Erlangen.

Commentary

As the Gāthic texts have been somewhat extensively treated above and as further discussion of the Gāthās will it is hoped be presented, ordinary knowledge as to the Gāthic language is here presupposed. The Pahlavi translations however have necessarily claimed a fuller comment, owing to the circumstances mentioned in the Preface. In the texts and translations above we have the preliminary translations of the Pahlavi made in the light of the glosses and more in accordance with the rules of ordinary Pahlavi syntax, here however I endeavour to give the final and more accurate treatment with glosses for the most part dropped and with the flexible Pahlavi words brought as nearly as possible into harmony with their Gāthic originals. But the reader will understand that space for this can only be spared while treating the first few chapters. And even here more space than is occupied would be desirable.

Y XXVIII 0. This introductory verse is, as of course, of later origin than the Gāthās. Its dialect also shows the later termination in *akθ(e)* (= *akya* probably), and also *frā* for the Gāthic *frō* = *frā* + *u* but except in the possible instance of *akθ(e)* the long finals are preserved and also the more ancient *ō* for *ō* *gēurodin* = *gēurwayo(e)n* as the *o* originally and permanently a Pahlavi letter like many other Zend letters, is a consonant here equalling *y* as often in Pahl. and as also in Pahl., containing inherent *a*.

The Pahlavi adds glosses which are not objectionable but *gēurodin* (if read) was not rendered with future subjunctive force. Neryosangh adds copiously to the glosses of the Pahlavi with interesting matter however obscurely expressed.

1 Texts. A voc. *Mazdā* in *a* has been read with many MSS. to avoid the accumulation of genitives see also the voc. *Mazdā* in verses 2, 6 7 9 10 11 also the vocatives in 3 5 and 8. Holding to the gen. with some MSS. we would have of Mazda, the bounteous spirit.

Haug first suggested the rendering *sleeping* as an acc. pl. neut., otherwise it would be an acc. pl. masc. used adverbially as often occurs with similar forms. *Š(k)yaotānd* accords with the metre.

Acting on the remark made above I will treat the Pahlavi of this verse with the strictest reference to its original and indeed will bring its very flexible forms more than elsewhere into harmony with the Gāthā.

I have therefore regarded the word *bavîhûnam* = *yâsâ* as having application throughout the verse, and that, notwithstanding the intervening glosses. Later I have recoiled, I fear, too much from this procedure in my anxiety to avoid favouring the Pahlavi as to its approximately literal character. The first gloss here is however by no means objectionable, anticipating the till now prevailing, and not impossible, reading '*Mazdâo*' as a gen in line *b*. The second is directly in point, the offerer was in the act of effecting the 'mediation of the Yazads'. The third gloss, 'the mind also', is especially intelligent. That 'for his own joy' is better than 'by it, the mind's own joy' (the word 'mind's' is only in the gloss) is proved by *î Aûharmazd nafshman*. *Pavan Gâsânîkîh* only expressed the universal conviction of Parsis, although of course the original composer of the 'Gâthic doctrine' did not mean to refer to that doctrine directly, and the gloss is in so far erroneous. *Afzâyîshnîh* should be rendered as a genitive by position in accordance with its original, *speñtahyâ*, as the Pahlavi translator has elsewhere shown that he could not mistake a genitive of the kind when fairly before him in his MS. That the line is free, and not intended to be verbatim throughout, as so many would thoughtlessly suppose, is proved by the fact that *vanhêus mananhô* is either not rendered at all, or else rendered by *âsnô khuradô*, and if it is thus rendered freely, it is most intelligently correct. We have then *pavan îâmishn* as free for *î râmishn*, *pavan mînavadîkîh* for *î mînavad*, *Aharâyîh* *î* for *pavan Aharâyîh*, and *shnâyîshnô* for *pavan mûn shnâyem*. As to *pavan khuradô* as = *khuratûm*, the reader must not forget that *pavan* often means merely 'as'.

Otherwise the renderings should not be questioned. *Zak*, the gloss aside, may be genitive by position = *ahyâ* (see Nei's *asya*), *bavîhûnam* equals *yâsâ*, *pavan nîyâyîshn* equals *nemanhâ*, *âtstânô yadman* equals *ustânazastô*, *Aûharmazd* may be either voc or gen by position, equalling *Mazdâ*, or *Mazdâo*, *fratûm* = *paourvîm*, *pavan harvispô kûnîshnô* = *vîspēng š(k)yaothnâ* (if an adverbially used plural masc), *î gôshâûrvan* = *gēuš urvânem*. Without glosses, which were probably not present in the rendering from which our surviving translation was written, we should have 'With praise of this I pray, stretching out the hand in, or for, joy, (*b*) *praying* for the first *gift* of Aûharmazd according to His spiritual nature, according to the prospering holiness which is in every action, and according to His understanding I *pray* for the contentment of *Gôshâûrvan*'. The translation is doubtless imperfect, but it cannot be reasonably neglected as the oldest extant. The connection of *ahyâ* with *rafedhrayâ* was not credited, but the *pavan* of *pavan [Gâsânîkîh]* might more properly be referred to *Aharâyîh* = *Ashâ*, in which case the rendering, which especially disclaims literalness (see

the absence of *Vahmānō*) would be hampered with but little error. Line 8 might then read in view of the Gāthic *I pray for Aθarmazd's first gift which is bestowed according to His bountifulness, viz. I pray for the action which is with righteousness toward all*. There is the gravest doubt whether it is not imperatively necessary to render this, and all analogous passages, in this manner for the *izāfat* is often understood, and the flexible Pahlavi may represent different grammatical forms in harmony with the context.

Ner gives a valuable translation of the Pahlavi but with his eye on the Gāthā. He is more decided than the Pahlavi with *ahyō = asya main-yēh = adriçyasya* (or did he show us how to understand *paran minaradikh?*), and in translating *Vanhēnō Mananōhō* literally by *vitamasya mananōh*. He may well have had another text not that now surviving to us at these points. His glosses are more full but this is a doubtful advantage.

The Parsi Persian renders a text which contained *Vahmān* in line c, showing the value of its evidence as to readings of the Pahlavi.

2. *Dāōō* is dative inf. for imperative root *dā* suffix *ōō(f)* compare *vidōō (viduyē(f))*. Or it may be possibly from *du* comp. Indian *duṣas*. The suffix then would be *ō(f)*. Some render *rapantō* adherents. I add an element of joyfulness *ēdāhrō(f)* from *ban*. I read the interior short *i* in *pairi.jasdi*.

This verse is one of very many to prove that the subjects deeply engaging the mind of the composer were closely connected with the fate of souls in the spiritual world now and hereafter as well as with the fate of our bodies here.

The Pahl. trlr. could not credit the nom. *yō* he rendered it as if it were *yō* and some moderns have shared his error. He sees the conjunctive in *jasdi*, and renders the infinitive *dāōō* correctly as imperative (compare the English usage 'ye are to declare that is, declare ye').

He sees the cases throughout with the exception perhaps of *ēdāhrō(f)*, which he yet renders freely as if he had understood a locative by which one might endow the rejoicers with beatific happiness.

Paran vahmānō equals *rohō mananōh* and *li* equals *maibōō*, 1 *ast* *hōmandōm astvataschā min ahōrdyōh avāhōh* (which is of importance as a proof of critical freedom) equals *ashōd(f) hačōh*.

These all prove that simple ignorance of the Gāthic cases was never the real reason for the apparent verbal errors of these translations.

We are therefore left to the conclusion that these errors are grossly exaggerated by us of to-day owing to the mistake of subjecting a translation which is largely but by no means wholly a verbatim one to the rules of ordinary Pahlavi grammar. secondly we must attribute them to the imperfections of the Zend texts from which the translator wrote fettered by

superstitious veneration for every shattered word-fragment, and thirdly, we must attribute these frequent appearances of error to the general difficulties of the subject which still divide scholars

Ner renders his *yehabûnêd* erroneously as a singular (see *vâo*, but see also *dardêd(t)*), otherwise his rendering is very valuable, the Pahlavi being understood to have been for the most part his original

The Parsi-persian misread the Pahlavi *yâmtânânî* for *yâmtânând* written with the same signs, and *hōmanânî* for *hōmanând*, otherwise it corroborates the Pahlavi text throughout

3 If °*paoui*° was pronounced very long, or as two syllables, *apaour-vyem* would disturb the metre, perhaps *apaourvyam* would be safer. The *i* retains the force of the Pahl *j* with inherent *a*. *Îm* represents (i)*yem*, or °*vîm* = °*vyam*, *apaoui vîm* (quasi four (?) syllables) = *ápûrvyam* (three). The word qualifies *Mazdām*, or *ufyânî* as an adverbial neut = 'in an unprecedented manner', 'as never before'. Haug rendered *non-primum* as in strict antithesis to *paourvîm*, v 1. The negative of emphasis was first cited by Spiegel from no other than Kossowicz followed by De Harlez, and all who have read *apaoui*°. As to the emphatic force, cp RV X, 23, 6 *stómam ta Indra Vimadâ' ajījanann apûrvyam purutāmam sudānave*, RV VI, 32, 1 *ápûrvyâ purutāmāny vāchānsy āsâ' taksham*, RV VIII, 18, 1 *sum-nām bhiksheta mārtyah ādityānām apûrvyam sāvīmani*, RV VIII, 66, 11 *Vayām ghā te ápûrvyēndra brāhmāni bharāmasi*, so with, *Agnī, Vāyu*, and *Ushās*. I regard *ápûrvya* as beyond any question a much stronger expression than *navya*, whether applied to a person or a song. *Jasatâ* as 3rd sing conj would show the secondary ending in the middle which seldom occurs, as reported, in the conj in Sanskrit.

Aghzhaonvamnem presents a difficulty to all. All however agree as to the sense, following the indication of the Pahlavi translation. Perhaps *v* is here miswritten for *y*, and we have a denominative form from **ghzhaonî* (compare Ved *kshonî*), **akshonyamānam* = 'the non-flowing', root **kshu*.

The formation of a denom from a negative may seem unusual here, but compare the frequent Vedic occurrences

For an instance of a denominative from the noun in short *i* comp *pātyate* from *pāti*. I should say that *aghzhaonyamnem* was thoroughly possible

Some simply change the text to *aghzhanvamnem*, in which case we have only to compare *kshan*, *kshanôti*.

The Pahlavi translation is thrown out of gear by an error which, from its indirect consequences, is more interesting than many a truth

The trlr mistakes the word *uſyānt* for *naſhman* which is written in Pahlavi with characters somewhat similar 𐭥𐭥𐭥𐭥^o = *uſyānt* and 𐭥𐭥𐭥𐭥 = *naſhman*. So nt o in 𐭥 43 8 *uſyānt* = *naſhman* and 𐭥 20 1 *uſyānt* = *naſhman* (so DJ & MS). The trlr thought *uſyānt* difficult, and shows by reading it as a denom. of *naſeš* that the Pahl trls. in J² K² M² etc. are inheritances from more ancient ones by no means following the Gāthā texts at pre sent standing be lds them. Here the Gāthā text stood largely in the labl character a fact of the first importance.

With this error aside his rendering has value. His *ſratūm* may render *praurīm* as well as *apaurīm* which it would be a pity to lose: he gives the proper indication to the meaning of *agh aonraonem* and as above intimated, he suggests the very idiomatic rendering of *caradast* as a present fem part. in agreement with *Ār(a)maistā* *arəu* as an acc. of goal. Moreover he adds what it is all important to notice and that is an *alternative translation*. It is in this instance an alternative rendering for *jaſatā*. Eliminating the error of *naſhman* we might read without the glosses you, O Asha and the Good Mind (omit *i* see the variations), and Aθharmaſt also the first, whose authority over them is with an unweakened acquisition [that is strong] and her also Spendārmaſt the giver of increase. She comes to me with joy on my invoking (adverbial use) (?) [or alternatively (which alternative rendering seems never to have been recognized) when I shall call upon you come ye on toward me with joy].

Ver read *i* (so DJ & MS), and therefore applies *ſratūm* to *loahman* (hence his gloss, differing from the Pahlavi however).

His rendering for *anī dr* which translates *agh haonraonem* freely is difficult. I had thought of a double negative *ananyalabyā* = 'with acquisition not irregular or sinful (odd forms are familiar in Ver) but *anayā* = undisturbed (so J² J²) may suffice *ananya* = not otherwise is not well adapted. Some would read J² *lubyā* (sic), as if *rundishnīh* had been seen as rendering *ran* = to conquer to desire but *i* is clearly written not *in*. Haug's MS. had (?) *anayā* = not to be soiled.

Ver's gloss is, however, freely correct. He renders Spendārmaſt accurately in *e* as genitive for such it is if the gloss is not omitted, and he probably did not omit it. His rendering of his original the Pahlavi is valuable.

4. Can *urednem mīn* *dadt(f)* = 'direct the attention of (?) the soul (= self) to monition (*gairt(f)*, to *gir ghr*) or to awaking (to *gar*)? *Āhī* *dadt(f)* = *animus advertere* governs the thing adumadverted upon. As to an exception notice the close contiguity of *urednem* and *mīn* and the distance from *dadt(f)*. The earlier Pahl. trlr read *māngairt(f)*, *ēn*, in

mēñ, is merely the nasal vowel, and often an inexact writing. It may well equal *ān*, *ān(s)*, as in the acc pl masc 'Devoting (turning) mind and soul to Heaven' is very apt, but cp *garō demānē(ē)* Y 51, 15, and *garō nmānē(e)* Yt 10, 32. Then *gairīm* might equal Mount (Alboij), acc of goal = 'to Heaven'. This has met with some approval. Finally *mēñ* as = *mām* (*ēñ* = nasalized long *a*) may be adverbially used (or a false writing) for *mēnā* = 'my', so the Pahl elsewhere, but not here.

Some would read *ā īshē(ē)*, an infin with the following gen 'to wish for righteousness'. This seems rather forced, while 'in the desire for Sanctity' sounds somewhat advanced and modern. The last is however the natural result of the syntax.

The Pahl trlr recoils as before from the recognition of [*azēm*] *yē* = 'I who'. *Pavan avākīh* as = *hathī ā* = 'with accompaniment' rather than 'with aid'. He also renders *isāi* as if from *is* = to wish, as to which he is only sometimes right, although of course he gives his ancient evidence as to the outward forms in earlier texts. Otherwise his rendering is quite rich, giving us the valuable hints of *Garōdmānō*, and *amākh̄tam* (sic), in which last suggestion he has been followed by all, except indeed Haug, who, at the time of his able attempt, was actually, or practically, unacquainted with the Pahlavi.

We may notice the embarrassment caused the trlr by the supposed necessity to attempt to follow the Gāthic word for word, which appears in his rendering of the gen *Mazdāo Ahunahyā*, inserting *pavan zak ī A*. His translation of *hathrā* is especially intelligent, giving a change of form and two words. His concrete translation of *š(k)yaothananām* is noticeable though free.

Ner from some unknown reason renders *mān* as fem by *yā* etc. He is also otherwise somewhat free, but affords a valuable rendering of the Pahl.

5 *Gātām* may well mean 'throne' here (with the Pahlavi), as it generally means 'throne', or the like, in the later Avesta, but Vedic analogies induced Haug to render 'way', and I formerly followed, being still at present unable to shake off my preference for a rendering peculiar to the Gāthic here. The word *Khrasthrā*, which may be masc (one does not willingly accede to a neuter), certainly indicates something to be opposed, and the expression of opposition might seem to us present in *vānuō-maidē* as equalling 'hold off'. But we naturally do not like to place an expression of that kind in immediate connection with what precedes in another tone, especially when *var* can also be rendered 'choose', 'confess', and even 'teach', the intensive having causative meaning.

I therefore, although regarding *mazīštem* as a suspicious adverb both formerly, when rendering 'hold off', and now, incline at last to follow the Pahlavi partly. 'By that māt̄hra we most convert the Khrast̄ra-polluted

men with tongue Or better We cause the polluted ones to believe on the greatest (one) As to *Sraošhem*, one able scholar renders, of the one most helpful toward the obedient one All the abstracts cover concretes, but as *Aśd* is subjective here, so is *Sraošhem* (spoken *Seraošhem* see the metre)

The Pahlavi translator affording the richest indications throughout, is evidently free and not erroneous in rendering *Sraošhem* by *paṣan Srōšh* (Is he not literal?) and this is proved by the fact that he repeats the word 'knowing' bringing it down as it were from line *a* His correct freedom is likewise indicated by his accurate rendering of the causative force which may inhere in *vdurōmāndi* With regard to his exaggerated freedom in rendering the form of *and vāthra* it should be said that, in view of its original, the Pahlavi might be translated as follows, especially if the often-omitted *izāfat* is supplied To this māthra the most, to it belongs (genitives by position especially *aśh*) the giving by tongue of the conversion of him whose intellect is confused As to curiosities the terminations of *se-uitā* and *vdurōmāndi* are separately rendered. They were possibly and even probably severed from their stems, or stood otherwise divided in the MS used by the earlier trlr see similar errors in our now surviving MSS. They stood as *se-uitā* and *vdurōmā* *di*. This accounts for the mischievous *khēdātr* and the superfluous *yehabōniśhānō* which possibly crept into the text from some remote predecessor's note and might even be bracketed with propriety here The lengthy paraphrased translation for *khrafētr* indulges seemingly in etymology dividing *kra* = mind from the root of *krdā* and *strd* from *star* = 'to prostrate' This is of course literally erroneous yet it renders the idea. *Khēdātr* would be strictly referred to Ahura, if it were not for its sense supplicator which makes it inapplicable to Ahura.

Omitting it for the sake of estimating the degree in which the Pahl. trlr. approaches the Gāthā, we may read line *b* And the throne or place, of Adharmaxd the bountiful (*t śd.*), even Srōšh that is that place is known through Srōšh (Obedience)

Ner seems to have seen no *dēn* in the first gloss, and he intelligently adds a *trēm* He also restores the grammatical relation of *se-uitā* rendering his original the Pahlavi by *labhābhāhākatah* Otherwise his rendering of his original is close

6 *Aśhādāo* is especially in place as describing a person and also particularly idiomatic, when so understood as a nom. sg. in agreement with *tā* or a voc. in agreement with *Mardā*

Aśhādāo so reading would seem to equal *yitān* plus *dā* or *yitāna* (?) plus *dā*. It means 'giving gifts (see *dāid*) in accordance with the Righteous

Order' We might more naturally expect a *compositum* to read *ashaddo*, perhaps we have two words here

Others have preferred regarding *dāo* as an acc pl = 'gifts' Haug, *veri dationes* One writer thinks it a sg neut in agreement, or apposition, with *daregāyū*

Some able scholars have rendered *daregāyū* as 'eternal', while they regard *ameretatād(t)* as equalling 'long life' This seems rather perverse The original idea of *ameretatād(t)* may well have been extreme length of life, but the entire eschatology of the Avesta shows without any doubt at all 'that death-absence' in the 'world of mind', and 'at last', was also inseparably connected with the idea

Ereshvāis ukhdhāis might equal 'according to thy true promises', but see *māthra srevaē(ē)mā* in the next verse The theme of the entire piece seems to be the gift of inspired words, see *dāthēng* and *sraṇdo* in v 10 The Pahl trl struggles severely in the glosses, dropping them, the sense comes out nearer to the Gāthā

'(b) Through the true word do Thou give it (see *at*, and, as authority, if any be needed, for carrying down the force of a word from line *a*, see *khadittānam* in the last verse carrying down the force of *darešanī* from *a* to *b*), give it from him who is strong, as a joy, (c) and ours also are these gifts . '

The termination of *aojōnhvad(t)* either caused its rendering to be thrown into the ablative, owing to its outward shape, or caused it to be actually mistaken for an ablative (not so however elsewhere, see *zastavad(t)* Y 29, 9, *astvad(t)* Y 43, 16, *aojōnhvad(t)* Y 43, 16, *spēnvad(t)* Y 51, 21, *vēnvad(t)* Y 53, 4) The curious error, or careless freedom, occurs here and in Y 31, 4 Possibly some textual defect misled a previous trl

Tauri vāyāmā, or some word which replaced it, probably appeared to the translator as a present middle participle, and a similar mistake occurs more than once

Translated as ordinary Pahlavi free and flowing in style (which however is totally contrary to the treatment demanded for these documents forced as they are by a general attempt to follow the literal order of the Gāthā) the rendering would be, as I formerly produced it 'Grant me, O Ashava-hisht, the coming of Vohūman into the bodies of persons etc

(b) He has shown thee, O Aūharmazd, to Zartāst ' This is of course erroneous as an exegesis of the Gāthā, although it is far from erroneous when considered aside the Gāthā, out of which however the translation originally grew

Yet even this contains the ever-recurring and invaluable hints

Ner departs from the origin¹ influenced by *hōmanam*. He renders the Pahl. as if it were an ordinary document originally composed and this is his usual custom.

7 One would say that if language could indicate a meaning *ddiāt* *ū Armaitī(ē) Vīšīdaspdi īshem* (or *ad(ē)shem*) *maibydāchā* meant grant (our) wish, that is our prayer O A. to V and to me

And yet, merely because *īsh* stands in the Sansk. dictionary as 'power' Hang rendered *Vermögen* and alternatively *Kraft* followed by others and probably himself influenced by a desire to depart from the hint of Ner., which of course was a reproduction of that of the Pahl.

Men did not need *power* to 'hear' the *Mithras* and this even if *īshem* were the critical reading, but *ad(ē)shem* which unquestionably took longer to utter than *īshem* is here the indicated reading (see the metre) and *īsha* even in the Vedic, means 'seeking' and desire as does also sometimes the 2nd *īsh*. If there is any one word which we could expect to occur at every point in the Gāthās, it is the word 'prayer' 'desire'

Vīšīdaspdi. V was the reigning monarch and the name probably means 'horse owner'

While expressing great respect for those who follow a contrary practice I yet think that we are hardly warranted in varying the translation of *Vohu Manah* at every verse. *Vanhētū Mananō* can hardly mean 'the pious congregation directly and simply in verse 1, and then after that *Vohu Mananō* cannot well mean of devoted mind' directly and simply in verse 2 and then graciously' in verse 6 and *Vanhētū Mananō* 'the pious man directly and simply in verse 7 and then *Manaschō Vahistam* a proper name in verse 9 etc

The ever recurring *Vohu Manah* shows the marvellous subjectivity of the early Zoroastrian Religion. It was the benevolent mind in God and his holy or 'clean' creatures, chiefly in the saintly human individual. And this was reclaimed from being idealism only by the personification of the idea which was at first poetical (see such passages as verse 5). As being poetical, this personification proves a depth and majesty of conception which surpasses anything of equal antiquity. Gradually however this poetical personification sank into a dogmatic one, perhaps at times even in the Gāthās. The Good Mind was therefore a large idea, including beside the benevolence of God the kindness of the faithful and then the faithful himself see Y 49 10 and Vend. 19, 20.

In the Gāthās the word rings and in rendering them as poetical compositions we should never omit it, while giving its particular application. It is *The* Good Mind (of Ahura), *our* Good Mind (of the faithful worshippers),

Thy Good Mind in thy Folk (of the congregation), so of Asha, and the other four. They are the holy attributes of God, and His saints, sometimes half mystically conceived

To translate this poetical matter absolutely as if it were prose, 'a good disposition', 'the pious man', 'the congregation', etc, leaving the central conception unexpressed, appears to me to be a mistake.

I would cheerfully present an alternative translation for *khshayâchâ* as an imperative meaning 'and provide thou', *und verfûge* (a rendering which is very old, and had long circulated, having its source from high authority, but which was subsequently published by an able writer without the smallest intimation that it was not original with himself) I must however protest that the two imperatives, the last provided with a *châ*, do not look so idiomatic, and are not elsewhere claimed for the Gâthâs (see each imper. before with its separate dependent)

A nominal form in the voc with its *châ*, as in apposition with *Mazdâ*, is far more probable, and so the ancient scholars taught (see *pâdahshah*)

I support my rendering by *khshayô* Y 32, 5, and Yt 13, 18 *hō āonhānti zazuštemō khshayō kaschū(t) mashyānām*, cp for form the Ind *lshaya Māthrá* may be equivalent to *māthrēng*, as it is in Y 43, 14, and as *ā* elsewhere sometimes represents the acc masc pl term. In these cases however the *ā* has been miswritten for the nasalized long vowel

Otherwise *māthráo* here, and in Y 43, 14, would be the better reading, as a neut pl acc, see the MSS. Others have preferred to regard the word as a nom sg masc. of *māthran*.

Srevīm (sic) has been read as a first sg aor (comparing *akāmīm*, and *agrabhīm* = 'I may hear'), then again as a neut of an adj, or as a subst = *srevyam* = announcement (see Spiegel and Geldner)

Srevaē(ē)mā, as an opt of the *α* aorist (cp *çaknoti*, *çakéma*), can only mean 'may hear'

It is however not impossible that the letter *ϣ* may here (as elsewhere) equal the Pahl. *ϣ* which may spell *yā* in *sre(ā)vayāmā*. Recall *ī* in *gēurvām* (sic) as having the force of the Pahl. *ϣ* which may represent *y* with inherent *α*. The Pahl. trl. so read, and 'to proclaim' is more in harmony with the context than 'to hear'. See the previous verse with its aggressive tone, and also *frō mā... vaochanhē(ē)* in v 11. *Sre(ā)vayāmā* improp conj.

But the first rendering should be 'that we may hear'. A first pl is obviously demanded by the context

Rādāo, so reading with the majority of MSS, either qualifies *vayem*

(not *caṭṭ(ṣ)m*) understood, as a nom. pl., or else it agrees with *māthra* (do) as an acc. pl. m. or n. As a first explanation, we might compare the Indian root *rādh*. As to its possibility as an acc. pl. masc. we may compare *ameśhdo* which imperfectly represents that form (see Yt. 10, 180), that is, supposing that we accept a stem *rāda*. As *ameśhdo* = *ameśhās* = *ameśhāns* = *ameśhāng* so *rāddo* might equal **rāddās* = **rāddāns* = *rāddāng*

Rāddo would in that case equal **rāddāns* as *stava*s equals **stavāns*, for *stavāns*, etc.

The nasalization is not expressed. Then again we might consider the reading *rādd* and regard the word as a form not only borrowed from the neuter but actually a neut. itself in apposition, but not in agreement, with *māthra* so also reading *rāddo* as an acc. neut. it might equal *rūdhānsi*, as *arādo* equals *grādhāsi*

But preferring the explanation of *rāddo* as a nom. pl. I should first render 'that we as helpful (that is as efficient heralds), may hear your Māthras (In order to proclaim them) (Nom. forms in the masc. are especially idiomatic at the end of the sentence). Or else I would render 'that we may hear (or proclaim (?)) Your beneficent Māthras (preferring *rāddo* in this latter explanation as an acc. masc.). One writer reading *arādm drādd* would render the word as a first sg. conj. That I may carry out as a prophet (*māthra*d, nom. of *māthra*n) your announcement *arādm* = *arāyam* see above.

This interesting but hardly adequate explanation had long circulated its age is however not improbably in its favour

Nothing can be more trivial than to reject the most probable rendering because it is old. To what would this bring us? As years go by every solution would be abandoned!

The Pahl. trlr takes *dyapīd* as an instr. otherwise *pāvan* equals 'as or may apply to Vohūman. *Alm Vishtāsp* seems to show that *Vishtāspāq(f)* was read, or else it should be rendered 'by Vishtāsp as expressing a wish harboured by him. Of Vishtāsp was written by me formerly from an exaggerated reluctance to favour the correctness of the Pahl. as a translation. The reading *stā* caused the error of *stāyīdār* beyond a doubt the trlr fearing to correct in this instance what he saw before him in his sacred text. Without gloss 'Grant me, O ruler A., a praiser

I had of course rendered *pāqakshāk* as an accus. owing to the gloss *Vishtāsp* without that gloss it should certainly be considered as being in the same case with its original, as it may well be a voc. *stā* is to be read with D J for I. With *rāddo* the trlr is free, seeming to divide *rd* (cp Sk. *rā*, *rā*) + *dāo* = *dāis*. Avoiding all favour toward the Pahl., I had read

srāyēnd; *srāyēni* (same signs) is better, see *srevaē(ē)mā*. Dropping the glosses, which certainly never suggested themselves to the earlier trlrs, and bringing the lines together, we have 'Grant me, O Ashavahisht, that sacred recompense(?) which is as, or through, the gracious help of the Good Mind, and do thou, O Spendarmad, grant me that which is wished-for by Vishtâsp, and *what are* our *wishes* also'. Considerable importance attaches to Ner's *bhaktim*. It seems to prove that he understood *tarsahâsîh* (sic) to mean 'venerating recognition' as involving a 'reward', a 'portion' given; see the P W. Or did he take the word more decidedly in the sense of 'devotion', 'religious worship', which would, on the other hand, tend to show that Ner saw only the idea of 'holiness' in *ashîm*, and not that of 'rewarded holiness', 'blessedness', 'recompense'? See other occurrences.

I think that his *ādhyatayâ* = *āvādîh* = *āyaptâ* shows that the idea of 'portion' was prominent. It is to be noticed that Ner renders *āvādîh* in Y 53, 1 by *ādhyatām*. He seems to have transliterated *azādîh* instead of *avādîh* there.

Ner errs in departing from the treatment of Spendarmad by the Pahl trlr. He does not read *srayēni*, nor *yemalelândnî*, nor does he accept *vādūnyēn* as an impei, in which last particular he may well be right.

Otherwise his rendering of the Pahl trlr is important, although, as always, not exactly corresponding to our present Pahl text. The Parsi-persian corroborates D J's *az* for 1.

- 8 The *u* in *vāunus* may be epenthetic, compare *vanû*.

Otherwise the weak stem *vavanûs*, perf part of *van*, furnishes the analogon. The two may be related. The long *ā* reminds one of the perhaps falsely written, but still hardly accidental, long *ā* in *vāurōimardî*, *vāurayā*, and in *ashdunē(ē)* (?) etc. It may have its explanation in the absence of an expressed *v*, as if *vāunus* represented *vavanus*, *vāurōimardî* *vavā-ōimardî*, *vāurayā*, *vavarayā*, *ashdunē(ē)*, *ashavanē(ē)*.

Frashaoštrā. F was the brother(?) of Jâmâspa, and of the family of the Hvôgva. The name was pronounced *Ferashaoštra* *causa metri*.

The name may mean 'head, or fleet (?) camels', *fra* + *ās* (= *prāñch*) + *a* + *uštra* (or to *priksh* (?)). *Rāonhanhōr* is a second sg conj *s* aor of *rā*.

So far as its outward appearance is concerned, it might also be a 1st sg conj aor of *rāh*, 'that I may give it'.

Cp the 1st sg conj aorists in *se* from present stems, cited however by Whitney as 'difficult'. Haug translates *praebeo* first, and *du verleihen magst* later, and not as alternatives, but this irregularity should not be censured. He had changed his mind since the first had been printed, and

the types had been distributed, an inconvenience which is inevitable in extended works on such severe subjects.

The rendering as a 1st person, although sagacious is I think not so probable. Ahura would more naturally be referred to as giving for all the age of the Good Mind. That Z. should pray that he might give the gift for all the future sounds too advanced. We should also at least expect the 1st pl. and not the 1st sg. The last line simply completes the prayer as to the element of time.

Some would recoil from an obvious sense of *rauhānā mēnānā* as equalling the future career of the beatified people ending in Heaven Cp. Y 30 4 *apimem auhānā at f) aishānā f) (t) f) M* I do not think that this gen. can equal the frequent adverbial *mtr* in the sense 'from grace'.

In the Pahl. *dāshānā* (same sign as *dāshānā*) might be read as being less indissimilable with *ān rōshām* which may however on the other hand have been understood as *ān rōshām* a 1st sg. conj. There is no reason to suppose that the trlr. mistook the accusative form of *ān rōshām* for the voc. and, as he had just translated *yād* by *hōshānām* (see verse 1), it is not probable that he was ignorant of its form here in lin. 6 although it is of course possible that some other form was present before him. The gloss like the others which refer to discipleship is simply the expression of later didactic, and, perhaps priestly tendencies. *ān rōshām* is either freely translated by a form of *rōsh* or else taken literally in the sense of *conquer* and so to obtain.

The trlr. certainly knew what *con* meant in its sense of 'overcome' (see Y 31 4). He renders *f* as a particle. *Pānānānā* was recognized by the trlr. as to root and form. Dropping the glosses we might render: Since they have sympathy with the best thing O thou (omitting *f* with D J) best one! with the best Righteousness let me gain it over by or as prayer O A., as appertaining to the man Frashōtar (gen.; insert the *f*) and as my acquisition also. Even to those (certainly free and not erroneous) mayst thou therefore be bountiful unto all time through the Good Mind. Some such Pahl. trlr. doubtless preceded our present one.

Der translates the Pahl. text before him in an interesting manner and both together gave us as usual our first rendering of the passage for the most part followed by all.

0 The reading *at(f).hō* is more suited to the metro than *ahō*. Haug remarks reading *raonāh(f)* for *rōnāh* (which everybody accepts), *Der Form nach ist (raonāh) ein regelrechter Ablativ eines Themas raonā* worin

unschwer das Wedische-van̥ (l) zu erkennen ist, für welches (p 61) die Bedeutung Gabe, Spende (Gottes an die Menschen) nachgewiesen wurde'

He would have done better had he accepted the indication of Neryosangh, whom he at times so bitterly ridicules, but later so often followed. But, notwithstanding all, his criticism has been valuable.

Some scholars apparently hold that *yānāś* means 'prayers' literally. But in all languages such an expression as 'harass with these blessings', used in a supplication addressed to the Deity, would imply the words 'with prayer for' as understood. It is a pity to split up needlessly the meanings of a word. Haug rendered *zānāē(ē)mā*, *incitemus*, Ner and the Pahl have been followed by all. *Dasemē(ē)* may equal in 'the tenfold' in the sense of 'completeness'. 'We have made effort strenuously'. Cp the Dāçagva, the Demi-gods who help the offering to Indra. But *dās* = 'to worship' may also be the root, plus the suffix *ma*, read *dās(e)mē(ē)* = 'in the offering', see the Pahl. This is the more possible as *yōithmā* = **yetima* must be read with its three syllables, and not *yōith(e)mā*. Two syllables in *das(e)mē(ē)* would permit us to accept the ordinary suffix *ma*. Haug rendered *zeviš-tayāonhō* (sic), *vocatī-bona-praebentes* = *die Güter der Anrufung habend*.

I have been also inclined to refer *zevištyāonhō* to *zu* = *hu* = 'to invoke', and to explain it as meaning 'easy to be invoked', but the root may well be *zu* = *jñ*. Also a suffix *ishti* with irregularly extended termination awkwardly and exceptionally transferred, to the *a* declension, would here show unusual irregularity. I now accept the root indicated by the Pahl trlr. He refers the word to the extended (?) *jñ*, that is, to *jush* (?). *Zu* + *ishtya* seems the form. *Zush* = *jush* has been strongly objected to on account of the infixed *z* (*zu* + *z* + *sh*). We need not however be so deeply scandalized by this.

Words like the Indian *yesh*, beside *yas*, apparently modify *a* as if by an *z*, and the important letter *y* seems to be infixed in the Indian *chyu* = Zend *shu*, or, quite as probably, the Zend *shu* has lost its *y* (so Haug). If we could accept the infix, *zevish* + *tya* would explain the difficulty. If we prefer *zu* + *ishti*, we must regard the suffix for *ishtayas* (?), reading *zevištayāonhō* (= *zevištayō*) as a monster transferred to the *a* declension. Suf *taya* is numerical.

Better to accept two suffixes *is* + *tya*. *Zevištyāonhō* = **javishtyāsas* (sic) (four syllables, but *āonhō* might be read as three). One writer holds to a superl in *ištya* (?)

We might consider it as governing *savāñhām* = (with change of accent) 'prospering, furthering'. 'Ye are promotive toward them who promote your sovereign power.'

At the first glance we should be inclined to render *dāthēng* 'creatures' 'What creatures Thou knowest as just, the creatures of the Good Mind, to these with the gains of blessing, O Ahura, fill the desire' (see Spiegel and Bartholomae) But 'creatures' is here a platitude In the previous verse the allusion is pointedly to 'us', so in verse 11

See also Y 46, 15, where *dāthēng* *adāthūschā* are used in the sense of 'lawful' and 'unlawful', and then observe *srauo* in line c, which evidently continues the sense, the verb also, *vōistā*, is better applied to 'laws', 'revelations' than to 'creatures' The whole connection refers to revelations, see, beside *srauo*, *māthra srevaē(ē)mā rādāo* v 7, they are also referred to in v 8 and v 9, and in *fiō mā sīshā* in v 11, while v 6 has its explicit *ereshvānī tū ukhdhānī*, which is itself preceded by *anā māthra* in v 5 It is therefore better to take *ae(ē)ibyō* as the abl of original causality, and *āpanānī* as the instr of the immediate means *Erethvōēng* = *erethvān* (the letter *œ* = English *v*) may be related to *ritāvām* = *frārānō*, so *dāthēng* may = **dāthān*

As to *asūnā*, I can now report the Pahlavi as favouring my rendering I have heard through Dr West of an improvement *Asādah* should be referred to *sūdah* = 'remiss', 'obsolete', *asūdah* = 'not remiss' 'If thus one obtains food and clothing by (or as) that which is not remiss, by (or as) that recital' But the ancient glossist understood 'useless', an important case to prove that the gloss is of greatly inferior importance *Var(e)thyā* has been ably compared with *svārtha* (= 'well reaching the aim') by Roth

The suggestion of the Pahl trlr is perhaps more probable *va(e) + thyā* = Ind *tya* (?) = 'having reference to food'

Varītya, *van* with the same suffix *tya*, means 'having reference to possessions', 'inspired revelations which lead to food and riches' Or it might mean 'having reference to supplications', see *vānuš*, Bartholomae *flehentliche*, 'Ich weiss ya, dass bei euch schallende (*ṽarethyā**), flehentliche gebete nicht erfolglos sind' But more is expressed than 'bei euch' *See Haug on Y 31, 20

The Pahl trlr everywhere fails to recognize *vōistā* in its proper form He seems to have been quite aware that it might equal *vettā*, but he doubted it as the equivalent of *vēttha*

As to its radical meaning, he of course gives us our first clue He seems to render *varītyā* by 'clothing', but this idea may be part of his rendering of *ṽarethyā*(?) With the exception of *varītyā* however, he gave us our first idea of the sense of every word, having been thrown out of gear by his misconception of the grammatical form of *vōistā*, (he seems to have had no difficulty with *vōizdām* in Y 33, 8, *yehabūnēd* is there a second

plural see *lekum* in lines *l* and *c*). Line *b* here is to be noticed as free but correct.

Ner renders our improved view of *andilak* well by *analysis* and other wise translates the Lahl itself although still with absolute exactness at least not according to the reading of our present texts.

His *ekafelak* is strong a translation for *ekafellan* and his *parichinaki* (for *parichinaki*) can only be defended as Vedic Sanskrit. Was he accustomed to read the Vedas? Ner seems to have had a different text before him at *c* he does not notice the *lekum* of the Lahl nor the *ekafelak*. The Persian title carelessly read *hamand - lakin* and often elsewhere follows DJ & MS in reading *d f r t*.

11. Haug rendered *niplak* (*niplak*) *protegent* = *ekafellan* in *erste Person* (ing wie Veris *annuntiat* *ekafellan* *denken* *ecce* *ecce* *hic* *und* *49* *10* *vollg* *understänig*).

An infinitive certainly looks possible and a first person is inadmissible in Y 49 10 but according to the valuable indication of the Lahl title *niplak* (*niplak*) is here a 1st person conjunct in the end of the future and is now fully recognized as such. Spidele's reading the way in rendering a first person in analogy with the other 1st persons in this chapter.

The Lahl title reads as usual from *42* a *equalling* *niplak* but my rendering of him is perhaps too unfavourable.

When I shall defend *highten* may well be free for I who shall defend. *Purim* = *highten* = according to observation means practically as one observes as the matter goes (so Spiegel elsewhere) so *dis* means according to these things thus *Vnradilak* has the position of a gen. see *manigand* (or *manigand*).

When regarded as ordinary Lahl I would render *c* A spiritual thing is the Gathic doctrine which is declared from this which is Thine by mouth.

The general accuracy is to be noted the gloss being intelligent or harmless and as in every case possibly from a later hand. This is especially true of the gloss *gudilak* in line *c* as it probably did not exist in the MS used by Ner and this circumstance is of importance to us in our endeavours to estimate the age of surviving codices. The liturgical notes containing directions regarding the repetition of verses etc. are not properly Gathic.

The Persian reports *rigband* = *ridband* for *ridband* or *ridband* instead of *ridband* *l* and *gemalelam* (*gemalelam*) for *gemalelam*. *Vim* occupies the position of a gen. like *minrad* *l* fortified by the reading *l* *l* but this does not render it at all certain that the title understood *minad* as a gen.

Y XXIX.

See for summary, and for further treatment, S B E XXXI pp 3—13
Changes in opinion which have taken place since its composition are however
not always noted here

1 I prefer to read *tavischâ*, as it is quite possible that the nearly
universal substitution of *e* for *a* may not be original. The exceptional occur-
rences of *a* should be preserved by use, or notation, see K⁵ J²

Gerzhdâ must have the sense of 'plaint' here, cp *raostâ* in v 9
Consider also the reading *gerzhdâm* in Y 51, 17 which may refer back
to this place. As to the reading *âhushâyâ* (J² etc), the Pahl points to *ahush-*
ayâ, while Westergaard and Spiegel reproduced *âhushuyâ* (= *âhushuâ* (?))

In the Persian MS K⁴ the long *i* and the long *û* are indistinguish-
able. Perhaps short *i* and short *u* are indistinguishable sometimes in K⁵

As *ju* in MSS has often notoriously taken the place of *ju*, cp *vîduyê(ê)*,
tanuyê(ê) etc, so in carelessly written MSS nothing was easier than the
apparent miswriting of *y* for *j*.

Notwithstanding then the absence of the syllables *ahu* in the MSS well
reported by Geldner, I would personally prefer a reading *ahushayâ*, as the
short *i* of Pa may represent a short *u* (see above), and one MS has short *a*

Ahushayâ, as a substantive, might be explained as *ahu* (cp *ahu* else-
where in composition), and *shaya* from *khsh* = 'to destroy'. If *lhsh* =
'to dwell' falls into *shayati* (not *shâ(ê)tî*, there is properly no such word),
and if *shutayô* likewise appears from it, we have no difficulty whatever in
recognizing a *shaya* from *khsh* (cp Ind *lshaya*). The meaning 'with life
destruction', thus indicated by the Pahl trlr (who, as has been said, like
Westg and Sp, read the MS before him with *ahu*-), is especially germane
to the connection. Cp also *mâ hê(ê) manyô gēuvayôid(t) ahumerkhs*
Yt 8, 59. Cp also the composite reading *ahûmuštô*, *ahûm* in one MS and
uštô in another (see my notes Y 46, 4), and the Pahl *ahûkînêd*. *Ahush-*
ayâ might be an adverbial instr. effectively thrown in to relieve the throng
of nominatives which are subject, as so often, to a *heñtî* understood.

But the apparent readings of the surviving MSS should in no case be
hastily abandoned, as was the constant practice among writers, nor should
they be abandoned without alternative rendering even for readings plainly
indicated by the Pahl trlr. As an explanation of *âhushâyâ*, so reading with
several MSS, we have more lately the suggestion of a 3rdsg perfect from
h = *sz* (perf *sishâya*) = 'to oppress', (*â* + *hushâyâ*) the original Aryan *s*
reappearing in the *sh*, as it does in forms of *had* and *hach* = *sad* and *sach*.

So far there would be little difficulty, but what are we to do with

a 3rd sing verb in agreement with so many subjects? Also the repetition of the preposition *d* looks suspicious *d mē aē(š)chemō d kishdyā*

The probability of this iteration has been most strenuously and properly objected to in the other cases. But these difficulties, which are however great, might be overcome.

It is certainly very interesting to us to see that *kishdyā(a)* corresponds to *sishdyā* and that, with a little forcing a 3rd sg. perfect makes sense but we should not be led away by such a circumstance to believe that the word *dkishdyā* is actually a 3rd sg. perfect here and the same remark applies (with emphasis) in many other similar cases. Our first duty in translating is to search for the simplest and most probable rendering of the text as it stands, or as slightly emended. An expressed verbal form is not necessary here nothing is more idiomatic to the Iranian languages than the presence of one or more nominatives connected with an object by a dat. or gen. or prep. and agreeing with a form of *ah* = 'to be understood. Correcting (?) to *ahishdyā* (see the two short *as* in different MSS.), I would prefer a nominal form in the adverbial instr.

Perhaps Vedic *asī* might be considered **asīkshaya* = destruction with the sword being compared. It would harmonise well and *ahīdyā* P(4) immediately suggests forms of *ah* = *as* = to hurl, although the sense of the instr. in the first member of a *compositum* would not be necessarily or indeed so naturally expressed by an instr. form according to Sansk. analogy at least, as it would be by the bare stem. As the 'life destroyer' is suggested by the Pahl. *ahākinēd* so the Pahl. trlr. also suggests the correction *tayūšchā* for the very awkward *tavīšchā* (*ahākinēd* also = disfigures).

When the Gāthā stood in the Pahlavi character a very slight mark only determined the difference between *tavīš* and *tayūš* (sic). Spiegel keenly suggests that *u* and *y* have become inverted. How does *tavīšchā* acquire the here needed evil sense it being a substantive and generally used in a good sense? The Pahl. word *taraftār* rests upon *taraft* = hidden and Ner (who is a high, although of course not an infallible authority on the Pahl.) renders *tiēnāqchū*. *Vāstā* as equalling 'nurturer' was first suggested by the old Gujarātī trlr. after the Pahl. which renders 'provider of nourishment. As to the omission of *remō* to accommodate the metre it has been said that it was originally gloss to *haxanachā* but it is no longer possible to decide with any seriousness as to which word is gloss.

And *remō* existed in the ancient MSS. used by the Pahl. trlr. Omitting *haxanachā* we secure seven syllables and *derešchā* counting two this would leave nine in the last division.

If we read *d mē aē(š)chēmō* as containing three syllables (which is

entirely admissible in a case of necessity), and drop the *chā* of *hazaschā* (which is surely better than dropping an entire word) the line falls into order, but absolute and uniform exactness in the settled number of syllables could never have been original (cp S B E XXXI. p. 131) 'Declare Ye to me' is as much as to say 'Cause ye me to experience (good care for my pastures)', including the skill of general cattle culture, to console the Cow for the privations of capture. She bewails the woes of invaded territory.

The Pahl, further considered, is full of the richest suggestion, having been the source of all later renderings, and being itself remarkably correct, although, like so many modern renderings, never absolutely so. That the Pahl should appear to render *remō* differently from *remem* (?) in Y 48, 7 is not very important, and there seems much cause to believe that *rēshhān* is a false reading for *arēshhō*(°un). The difference would be very slight in the Pahl character, and Ner appears to have read *arēshhō*, see his *īrshyāluh*. A more serious question is as to *rāmēm* in Y 49, 4. *Arēshhō* = *arashhō*(°un).

How comes it that the trlr saw the same word in both places? Have we here an indication for the correction of a text? Was the trlr there conjecturing an improvement, and holding that *rāmēm* should be read *remem*?

Ner's *avnirmito* does not possess the negative of interrogative emphasis. He probably read *lā* for *h*, but could hardly have mistaken *mā* for the prohibitive. Necessarily regarded as free, his rendering of the Pahl is valuable. He seems to connect the idea of 'protection' rather than of 'nurture' with *vāstānīdār* (sic). The Pahl text of the Persian MS has *vāstīrīdār* (sic) rendering *parivarish-kunandah*. I follow, as *rāsnīdan* (so DJ) = 'well-wisher' mistranslates *vāstā*. *Vāstānīdār* may be coined from a denom.

2 I have sometimes allowed the plural word 'kine' a correlative in the singular, 'she', or 'he', for the purpose of avoiding the use of the word 'cow' in a semi-poetical rendering.

Here however I write 'them' for 'he', notwithstanding its awkwardness. As to whether the Tashan gēuš was other than Ahura (so De Harlez, Bartholomae and others), we may say that the question is like that as to the Spēnīsta Mainyu, which, like the 'Holy Spirit', is now spoken of as a quality of the Deity, now as His co-equal agent.

The Gnostic Demiurge may find its origin from a misconception of this place. The name Gēush tashan[ā] occurs in the later Zoroastrianism, but it is there still more seriously misapprehended. The murderer, or cutter (sic), of the Ox is Añgra Mainyu (see Haug's Essays edited by West, 3rd Edition, page 147). There is no question at all but that the Tashan gēuš at least represents Ahura here, and I think that, when the eagerness for distinctions

has subsided into the calm of judgment the Tashan gēuš (in the Gāthās) will be again regarded (with Roth) as practically Ahura Himself see remarks on 1 31 9 and 1 51 7 *yo gēm tashō Ma-dā* Haug followed by others, renders *ratwā* as an abstract. I think that the Pahl trlr is correct with his *ratū*. The word is here beyond any doubt a concrete *Seo ahū ratwā* in verse 9 which distinctly refers back to it, just as it refers back to the *ratwā* of line c verse 1

Goōdyō (cp *godhāyāsam* *go + dhā* = to nurture) and *thwakhsō* (cp *traksh, trakshas*) are nom. sg. in poetical apposition with *ratwā*

For the possibility of nom. masc forms of the *a* declension cp *gno-daye* (cp *hē*) (= *gaodayehyē*) and *thwakshāi* both of the *a* declension.

The nominatives appear to me to sound well just in the places which the words occupy Spiegel took the words as a *compositum sich der Vieh-wacht befeissen* Haug *becum nutritum formundo*. Justi keenly saw a loc. in *goōdyō* (w stem comp *goōdyām*), and an acc. neut in *thwakhsō* (cp *thwakshanhā*). The Pahl trlr gave the original clue as usual *Anhad* (f) is understood with *ratwā* *goōdyō thwakhsō Kēm ahurem* carries out the idea. Although on the whole preferring *utā* as a second pl. pres. of *ras* I by no means precipitately abandon the more idiomatic *utā ahurem* = *paran madākih khādāt* as governed by *dād* 'whom did ye appoint etc. I am inclined to prefer my older rendering *dominantes* to my later one 'having power' One scholar seems to prefer taking *dād* as a nom. pl. neut. of the part., or a 8th pl. aor mid. in sense of pass. with *khakayantō* as gen sing Is thy regulation (?) for the cow thus that pastures should be given her on the part of the possessor (?), and with them also the care proper for the Kine?

This view seems to take *goōdyō thwakhsō* as nom. a great advantage. *Dād* is a 2nd pl. act. aor = *dadhāta* or *dādta*

The Pahl. without glosses would come out still nearer to its original, as *utā* can mean by whom or by what and it should be so rendered, as it translates *kāid* the meaning of which the trlr could not mistake So *utā* again in (b) should be read in the sense of *hyād* (f) *Dād* may well mean 'ye set, gave or appointed' *Pūdakhshahih* (sic(?)) (so DJ) does not bring us any nearer *khakayantō* Is it *pūdakhshāh*?

Hādā was curiously divided here, (as other words were similarly divided) into *ha + dā* *Atā* which partly renders it, might be taken as *atāh* equalling existence (cp also the Sanskrit *atī* in a similar sense) The trlr may have taken *hādā* in the sense of over Whose existence time did ye appoint; (see other discussions)

Read as ordinary Pahlavi, we should have beyond a doubt who is

thy herd-master [] (b) to whom this authority is given ? and who is the one who gives them pasture etc ?', so I formerly rendered

3 As to *Ashā*, we should be almost tempted to emend to *Ashem*. Otherwise I should regard the word as meaning 'with his sacred truth', a solemn 'truly'. I am reluctant to accede to a voc for a nom. As to the commonplace 'really', as the mere adverb of emphasis, I regard it as very improbable, and as quite impossible when applied to the non-action of an inferior being.

The sacred word is most emphatic, and solemn, and could not be applied in a trivial sense. *Sarejā* Haug rendered (with *nōid(t)*) (*vera*) *non relinquens*. Roth with *Unterlunft* (1871), both to *sry*. But the indication of the Pahl., as containing the idea of *sar*, gives, I think, the directly needed sense. I prefer *sar(e) + jan* = smiting back (the *dvaī(ē)shāh* and *aē(ē)sh(e)ma*) with authority, a determinative *compositum* with the sense of the instr. in the first member. Of course the bare stem *sar(e)* is better in place in such a *compositum* than any other form.

I cannot accede to the interesting rendering of *advaī(ē)shō* by *nullum-odum-habens* (Haug), *qui ne leui nurse en rien* (De Hailez), *woluollender* (Bartholomae).

There is no question here of the good will of the Ratu who was so vehemently desired, but of his power. Could he be a ruler exempt himself from the *daibishvatō dvaī(ē)shāo* (Y 28, 6), and also able to hold those calamities afar (*advaē(ē)sha*) from the threatened people? This was the inquiry.

That the Ratu, the divinely appointed rescuer, would be just and benevolent was a matter of course, what the wailing Cow desired to know was whether he would be an *aē(ē)shā-hshathīa*, or, on the contrary, an *ashīa* (verse 9), one unable 'to strike back the fury of the invaders'. The entire question is as to the origin of sorrows, leading directly to the theosophic Y 30. The Cow wishes to know why she was created. Her Maker dramatically turns to Asha, who is obliged to confess that there is no *ratu advaē(ē)sha*, whereupon she, the Cow, weeps again (v 9).

Line 6 requires special attention, and, as in many other cases, I would now modify the conclusions arrived at in S B E XXXI. It is universal custom with scholars engaged on such difficult subjects to claim the liberty to recall, or vary, opinions which are somewhat old, most writers in fact changing their views from six months to six months. Line 6 is only in so far certain as to its meaning that it distinctly states that an answer to the question contained in verse 2 is not to be had. At the first glance *avaē(ē)shām* seems to contain within its idea the following *yā*, that is the natural result of the syntax (see also Haug, who however renders *vidnyē*

by *gnāns sum*) Of those questions there are not for knowing which. But scholars avoid the abstracts where possible and prefer of these people that is by those people and this notwithstanding the following *yā*. Then we stumble on another prejudice: some writers are solicitous to show on every occasion that they are aware that *yā* may equal *yēna*. Hence we must have *yā* entirely severed from *ara* (f) *shim*. Of or by those people is *that* (or *it*) not to be known how. Or more glibly: The people cannot know. This is very agreeable and pleasing as a solution so far and it may be best to accept it in default of better: but, as we have often the meaning things expressed by the pl. neut. nom. or acc. we ought to recognize its possibility here.

The construction **arēshām nēd *rid(r)ē yēna* is difficult when **arēshām nēd *rid(r)ē yēns* stands beside it, as another reading. This brings us to *sharait* (f). Reading the language just as it stands, the first and obvious idea, which it seems intended to convey is what things approach influence or move: nom. neut. with sg. verb (as usual). But here again those who exclude all sense but that of the commonplace will hear nothing of 'things influences' as being regarded as exerting influence. In face of all syntax and grammar it must be always persons and indeed 'the people who do anything'. According to this the stars in their courses could not have fought against Sisera.

Next comes the difficult *ddrīng* to explain which very able scholars simply read the Sansk. *adhvān* = 'the lower ones' and thence with *ereshrdonkhō* = 'the righteous' makes up the good sentence how the upright treat the lower ones. (I think 'upright' however decidedly an inferior rendering here, even when accepting the general view which is presented. *Ereshrdonkhō* would be far better when taken in antithesis to *ddrīng* if rendered 'lower ones' how the 'lofty' (Amshasponds *fishāwās*) treat the lower (mortals). The idea of 'uprightness' or 'justice' is not at all expressed in the connection: the question is as to power: see above).

But the first difficulty as to this rendering lies in *sharait* (f). I am especially pleased with the recognition of a nom. *ereshrdonkhō* at the end of the sentence: however enforced that recognition may be (for certain able writers seem to sever the syntax of the Avesta from that of the Rig Veda as regards the simple fact that the nom. falls naturally to the end of the sentence) but what of the verb?

Is *sharait* (f) sg. for pl. (cp. *yāgerezad* (f) (?) and other instances) or is the proper reading *sharait* (f) after the *ad* class and a third pl.? We naturally hesitate to accept this latter suggestion but the word actually stands in some MSS.

If we cannot accept $yā = yūm$ as subject, $shavartē(ē)$ is apparently sg for pl, or $švartē(ē)$ (?) is to be read, with Bartholomae, as 3rd pl mid, that is, unless $hvō$ understood is the subject

We have then 'how the lofty treat the lowly'. But the difficulty remains as to * $avéshām néd$ * $vd(v)ē yūm$ (or $yēna$) To return now to those words in connection with what follows, our difficulty is not only the forbidden (?) abstract 'influences' (neut nom) as 'exerting influence', but the nom form of $ereshvāonhō$, whereas we need the acc We should be obliged to render 'Of those things (partitive gen) are not to be known those which move the lofty $ādrēng$ ' Possibly $ereshvāonhō$, which is difficult for the metre, should be read $ereshvēng$ Some emendation seems needed Then $shavartē(ē)$ may point to $hvō$, see also the $hvō$ in v 4 with its $vichrō$ 'Of those things (or by those people) are not to be known how He moves the lofty $ādrēng$ (so shall it be to us as He shall will)'

Finally, to reconsider $ādrēng$, I have a strong distrust of the copied Sansk word $ādhiñ$ The 'lower ones' is not a Gāthic expression God's sacred people would not be naturally described thus One might suspect a shortened $ādarēng$, and consider the Indian $ādarān = 'cāres', 'solicitous attentions', (ajñā kṛtādānam)$, 'how the lofty ones carry out their cares (for men)' Moreover 'treat' seems no easy meaning for $shavartē(ē)$ governing the acc $Shu = chyū$ means (secondarily) to 'exert moving influence', 'how they impel, advance, the $ādrēng$ ' would be closer, even if $ādrēng$ means 'people' After all the difficulties, would it not be well to glance at the original translation, shattered though it be?

The hint of the Pahl tīr has at least one signal advantage, it is certainly concrete The 'fires' or 'lights' (cp $aochēbīš$, and perhaps $sāchā$ Y 30, 1, 2) are at least physical objects, and, according to some expositors, all the more likely to be mentioned, 'how the lofty ones move the stars (of destiny)', or 'what things move the lofty ($ereshvēng$) fires (stars)', or 'how He moves them' If $ādrēng$ means 'fires' or 'lights' (see the Pahl $rōshanō$, Persian $rūshan$), it is of course not in its original form In the first place the dental is made sonant, as, perhaps, in $dīahyā$ for $thīayā$ in $raf(e)-dīrahayā$ etc, or cp a possible Parsi word $ādār$ cited by Justi Confusion may also have arisen from the fact that the word once stood in the indefinite Pahl character in which the same sign sometimes renders t and d , and secondly the termination is nasalized by an inversion of the usual process, $ātaras [°ō] = ādaras = ādras$ may have become $ādrās = ādrēng$, cp $mūtārās(cha)$, which seems also to show a transfer to the a declension

No explanation is entirely satisfactory, but, if the text is to stand, I suppose that 'By (?) these it is not to be known how (?) the lofty ones

carry out their purposes (?) is about as little wide of the meaning of the composer as any rendering

Next to that I would place of these things those are not to be known which move the lofty fires (this, on account of the appearance of *avast(ə)sham yd*) But if *yd* = *yēsa* and *avastshēng* is read then I would render 'Of those things those are not to be known by which He executes His purposes He is the greatest of beings to whom I will come (without seeking an answer to the perplexing questions) with the utterance of invocations

Aoyistō (cp *maxistam* Y 28, 5 and *maxistō*) describes Ahura see the next verse There can be no objection to including the Deity among the *hātā* in view of *aoyistō* beings are not necessarily creatures Even if a separate Gēnš tashan is meant he must at all events be regarded as being like the Spēnistā Mainyu (see above), a representative of Ahura The fact that *aoyistā* is applied in the later Avesta to Vayu, Mithra, and to the glorified Zarathuštra should not militate against its application to the Deity or to Spēnistā Mainyu, here in the Gāthās. To refer the word 'strongest' to the wailing Cow or her soul seems a mistake one writer would render greatest of beast (?)

But if he (or she) was so 'powerful' he would not bellow in his woes as here (It is the Cow fem., which is elsewhere so prominent in the Gāthās). *Zarēng* at first glance would seem to express the acc. of goal the things come to (see Spiegel and Bartholomae) but this would force us to separate *hātām hoš aoyistō* from *hoš vichirō Ahurō* and from *tashā gēnš* to which it may well refer as practically equivalent to *Maśda* and this notwithstanding the oblique diction in the third person See the 2nd person in v 5 following the 3rd in v 4. It is to be noted that *yahmāš zarēng* is no natural way to express 'to whose calls

Yahmāš with a verb to come in the immediate connection, can never be dat. for gen. 'To whom as 'to his calls' would be the proper rendering Whether Asha can be said to come (*jimā*) with the production of invocations might be a question but hardly with those who identify Asha with the holy congregation at every step The matters in hand are so momentous that Asha might well be represented as making appeals in the matter to Ahura (He being referred to obliquely in the third person) He is immediately declared to be the *saēdərə maxistō* and this seems to contain a certain echo of *zarēng* although not at all in apposition with it.

Otherwise *jimā* must be a nom. pl. of the verbal adj., or noun cp *maśdā* 'to whom the coming ones have made (?) invocations' or 'to whom they are (or all are) coming' I do not think that the difficulty is sufficiently great to force us to suppose a new speaker

If it were, the Gēuš tashan might be considered as rejoining to Asha's report that the questions could not be answered, but, while this relieves the difficulty as to *zavēñg jīmā*, it creates a difficulty as to *aojīštō* Asha's coming to the calls of an *aojīsta* is equally difficult. And Asha, as expressed in *ashā*, is far more probable than a wholly unexpressed subject.

If *hātām hvō aojīštō* can be separated from the *maīrīštō hvō vichrō Ahurō*, *athā nē anhad(t) yathā hvō vasad(t)*, then of course Asha is the Immortal who comes to the *aojīsta*'s calls, but what would be the *aojīštō*? *Gavōi* is generally recognized as fem in the Gāthās (see above), its masc use not being probable.

The masc urvan of the Cow would not be likely to be *understood* immediately in connection with the word *gavōi* expressed in the fem.

Keredushā is difficult enough. Some able scholars seem to suppose that we have only to copy any Sansk word which looks like it, as in the case of *ādiñg* = *ādhiñ*. Take for instance *krīt* = 'to spin out' (an offering), we might hold *keredushā* to be *krīt(d)* (the *d* for *t* by sandhi, or false writing, cp *ukhḍha*) + the suffix *us* = *uś*, 'in weaving invocations' (cp *ufyānī*). Or, if *urūrudhusha* is allowed to stand as an irreg nom pl masc of the perf part, we might think of a plural from a possible *keret-vah* (cp *vīdvāo*), 'to whom those who come have made their invocations'. Even a sociative instr might be considered 'to whom I will come with the one (?) making invocations'.

Or, looking once more for an outwardly similar word, we might query whether *keredushā* could be an instr meaning 'in want', 'in my need', cp *krīdhū* = 'defective' for meaning, and, for change of suffix, cp *vanū* and *vanūs*. At last turning to the hints of the Pahl writer, we may see a form from *kar* (Cp *krītan* for meaning, and, partially, for form). I prefer an adverbial instr, *kered* + *uś* (*uśā*) = 'with zealous' (uttering) (cp *krīti*, and, for varying suffix, cp *riti*, *ritū*, *pīti*, *pītū*). *Keredushā* as a noun of action governs *zavēñg*.

Pahl *Valman*, as it may be gen by position, should be rendered as equivalent to *avō valman* = *ahmā*. The translator evidently had a text reading *ś(k)yē(ē)riti* before him (or mistook *y* for *v* as often), hence his 'peace'.

He elsewhere has no difficulty in rendering *shu*. He it was who originally taught us that *shu* equals *chyu* (see Y 33, 8), (also determining for us the root meanings of almost the entire Zend language).

As ordinary Pahl we should be obliged to render, as I did formerly, 'who comes into activity upon invocation, [that is, when they call upon him thus 'Do duty and good works, they (he) would do them'] But this does violence to *mān avō zak* (which I think is here intended to mean 'to whom'),

and perhaps also to *vidāmyan*. In other words the passage cannot be translated as ordinary and untortured Pahlavi.

Ner misread the *škhth* of the Pahl. for *asāqđh*. He renders *mān* in c by *yah*, which would be proper if *mān* were considered as if it were occurring in an ordinary Pahl. document.

4 Haug rendered literally *satār?* = *indicans* as a nom sg masc. ndj of *safore* (?), *mairištō* = *scientismus* (?), *ritere* u = *pro operato* as dat. of a noun from the simple perfect stem (?) *pairi-chithif* = *excogitavit* (?) (*contra* (?) *deusque hominesque et quae* *pro operaturo* = *causavit?* as dat. of the aor fut. participle (?) (1859)

Spiegel much better but incompletely (1859) *Ma da ist es der sich am besten der Worte erinnert die er (?) gethan hat (?) vorher eke Dieras und Menschen waren*. I say incompletely but see *hrō* in v 8 with possible reference to *sharaiti*(?).

To explain Haug seems like mockery here and so, often but it must not be supposed that satire is my intention. Occasionally his eccentricity and egoism may tempt one to be more full but while his statements often need no answer yet his work was laudible and has had good results in helping us to understand that the Pahl. and Ner should never be imitated as to their grammatical forms which are often intentionally free, often quite erroneous, and often beyond our power to criticize adversely as they often follow no longer recoverable texts.

In the very proper endeavour to reduce the meaning here to the most common place aspect which it will bear we might first translate *Al rda* is most mindful of the *evil laws* which have been followed hitherto by Demon worshippers, *and of the holy laws followed by holy men* and what laws they shall hereafter fulfil. He is the decider that is nothing shall escape Ilm (*mairištō*) so to us in *His final judgment* shall it be, as he shall will.

But after this reduction of the meaning it is impossible to deny that the passage is most striking and may mean much more than what we have rendered. The emphatic *hrō* and the *atkd* *yatkā* with the repeated *hrō* (see also the *hrō ašfīštō* of v 3) and the sovereign *raund*(f) look as if *raund*(f) must express somewhat of the force of the *satār?*. Have we here a crying back to doctrines which preceded the Dualism? And is God here declared theologically sovereign?

I cannot believe that this great idea was fully intended here for in these inestimably valuable records of dualistical speculation it is hardly possible that Ahura could be absolutely described as sovereign over the *satār?* followed by the Daē(ē)vās or their worshippers but I think that the idea of decree is strongly present in *satār?* as well as that of command.

And to defend this, I hold that the allusion to the Daê(ê)vas is somewhat subordinate. For instance, they were certainly not included in the almost sacred *nē* here applying to the 'saints'

The 'us' can never mean 'all men' in the Gâthâs. The emphasis in the verse, or strophe, is first on *Mazdâo* *mairstô* *hvô* *hvô* (see the preceding verse, where He, or His Tashan gēuš, is also described by a superlative, *aojîstô*), and then the emphasis is on the *savâre* fulfilled by the saints with subordinate mention of those fulfilled by the demon-worshippers (and this notwithstanding the prior mention of these latter in the verse). The question in the entire piece, as in Y 30, has reference to matters of fate, rather than to matters of justice. The Cow bewails her fate, Asha answers Ahura that there is no Ratu who is exempt from sufferings, or able to avert them (*advâê(ê)sha*), and that there are things which are 'not to be known', but that Mazda, the Being addressed, is well aware of what he has predestined for his faithful to do, as well as of what Añgra Mainyu has commanded and predestined (?) for his worshippers. Ahura therefore can decide the matter as to the woes endured by his saints. He can successfully limit them 'to us shall it be according as He shall will'. We are in His hands, and, notwithstanding the evil commands and decrees of Añgra Mainyu, to us *arpi tâis anharti uštâ* (Y 30, 11).

As to the etymology of *savâre*, if that must be decided upon, one would naturally think of *sah* plus the suffix *van* for *van*, as in *karshvan* (?)

Roth however long since made the important comparison with *sasvâ* = 'in secret', (so *sasvârtâ*). The meaning of the word must, as always, be determined by the context. Here the etymology is difficult.

The passage is one of the most important of the vestiges of antiquity, and to mention such places without a full discussion of their possible meaning is to allow the possibility of some of the gravest suggestions ever made to escape notice.

The presence of even hints, or half-meanings, is of great importance. For the vague hint of one writer becomes the defined creed of another, and a half-meaning expressing a vague surmise of some profound truth may be present in language which, taken as a whole, utters only a commonplace. Such passages are not translated, where the vague intimation is utterly lost sight of, and they abound in the Avesta.

The Pahlîlîr makes an impression here even on those least familiar with his opinions. He is not followed in his renderings of *pani-chuthîd(t)*, *arpi-chuthîd(t)* without receiving for once an acknowledgment of his initiative.

5 Haug's views here are again painfully rash. I note the fact solely to put Asiatic investigators on their guard.

Draidl is rendered in *utroque* explained as literally meaning in the twofold and freely both *Feraidbyō* equals *adjuvantibus* (?) explained as *corredits treibend ere* *hiyō* (?) = *rectum-amanti* (?), and *frayditiš* (with more reason) = *porro existentia*

One scholar seems to suggest the readings *ere* *hejyō* and *fehuyāto*. May we not be brought out of the hand of the honourable husbandman into the power of the evil *frayditiš* in the sense of Haug (?)

We might consider the reading *ahrd* (for *ahrd* the word once stood in the Pahl. character and initial *u* equals *a* or *ā*) We two have been beseeching Or *ahrd* might be considered as the unaugmented pret. and so, as the improper conj. May we two be praying

Then again *ahrd* (so reading) might equal *(a)rd*. These suggestions initiated by Roth are as usual, brilliant. If at the same time a little suspicious. *Ahrd* or *ahrd* = *āra* or *rd* are to a certain degree, superfluous, if taken with *frinewnd* as an auxiliary. A verb is certainly needed beside *frinewnd* but in instances too frequent for citation the verb if it be a form of *ah* = to be is understood.

The Pahl. trlr is not responsible for my former exclusive and now alternative rendering for *ahrd* = in, or for the two worlds. It was of course Haug's, and was well grounded upon *ahrd* in Y 29 2. (See h. J.)

Murdam might possibly equal *medhām* here as in Y 40 1 where a play upon words may be intended asking for wisdom but here in the Gāthās and with forms of *Mo da* (*dh*) occurring in nearly every verse it is of course improbable. *Aydo* = the productive the mother (Cow)

The etymology is obscure. The Pahl. does not discuss but transcribes. Her refers to *ay* = to drive followed by Spiegel (see below). Haug to *jyō* with the *a* priv., the *indelebilis* (?) The indestructible is hardly a neat expression for the original or 'mother'

Justi to *ah* whose indication is followed by Bartholomae see the P. W. *ah* = 'cow'. We might say that this finds its best explanation in the Zend *a* ? What has the the sacred Cow to do with the demon *ah*? The Zend word ought to be cited in the Sansk. dictionaries. Others might suppose *ji jina* = 'to make alive present, plus the prefix *ep* the 4th Sansk. *jyō* = the earth, and mother' *azi* = *dji* = 'the mother' initial *u* in Pahl. representing *a* or *ā* *a ydo* = *āydo* (?). *Draidl* has been most sagaciously rendered by Roth as a first dual (*raidl* = *cahi* as *maidh* = *mahi*) *draidl* = *duraidl* (which is very possible) as from the root *du*. We two pressed Mazda with questions. This certainly looks smoother than when *draidl* is regarded as a noun and the suggestion is of great value but *du* is used in the Avesta elsewhere exclusively of evil beings.

The rendering *zak ī pavan gūmānīk* points to an adverbial instr *dvā + dī* = 'in double-sight', 'in doubt' (cp Indian *dūdhi* (?) = 'having evil view', and *ādhi* = 'longing', also *dvayā* = 'the state of being double-tongued')

See the entire connection dealing, as it does, with questions, see v 2 answered in v 3, see also the doubt in v 3 *nōid(t) vīduyē(ē)* (*vīdvē*)

The verb, in this case, would be the *frīnemnā* carried down, as often *Erezh(e)jyōi* is not difficult of explanation. It is, according to the indication of the Pahl trlr followed, I believe, by nearly all but Haug, to be brought into its original shape as *erezh(e)jivē*, or *erezh(e)jivē*. Nothing is commoner than for the constituent parts of the letters *y* 𐭪 and *v* (English *w*) 𐭪 to become confused in the venerable MSS, and also for some one or other of the pen-strokes to fall out, 𐭪𐭪𐭪𐭪𐭪 became 𐭪𐭪𐭪𐭪 in the course of frequent transcriptions (cp *jyōtām* for *jīvātum*). I would recall the fact already mentioned, that, in K⁴, one of the most important MSS, no distinction is made even between the signs representing such differing letters as long *ī* and long *ū* *Erezhjivē(ē)*, or *Erezhjivē(ē)* = *iyu + *jīve*, is a dat sg masc noun from the root *jiv*, or *jīv*.

It has three syllables *ere* = *iu*, and *e* before the *j* is superfluous. *Frajyātis* to *jyā* = 'to overwhelm', the Aryan *j* again not changing to *z*, so indicated by the Pahl trlr, followed by almost all, except Haug, whose suggestion is interesting, but rather too advanced, and alien from the tone of the Gāthās 'Sowie die das Rechte Liebenden, und die Vermögenden, vom Weiterleben unter den Lignen befreit werden' (?) One writer cites the Pahl as rendering *vāo* by *avō valman*.

A question arises as to what word in the Pahl trlr translates *ahvā(°do)*. It has been supposed that *tākhshākīhā* renders it (of course freely). But I greatly doubt that opinion. *Tākhshākīhā*, like *tābānō*, may properly express *fiē* = *fīa* (see below). Or it may, like *tābānō* so often elsewhere, have reference to *zastāis*, and be either gloss, or emphatic iteration of the idea in *dastīh* (sic). Is *ahvā(°do)* translated at all? If not, we may have a most significant confirmation of Roth's view. *Ahvā* (or *ahvō*) may not have been translated separately because its force was expressed in *fīanāmam*. Otherwise where was the translator's first person taken from? The trlr may have seen *ahvō . . fīēnemnā* = 'we two are praying', and freely rendered *fīanāmam* = 'I am praying' or 'worshipping'. Or was *mē(ē)* a sufficient expression of the first person to him, as it may be also to us?

Frī was no unknown root to the Pahl trlr, see *fī(i)yā*, *fr(i)yō*, and *fī(i)ya* rendered by *dōst°*, we therefore conclude, as it is only possible to conclude, that the trlr had some such reading as *frīnemnā* (K⁵) in his

MSS before him. *Pīran gūmānīk* is most valuable *kampūsrānī* intelligently free (possibly *ferūsbī*) was divided *ferā* 1 + . The gloss more than the A was probably occasioned by the false reading of *fr nennā*.

The other glosses are all intelligent. Ver still little modifies *frāndmān* by *prabrācīm*. He refers *aryā* to *a* = to drive as describing a cow of three years, and fit for use. *īnā* like *barī* give emphasis to the separation of the wicked.

The Persian text reads *frāndmān* but this is merely accidental.

G I am very far indeed from vehemently repudiating the Pahl translation for *rafiš* *rāšūpīšnā*. (It may be mentioned in passing that one writer is a little too hasty in casting a slur upon this rendering. He thinks that the Pahl trlr read *rāšūpīšn* the corrupt Pāzand form and as he supposes *rāšūpīšn* to resemble *rafiš* he would have us indulge in merriment at the expense of the trlr for copying the form of the word but it is very doubtful indeed whether the trlr was aware of any such lettering as *rāšūpīšnā*. If he transliterated at all he may well have under stood the syllable *ci* which is of prime importance to the word.) Ruin as the object under discussion in the entire chapter is by far the better meaning for *rafiš* not so however in § 48 9 where it is also possible but not so probable. If I were to follow the example of recent writers in other cases I should suggest two totally different words for the two places. It is well possible that the Pahl trlr is right in this place and wrong in the other. Opinions drifted from one document to another and translations were sometimes mechanically repeated.

I therefore compare the Vedic *rdps* in the sense of inspired truth root *rd* *ci* *u* (?) = to weave cp *usyāni* but I add an emphatic alternative in the sense of the Pahl trlr not discussing an etymology except to recall the fact that *rap* = to cast might well convey the idea of overthrow or scattering in an evil sense the meaning now being secondary.

Vyānāy seems awkward; its meaning is however well indicated by the Pahl followed by Roth and others. I should explain the etymology as *ci* + *d* + *nāyā* from *nī* = to lead cp. for form, and for meaning *rināyā* = dividing. The word is an instr = with discrimination.

The Pahl trlr does not render *vyānāy* in § 44 7 as *amat rādānēl* = *scenā er tūt* (1). The exclamation point is not mine. There is no such word as *rādānēl* in the place but one is not surprised at such mistakes, as the Pahlavi alphabet requires close study. Asiatic scholars should be on their guard against Haug's rendering for *ācēd* *ahā cistō* (?), *unam ritam possidens*.

He renders *ratus* *dominus* here and *ratio* in v 2. The word is con-

crete in both cases *Ahû* as a nom masc is quite important, cp also *âê(ê)tâ* as possibly in the same form I am not aware of any exact Indian analogy

The Pahl trlr rendered what now stands as *ē* in *ēvaochad(f)*, as if it were separated and more extended, by *pavan pāmman*

As he treats *ē e ā* (?), *ē e ānā*, and *ē e āonhā* in the same way, it is only reasonable to suppose that he had *āonhā*, or some other word meaning 'mouth', in every case before him, or else that he so collected those meaningless (?) fragments See just above for a justification of *vishûpishnō* as a rendering for *vafûš*

The question of the woes of the kine is never lost sight of I think that 'possess a Lord' in view of Y 29, 3 is rather better than 'consider a lord (as an authority)', although the latter is more idiomatic as Pahlavi

Ner perhaps meant 'the clearing up of the ruin' He curiously renders *ahâikîh vindishnō* by *svāmibhīrīshṭasya* (sic) It is hard to say whether he meant 'the fallen from the lord', seeing *vindāsisnō* (?) for *vindishnō*, or *nistō* (sic) for *vistō* Or could he have had in his mind's eye *bhīryj* (!) in the sense of 'prepare', 'provide'? As the Pahl is intelligently free as to the application of *tatashā* and *thwā*, so the *nurmitavān* of Ner seems to show that he did not fail to recognize the perfect

7 The 'māthra of fatness' (hardly 'of invocation') was the holy revelation, which (indirectly indicated in the *vohā vāstryā* Y 29, 1) protected and prospered husbandry, supplied material for the offering, food for the cattle, and for the consumers (cp Y 28, 10 *ṡarethyā sravāo*) *Hvō urushaê(ê)byō* = *hvo(a)rushaê(ê)byō*, a reading long since discovered by Darmesteter from the Pahl trlr, is attributed by one writer to another who received it at third hand

Ēēd, or (*ē e ā vā*) (sic) are parts of the same shattered word, or words, which we have in Y 32, 16, and in Y 47, 2, but in a still more corrupt condition, and they are invariably restored by the Pahl trlr to a consistent form, that is, they are translated *pāmman*

One writer is actually not aware that an attempt is here made by the Pahl trlr to render the text, and in fact the mechanical order of the words is inverted Some, following authority, read *ēēāvā* = *avā* = *āvām* This is a brilliant suggestion, but hardly tenable Haug read *ēēāvā* as *yāvā* (?) = *tempore* (?)

The case is simply this Ahura declares that he appoints Zarathuštra (*thwā*) as the needed Ratu, who was to declare the provision for salvation, the *vohā vāstryā*, the *ṡarethyā vañtyā sravāo* Y 28, 10, the *ereshvā ukhdhā* Y 28, 6, the *māthiā* (*īādāo*) of Y 28, 7, the *māthrem āzūtōiš* Y 29, 7,

The glosses are harmless but useless. Notice *vikāçayati* = *vakhshînêd*, so also elsewhere forms of *vakhsh* are rendered by those of *kāç*. Spiegel boldly renders Ner *b* 'Ormazd vermehrt'. I confess I am at a loss how to render either *kaç* or *kāç* as 'increase', but I am nevertheless strongly inclined to think that Prof v Spiegel is correct here. An author should be rendered according to his context, and the meanings 'make appear' and 'produce' come together in the word *paidāyish* = 'production'. Ner follows the Gāthâ more closely than he does the Pahl, although he is influenced by both.

8 That this strophe, or verse, is in immediate answer to the question in v 7 needs not to be stated. Ahura is the speaker in verse 6, with which this v 8 has the closest relationship. This requires *Mazdâo* as the proper reading in *b*, and likewise makes it desirable to take that gen in the sense of the dat, (see the dat in the sense of the gen in Y 30, 1, and elsewhere in the Avesta, as well as in the Brâhmanas), or else, *vice versa*, it shows that *Ashâichâ* stands in this sense of the gen. That Mazdâ, occurring at every point as the name of the Deity, should here be used as an ordinary acc pl. = *cognitio*nes, *Sprüche* (Haug), or an instr, and indeed in the sense of 'from memory', I do not regard as probable (The rendering 'from memory' had long circulated). The composer's wording is obscure enough, but it is not probable that he should positively have intended to mislead his hearers in the Gāthâs. In the later Avesta we may have a play upon words. If the instr is read at all, the only sense resulting could be 'with the help of me, Mazdâ', or 'in accompaniment with me' (?), and, 'as my agent', ('I myself, as the source of revelation, really declaring the doctrines'), but the name of God would not naturally stand in the instrumental.

As to the names *Zarathušta* *Sptâma*, the last was a family name, the etymology is obscure. I should be inclined to refer it to the root of *spayathrahya*, (*spi* = *çvi*). The form seems a superlative, the meaning the 'most august'. *Zarathušta* has only its last member clear, *ušta* = 'a camel', *açpa* = 'horse', and *ušta*, were common component parts of names. *Zarath* might mean 'glowing' and refer to a light colour, 'yellow-camels' might be the sense, as *Frashaošta* meant 'fleet-camels' (?). The form might be the weak participial stem of *zar* = *hr* (cp *haritâçva*), *zarath* = *zarat*, *th* = *t* (irregularly). An erroneous opinion was, that *Zarathušta* = *zâr* = *zairi* = 'golden' and *tusht* (?) = *Tiștrya* = 'the star *Tishtar*', and so 'golden-star'. Then Haug's views were eccentric, *zar* = *jar* 'sing' and *ušta* = *uttara* = *weiter*, and so 'excellent-singer'. His later view is hardly better, *jarat* = 'old', and *ušta* = 'superior'. A man's name should not be explained from his distinctions, or his history, in cases where it bears a strong

likeness to those of his kinsman Haug capped the climax of absurdity when he found the name of Zarathustra in the Rig Veda. He finds him described R V VII 87 7 as *den die Lente von seinem Eigenthum vertrieben haben* so in R V X 83, 30 he reads *Jarudashir Zarathustra*. The word means 'old man' age and is so accepted. The name Z. after having been rendered distinguished by its great bearer acquired sanctity and was later applied to a class of chiefs, or Dasturs.

The above remarks are made in no hostile sense against the energetic Haug but as a caution to students in Bombay where he was well known. It is better to regard *charekerethrd* as equalling counsels rather than deeds. The root of *krdtu* may be accepted for it. *Hudem m* seems figuratively used as position standing good footing in the community (cp Sk. *dama* + *su*). It contains some of the elements of *hushiti* cp *sukshema* = peaceful times. Haug referred the word to *su* + *dhmā* = *das Begeisterung weckende Redefeu* (?). Others reading *hud mīm* (for *hu* + *dmīm*) render having good wisdom clever.

The emendation *humiendaidy* : (cp. L.³⁹) has been very cleverly suggested 'er will aus seiner Erinnerung (ma dā) vortragen was ihm im Gedächtniss geblieben von unserer Rede'. *Dyd* might be 1st sg pres mid of a *dā* = Indian *dā* (*dyditi*) cp *niravadaya* in the sense giving a share. 'Therefore I will endow him with the high station of a prophet. But it is hard to shake off the impression that we have here the remains of a *daidyē* infin. for Imper' shortened to suit the metre therefore *I am* to give him (*raik(e)drahyō* has three syllables). It is also not impossible that *dyd* may be a shortened *daydi* from *dā* = *dhā* cp. *nidhayad*(s) etc. Another compares *dā* = to bind which is hardly used in the needed sense. My text of the Pahlavi, I trust, needs no defence. The Parsi-persian gives the proper version with *li* cp. *mōi* I read *cindid* as indicated by the Pahl. text of the Parsi-persian which is *cindid* or *cindid* (*Zakat* = he this one). The Old Pahlavi-Pazand glossary reports *candidu* (sic for *cindidd*) as a past participle, and if it be such of course *li cindidd* may mean I obtained see the Gāthā. The word *chāraid* was obviously chosen on account of its resemblance to the first syllable of *charekerethrd* but it is not far out of the way and may possibly be of identical origin with that syllable. The trlr refers *hudemīm* to *dāma* = 'abode'. The glosses are harmless. Nor also read *li* with the Per but he errs, as I think my distinguished predecessor Haug also did in reading *cindid* as a 3rd person sing rather than as a first pers. Q. *Kshānmen ērdem* the reading before some earlier Pahl. trlr would give I who lament (the verb was understood as being a repetition of *raastā*) I who, being of miserable mind (*kshān* + *man*) lament the

will-less (sic) and illiberal *one*, or, his *arād* being understood to show merely a text once read, *ērādem* (one MS has *ē*), we should be perfectly free, while following his indication, to render 'the inefficient' (to *rādli*) *one*. His rendering 'of sorrowful mind' may be of the last importance, see below. As to *ērādem*, it should not be forgotten that the Gāthās are excessively elliptical, and *ērādem* (cp *rādhemcha* in Y 9, 23) may be, after all, a noun in agreement with *anaē(ē)shem*, and governed by the force of *īaostā*, as in a form of *īud* understood. The extravagant and ill-prepared *Polemik*, which has so long prevailed against the indications of the ancient Asiatic commentators, induces us to pause before rejecting their least probable suggestions. But the reading *ērādem* followed by some earlier trlr has, as so often, great value aside from his translation of it. It may well be said that the Pahl trlr has his chief importance as indicating the texts which were before him, and totally apart from the exact views which he took of them.

His perhaps erroneous rendering here raises the interesting question whether we have not the augment before us (cp *ēvaoad(t)*), 'I, who broken-hearted, have obtained for myself the will-less (sic) *one*, the voice. I, who indeed (*mā = smā*), or I, for myself (*mā* adverbially used)'. But *khshānmānē(ē)* as dative also suits, 'for *myself*, the one of miserable mind', see below on the Pahl. I have reported the other excellent rendering 'for the wounding' = 'wounded' with change of accent (cp for general analogy *hānmanā* = 'with a blow'). It is admirably appropriate, but seems now neglected. De Harlez and others have thought *khshnā* present.

Some able writers, following Spiegel's hint, prefer *khsham* as the related word, and eagerly see an infin. here, *m* can become *n* before *m*, as in *āganmā* from *gam*. Accordingly we have such a rendering as the following 'If I against my will (*anaē(ē)shem*, adverbially (?)) am to carry out to its satisfying (?) the word of . . .' Others, following the hint, 'for my satisfying (?) shall I receive the word of . . .' The above suggestion seems to demand an interrogative. Haug rendered *khshānmēnē* etc. *quorum-largitio-optatur* as a reduplicated form of *han = san* (?), *īādem = feci* (well recognizing a verbal form), *īshā-khshathrem = opum-possessionem*. *Anaē(ē)shem* is in clear antithesis with *āē(ē)shā-khshathrem** 'I have obtained one unable to effect his wish, whereas I wish one who has power to bring his desires to effect'. See the remarks on *āē(ē)shem*, p 401 (*Or *khshathrim = īyem*).

Pahl *Thatakhūstār rār īatūbānō* means 'on account of the non-suppliant, the powerless' is proved by *paran tūbānō khvahīshmīh* in line c, (see also Ner's gloss). Spiegel had only *mānīshn* before him, hence he was obliged to render the Pahl as he did. *Ashāyedō mīnīshmīh* (so DJ and the Pers MS) translates *khshānmēnē(ē)* (*kshan + man*), a far from improbable hint. But

the trlr may have seen *ashū(n)** in an earlier MS, in the Pahl character and *lh* in that character is represented by *u* which also represents *a*. He may therefore have read *ashū*, and thought of *a + shū* regarding the *n* of *ashūn* as accidental and superfluous Sandhi before *m* the *m* also having been supposed to influence the preceding *i* as it does in *yīm* and the form acc of the *a* stem everywhere as internal Sandhi. *Ashūman* may have equalled to him *a + shū + man* = of sorrowful mind (broken-hearted). It might be supposed that he read *ashūmanū(r)* (cc J²) = to me myself the broken-hearted one but his MS read *r* and as attached to *rādem* = *rādem* = *arīl*. I greatly doubt whether his hint ought not to be followed as the only admissible one. It is exceedingly apt and significant. *Ashūman rādem* = I sorrowful have obtained or *lh hīn(u)man*? I have established for the broken-hearted would be his rendering emended (cc above) and the number of instances in which his indication give the most critical solution is immense. As to *kud*! note that the usual curious translation of the syllable *dd* does not occur close beside *chgun* it is removed somewhat by intervening word and I followed as in Y 29 *u*, by *allo* which may have been meant to express existence. See the remarks on the Pahl verse 2. As to whether *allo* equals *is* or (with *dushūnō*) dispensation-existence that is the duration of the dispensation or not, one thing is certain, and it should be carefully noted and that is that the idea of duration is most positively intended here. See it expressed in the gloss *Is that time ever coming?*

As ordinary Pahlavi I read formerly. It is the unprayerful man on account of whom I am powerless. Unwished for is the thinking with illiberal giving (*r*) etc. (c) How is that giving always (*r*) etc. The glosses are erroneous, but harmless. Ner did not read *am* and therefore of course does not refer *atābman* to it.

He first considered *ashūyēd mīn hāh* = *mīnandamān* = *ashūn* (?) to *shū* (cp *chān(r)* = rejoice), the *u* being regarded as posessing a nasalization of Sandhi and then in his gloss he renders what he regarded also as gloss, that is *atābman*.

10. That *hushēllā* should be read simply because the majority of MSS so read, while others produce *hushillā* is an astounding departure by some able writers from their recent practice which was to go in the face, not only of the majority of MSS but of all MSS., and that, at every step *At(t)abyō* = to these (tribesmen represented by the herds). *Yā* is nom. pl. ntr referring to *aogō* and *kshathremchō*. Or it may be instr. sg. connecting *arād(f)* with *dāil(f)* such a ruling that (*yēna*) it may bestow well-ordered domiciliary life and happiness. *Aogō* is regarded by some as equivalent to *aqō*,

otherwise it should be referred to the root of *ókas*, *uch*, *uchyati* The Pahl, aside from the gloss, might be read in *c* 'I of that, O A., of it from, or of Thee, I think the first possession', so, literally

11 *Mashâ*, nom pl ntr (or masc (?), cp perhaps *jumâ* (?) Y 29 3) in agreement with the three neuters *Ashem*, *Vohuchâ Manô*, and *khshathrem* One scholar sees in it *mashâ* = 'O ye men (?)' Another emends (*mâ*) (?) *amashâ* = 'O ye immortals (?)' (Haug's suggestion) The name *Ameshâ Speñta* belongs to the later Avesta, we have only the beings, or personified attributes, as yet, in the Gâthâs Then again *mâmmashâ*, so reading, might be a 1st sg conj (so Haug, as to form only) of the redup root of *makshû*, *maksh* (?) = *mash*, as *taksh* = *tash*, but a first person, although a striking interruption, seems too advanced Consider also *mâm* (*mām*) *ashâ*, *mām* as governed by *patî-zânatâ*, but see below

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The Pahl. trlr might be brought nearer the Gāthā but for serious students this is not always continuously necessary The termination of *kudā* is rendered as if the word had stood divided *kā dā* in the MSS. before the trlr., but *dakṣa* may not have been originally intended to affect the general bearing of the translation (see above on v 9 where it does not interfere with the expression of duration'). The final syllable of *yāzham* was possibly treated in the same way by the transcriber of DJ's MS. although that is not certain, or indeed probable for *an* may be explained by the occurrence of *avā* *li* in *a*. Probably having *avā* before him as a *varā* the trlr regarded the word as a form from *var* rendering *kāma*. He elsewhere shows no difficulty in recognizing *ar* as equivalent to *as* in terminations, and *avā* was of course first explained to us by him or rather by them the trlr as having its accepted meaning 'aid' Notwithstanding such blemishes which have however (so far as they have been observed) unfortunately given great scandal to some readers the trl. is full of valuable suggestion having given us for the most part our first conceptions as to the meanings present. We might read *b* Ye are rewarding they shall bring about my reward but the imper is of course better see *adnā*

Y XXX

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1 *Mandāthā* A *mad* is the root in *ma* *mad* + *dāthā* a *compositum* That in *vimādhaydoutā*(s) etc. might also be brought into connection as it is not a critical procedure to require exact correspondence between the meanings of related words. In Sanskrit we have what may well be a degenerated form of the same root in *madhā* cp *nēdāhā* = *nāzāhā*. Whether

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Y XXX.

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1 *Madāthā*. A *mad* is the root in *max* *mad* + *dāthā* a *compositum* That in *vimādhaydōitē*(*ē*) etc. might also be brought into connection as it is not a critical procedure to require exact correspondence between the meanings of related words. In Sanskrit we have what may well be a degenerated form of the same root in *madhū* cp *nēdushka* = *nazdista*. Whether

the Sansk *mad*, *mand* may be also connected should not be considered an improbable question on account of the particular meanings prominent in *mad*. The once-suggested change of text (without MSS) to *māzdathā* is no longer called for. As to the *z* for *d*, that is phonetic, *d* before *d* becomes *z*. Another writer prefers a stem *mazdā* + *tha*.

I have been somewhat tempted to change my former opinion, rendering *hyad(t)chîd(t) vîdushê(ê)* as referring to the attending worshipper, but the persons in the dat (for gen) are all superhuman. Others, following Spiegel, refer the word to the human subject, '*wenigstens (hyatchîf) für den Verstandigen*'. Another reports '*was zu merken ist von dem, der es einmal vernommen*'. Another brings *yâ* and *hyad(t)chîd(t)* into relation as in *yê kaschîd(t)* in Y 49, 5, rendering '*alles*'. I can find no better connection for *hyad(t)chîd(t)* than as the object of *vîdushê(ê)* = 'to the knower of whatever (everything)', recall *vîdvâo* elsewhere often applied to Ahura as well as to the 'saint'.

If the datives need any defence, compare the use of dat for gen in the Brâhmanas.

Humâzdrâ. One able scholar explains as a voc pl from the stem *mâzdan*, *mâzdr* after the *a* declension like *vazhdrēng* Y 46, 4. Another prefers *mâzd* + *ra*.

We should naturally divide (in view of the sense which is hardly that of a voc addressed to the worshippers at one end of a strophe in the beginning of which the impulse to exclamatory appeal had been already relieved) *hu* + *mand* + *tra*, the *t* sonant after the *d*, and the *d* later turned by the common usage to the sibilant. Whether any vital objection can be against this I can hardly believe, as the expression is evidently one more designation of the things promised to be announced. The word means 'the beneficially inspiring truths', or something kindred (Haug *valde-felicia* (?)).

Some read *ashayaê(ê)châ* in line *c* = 'of Ashu', better 'of the blessed reward'. This is a very valuable, and perhaps the correct, suggestion of Roth. I had taken *yê(e)châ* as = *yûchâm* = 'I will pray for' (with Haug and Hübschmann). But, as 'I will pray for' is a new element in the strophe, we might fall back on the dual nt *yaê(ê)châ yâ* as = *yêcha yêna*, rendering 'the joy-bringing admonitions which are inspired by Asha (Sanctity), and those two doctrines which are those whereby (*yâ* = *yêna*)'. Cp the two spirits announced in v 3.

Some scholars would not hesitate to take *ashâ* as the acc pl neut. Can it be an irreg dual neut? 'the two holy verities, which two - '? Cp the frequent intrusions of irreg nom Ved forms into grammatical positions otherwise foreign to them.

Notice a gradation from the external to the internal, first the *staod* then the *ya(ə)myā* then *humāzard*, and *ashd ya(ə)chā* (if referring to the two elements of doctrine, otherwise *ashaya(ə)chā* = of the beatitude).

As to *urōzd* one writer suggests a nom. sg. fem. and the rapture which one sees with the heavenly luminaries. Another refers it to Ind *valha valhitam* rendering enigmatical. Another regards the meaning as heights the heights glisten with light. Haug *ortus*. (Except as noted, Haug follows the indications of Ner., properly only as to the roots present.) *Urōzd* is of course the usual word = *ōzd* to *varh* (*barh*) or *vraj*. As to the interesting suggestion secret, enigmatical I think it is foreign to the connection. The doctrine of dualism gradually grew; and had long been familiar before it was made the subject of poetical composition.

Pahl. The student is again warned against any attempt to construct a pleasing literary translation of the Pahl. Such a treatment will lead to a gross abuse. The translation only exists as an approximate reproduction of its original. As an offset to any undue depreciation of it, read it as it might be rendered without the glosses. Thus these two things are to be spoken (free for I will speak) they are your prayers (that is 'ye come seeking'). Perhaps *kārahtshnō* has here literally the force of the present part. cp *debrānshnō* in Y 28 6) which Aṭharmazd gave (probably not following the Zend text now written beside it) and what also is for the intelligent (*āhds* should of course be rendered as in an oblique case according to *ōdush(ə)* and the *izāfat* or read with DJ a text which the intelligent one also gives) and what is the praise of Aṭharmazd and the Yasna of the Good Mind. *And I will declare* him who is a thinker of good thoughts etc. (The force of *gōbīshn* should be felt like that of *valhshyd* throughout).

Many a modern is equally rough and careless and it is surely not scholarly to deny to the ancient scholar hampered with every disadvantage the same liberties which are taken by ourselves, and sometimes with little semblance of good reason.

Rendered entirely aside from its original I should read only He who (om *ī*) is intelligent [by him priestly studies are to be made], (b) whose are the praises of A. (c) He who is etc.

Whether *ver* meant *stōrā* (= *āni*) and *sumantā* is a question *sumatā* might be meant for an ancient pl. = *āni*. Between *sadāchāritarām* (sic), and *salāchāritarām* J⁴ we must choose the latter as neither *chāritarām* nor *charitarām* are applicable the verbal noun was not intended.

2. *Ara(ə)natā* needs correction to *āra(ə)natā* but initial *a* in Zend shows strong traces of its Pahl. character as = *a* or *d*

As differing renderings, consider, 'Prove ye with clear (*sûchâ*) mind before (?) each, man by man, decides as to the two beliefs' (?), again 'Look with gaze (*sûchâ*) and mind on the decrees' (?), again 'Conceive in your heart (?) what is clear' (*sûchâ* acc pl neut) I take *â* with the gen as = *apud*, (so, often), *vîchithahyâ* is gen inf from *chû*, so Spiegel, followed by Bartholomae and others I do not think that we need to increase the difficulty as to *varendo* by regarding it as a dual gen with the gen *vîchithahyâ* immediately relating to it Such a heaping-up of genitives is not probable, particularly when *narē* is also read (without MSS) as gen

Vi + *chut* govern the acc in the Rig-Veda in the sense of 'know'

Varendo is an acc pl neut from *varenah* [^o*nanh*], cp the reading *varenañhām* Yt 24, 37 Line *b* falls in naturally, and continues the address in line *a*, *avaē(ē)natâ* might be regarded as understood Poetical diction is of its nature broken 'See the flames', see them in view of the decision to be made as to the beliefs.

It seems to me not at all necessary to link *narēm*, as object, with the far-off *baodañtô*, although this would be admissible, as *baodañtô* may mean 'render attentive' The sense is not always completed with each line in the Rik and the Avesta, but it is the more frequent use

Narēm narem are purely adverbial in the familiar form As the accus forms seem so striking, some would even suggest an emendation, *narē* = *narô* So many genitives strung together would be suspicious, but not impossible, so one writer reads, and renders 'before the deciding of each man' An imper of the verb *ah* = 'to be' is understood in line *c*, and the recognition of such forms understood is the secret of a sound exegesis of the Gâthâs, as of all other poetical matter

Some scholars would render 'Apprehend the most important truth with the ears, look with sight and sense on the conclusions of the decision, man for man, each for his person, to have yourselves taught without great trouble ((?) = *parâ mazē yâonhō*), fixing your attention upon me'

Some would omit *nē*, and one would read *baodañtâ* without MSS *Nē* certainly seems to disturb the metre, yet synthesis between *yâonhō* and *ahmâri* may throw some light on the difficulty, and one superfluous syllable is not always fatal

Haug, while, as usual, affording many valuable suggestions in his commentary, yet, as too often, decides for a rendering which is truly remarkable for its oddity *Parâ mazē yâonhō* equals, with him, *antiquitus magni qui* = (freely) 'Ihr Gewaltigen von Alters her' Haug referred *sazdyâri to çad* = 'zufallen, sich schücken, übereinstimmen, ad-consentiendum' Another renders, 'mögen uns zu Theil werden' Another to *çad* 'to be helpful' It

seems to be a heresy to refer any *s* to a sibilant especially before a *d* where it generally equals *d*. Nevertheless it is possible for a *s* before a sonant to replace an *h* (*s*) and I think that the root here is simply *sah* = *gas*, *çans*. Be awake to this (our) declaring. We should regard it as more natural to take declaring not as our declaring but as declare to us. The context however forbids. *Sazdydi* might be infin for imper. I will declare to this one that is, to each man but the separation of *baodantō* although introducing an interesting abruptness seems rather extreme. *baodantō* (*hentā*) seem to apply somewhat directly to *sazdydi* qualified by line *b*. The Pahl. inverts the order of *sraotā* and *gēnskdīs*. I have little doubt that *nyōlkhishn* (*īh*) has infin. imper. force. Even as fut. pass. part. an element of imperative injunction inheres in forms with *ishn*. There is to be a listening = listen so analogously elsewhere. Is *karitānd* the shadow of an alternative for *sraotā*? the trlr. as so often understanding rectly by the form of *sra* *sraotā* (comp. *sraḡand*)? or does he freely explain *diš* by it? cp *diš* (sic) elsewhere rendered by *paran nikē ishmō*. The word *rakshānīshnīk* is probably an alternative translation for *vahīdā*, which, if it stood in the Pahl. character might have been read as a form of *raksh* *vahisht* stands in Zend characters.

Ācīnāpddāk (not *acīnāpddāk* which disturbs the sense) gave us our first knowledge of the meaning of *raē(f)n*. *Sāchā* is not rendered as an instr. *Nikēzēnd* should be rendered in accordance with its original *baodantō* that is, in a subjective sense having intention or attention (cp *nikēzishn*) rather than, as I formerly rendered, expounding.

Omitting the glosses, we should have a translation nearer the original but taken even as it is the rendering is full of valuable suggestion and has been heeded (at second hand) by all. Ner renders *karitānd* by *vikāç ayitā* (freely) and sees no *a* priv. in *acā(f)natā*, nor in *ācīnāpddāk* = *ālakayitachā* nor instr. in *sāchā*. The instigations in line *a* produced the Parai Religion hence the stress laid on studying them.

Saddāhritaram and *andāhritaram* rendering *frāhānd acarānd*, seem meant for *chōra** see above on v. 1 the verbal noun was not intended.

3 Spiegel, Bartholomae Geldner and others, abandon the significant rendering of the neut. dual (with *rakhyō akemchā*) for an adverbial loc. = in the former time. Objection is made to the neut. as being improbable whereas if a neut. were certain it would be of the last importance as agreeing with the two neuters, *rakhyō akemchā* to prove a striking depth of conception. An adverb in the loc. would be hardly less valuable than a neut. dual. There were two spirits at first would show a close habit of logical procedure in statement, beginning with the beginning, but I prefer a more

the overwriting of one half of the Zend-pahlavi letter μ , which was actually and literally only a freely written μ joined into μ in Pahl = γd . We have then the doubly falsely written $\mu\gamma\gamma\gamma\gamma\gamma\gamma\gamma\gamma = paourryyd$ and we should correct by adding to the γ and rejecting the μ that is, we should correct the clumsy pen strokes μ into γ and neglect the half γ $\gamma\gamma\gamma\gamma\gamma\gamma\gamma\gamma = \mu\gamma\gamma\gamma\gamma\gamma\gamma\gamma\gamma = paourryd$ Sk. $\phi\tilde{p}l\tilde{r}ry\tilde{t}$ nom. dual masc

The proof of the correctness of these suggestions may be seen in the termination $\mu\epsilon\mu$ which is absolutely senseless and impossible when read $ah\ell(f)$ and which is simply $\mu\epsilon\mu = ahyi = asya$. So also in the word $\mu\epsilon\mu\eta$ when transliterated $kaim(f)$, it is impossible as a nom. sg. fem. of the a stem. The word is $kainyd = kanyd$ (See similar remarks elsewhere). Justl with keen insight long since saw that $\ell(r)$ and $\ell(f)$ must often represent $ya yd$ but the fact is that μ does not merely represent $ya (yd)$ it is often actually and literally ya or yd (see S. B. E. XXXI. p. xxxiv) while even the fact that μ ($\mu\epsilon$) at times represent $ya yd$ is often totally missed see my explanation of $thw\epsilon\epsilon = tw\epsilon\epsilon = thwayi$

Regarding then the word as a nom dual masc. or neut. I would compare the parallelism in Y 45 2, 3 4 See *paouru* (f) (sic) ending the first line in v 2 then *paourēm* in the next verse then *rašātem* in the following verse no adverbs appear I would cite also a rendering which has circulated *Und die beiden uranfänglichen Geister* One scholar follows the Pers. trl. of the Pahl. *yōmāi* comparing Sk *yāma* = 'nightwatch time' and *yāma* (loc.) = 'at the time' I think the *yōmāi* an ineffectual transliteration of *yōmā*. The *y* = *ja* = *yō* is simply miswritten for *ja* which may well represent *yō* in transliterating, or else the Gāthā text was read *yōmā* = *yamā* cp *yōtām* = *yōtām* (*jirōtām* *jirōtām*). The letter *u* which as Pahl. we should read *di* is simply the Zend *u* = *ā* see *tā* also partly in Zend letters (in Y 40, 18) In the gloss of the Pahl. *vinas ra kirfak* have the place of *yōmā* before *benqfakman* obliging us to recognize the probability that *yōmāi* (sic), or *yōmā* was understood as meaning the pair, and this notwithstanding the *rak i kold* II (*dō*) = *tā* in

the former part of the verse This *yômdâi* (*yômdâ*) was supposed by Ner, and by the Pers trlr to be a corrupt form of *yôm*, or, more probably, it stood divided (*yôm â*) in Ner's MSS Then the trlrs translated what stood before them by *îzâ* and *bhâmandale* ('world' or 'day') *Yâmâ* = *yamâ* (cp the Açvins, and *Yamâ'* and *Yamí'*) is nom dual masc It is a curious expression here, but its occurrence possesses authority *Ÿafenâ* = *âa* + *apandâ* = *sva* + *apna** = 'self, or independently (that is, originally, as Deities) operating' One writer suggests the meaning proper in *hâpâo*, Y 44, 5, cp *svâpas* = 'skilful' This is however not very probable as applied to the Iranian Demons Their chief was often emphasized as the 'unintelligent Añgria Mainyu' Another suggests 'in sleep' 'The two were made known to me in my dream' Another suggests the reading *ââafnâ* = 'sleepless' (cp Yt 10, 7 etc) *Asrîâtem* = 'have been heard', i e 'widely known', as a 3rd dual mid in a passive sense, so the most (**Ÿafenâ* defines *paouuuyê*)

But I hear of a gallant effort to break this spell 'And the two original spirits understood well (not a mid passive) the right and wrong in thought, word, and deed, and by them both were the righteous approved of (sic), but not the evil'

Ÿîš(k)yâtâ is to be referred to *chî*, see the Pahl *viyîd*, possibly *viyêd* (same signs), from *vi* (*vî*) + *chî*, see also Ner and the Pers As to the *š(k)* (the *k* merely transcribes the outward appearance of a part of *𐭪𐭫* = *š* before *y*) it represents *ch* before *y* (Haug), see *ash(šk)yô* translated *sarîâtîih* = 'greater wickedness' (Y 51, 6), as comparative of *aka* (*achu*) which has the superlative *achišta* So also *š(k)* represents Sansk *ch* in *š(k)yaotîna* = *chyaotîna* *Ÿîš(k)yâtâ* = *vî* + *chyâtâ* = *vi* + *chî* + *âtâ* After the Pahl trlr has positively deciphered the word for us by his *viyîd* (°êd), the question remains whether we shall refer it to a root conjugation of *chî* (comp *chetî* beside *chînotî*), or to a root aor As Whitney reports *achîdhvam* as a root aor (of *chî*), it would seem better to call it a root aor But the two *chî*'s were originally one Except for the long *â*, we have no difficulty in recognizing the word as a *vî* + *chî* + *âtâ* (= °ata), a 3rd pl mid pret, or improper conj But then the long *â* is significant, so the MSS., (see also v 6) Is this *â* a miswriting?, or does the long *â* represent *an* in the termination, as, for instance, long *â* in the root *jâ*, *jan*, etc? If so, it is possible that we may have here an unstrengthened conjunctive 3rd pl *vî* + *chî* + *âtâ* = *vî* + *chî* + *anîâ* = **vichyanta*, cp *bhuvâni* Surely, if we accept *âtâ* as equalling a 3rd pl ending, it is better to give it some explanation in harmony with known laws, even if, at the same time, we must accept an exceptionally unstrengthened root.

The Pahl. trlr seems to have understood a 3rd sg mid., but his word may also be rendered 2nd pl imper do ye choose. It would offer a fine thought if we dared follow his possible hint and read *riš(l)yatā* as an imperative of the *a* aor, cp *ahyat* from *hi* (cp *a(d)raš(f)naid* in the preceding verse) yet see *ri(l)ydid* in verse 6.

The meaning selves was first seen by the Pahl. trlr. With glosses dropped the effect is better. As ordinary Pahl. read line 6 (with glosses) 'Both *thought* thoughts *spoke* words and *did* deeds *the one* who is good and *the one* who is evil [.] Possibly a. Thus the two spirits, the first, were themselves heard, (or known)

4. There is not much difference of opinion here. Some would however take *ayyditim* in the sense of the continuance beyond this life. And as these two spirits of old counselled together to establish the earthly life and also the continuance beyond and that at the end the worst condition should be the portion of the wicked but for the righteous the highest rejoicing of the soul.

There is some question as to whether we may take *paourīm* as qualifying *yasat(f)em* or *dardī(f)*. Looking at its position I should say *dardī(f)* but this would be a little too minute. *paourīm* and *apēm* in antithesis. *Paourīm* qualifies the whole verse and also v 5.

The Pahl. trlr renders *dardē* as an infin (**dadh + ī(f)*). Otherwise one is strongly tempted to regard the word as a 3rd dual with Justi, Häbschmann, and Geldner and as a perf. with the last two *daddē* (cp *dadh-te*), shortened by later corruption to fit the metre. As it stands, it is a regular 3rd sg pres *each establishes for himself*. The accusatives forbid a passive sense and an infin leaves the sense uncompleted. Some finite verb expressed or understood, is needed. The next verse may however possibly supply one. One writer would narrow the sense of the best mind to the good conscience. It was not only conscience but correct mental insight as to all particulars, as subjective beatification in the future state *apema anān* see *rispdi yarē(f)* *Vanhētū Mananhō* Y 28 8.

Reading *ca* after *Aharmanō* (with Sp.), *c* in the Pahl. might be rendered. The worst characteristic of the wicked [and the devastation owing to Aharman and the wicked are fully seen] and so on the other hand, the best thought of the pure *accompanies* [A. everlastingly] so I rendered formerly more naturally as Pahl., but see the Gāthā and Ner. The last line needs the force of some form of *khaditāntanō* understood.

5 *Varatā*, Haug as imperative (?) the Pahl., followed by Spiegel and others, gives the proper indication. Some would regard *seresayō* as an infin or would even change the text to *seresayōi*. Others, abandoning an

infin., hold to an acc. pl of an adj. *verezi*, yet not reading *verezayô* with two MSS I have very little doubt that *verezyô* is an adjective in the sense of 'effecting'. Its position at the end of the sentence highly favours a nominative form, as does the symmetry of the construction, *varatâ . . . verezyô . . . spēmštô . . . vastê(ê)* Another form of *verezyô* occurs in *māthra verezya* in a good sense, here the sense is evil

For *vastê(ê)* the Pahl trlr renders *mhâftō*, which gives the idea of 'covering', 'clothing on', cp Yt 13, 3 *Haithyâi* must have a meaning approximating 'good', or it may mean 'real' merely, and find its associate in *fraor(e)d(t)* This latter was considered the weak form of the present participle of *var + fra* taken adverbially, by Haug, Justi, and others, and the metre favours three (?) syllables But it is better taken as = *frauit*, adv neut adj from *vri (van)* This suggestion had long circulated, and was later published with, however, the meaning *potius, lieber* I take the meaning to be that indicated in *frâ tî(e) verenê(e)* etc, and so 'piously', 'believingly', see the Pahl rendering in Y 53, 2, *frānāmishnō*

Some scholars were formerly inclined to render 'Of those two spirits, the evil one chose to do (?) the worst action, but the holiest spirit, the right , and those who gladly (?) rejoice M with their upright actions'

The Pahl, strictly in the light of the Gāthâ, might even be read 'Of these two spirits by him was loved (or chosen) *by him*, who was wicked, whose *was* the worse action', or, not impossibly, 'the worse acting one' *Varzishnō* might be taken, as West with Haug took *debrāmishnō* in Y 28, 6, that is, as = the pres part = 'performing', *verezyô* being regarded as nom sg masc Totally aside from its original, we might have 'loved, or loves, (*dōshêd*) him (?) who is the worse in his action [*Āharmāna*, him (?) whose desire .'], (quite erroneous) Then *b* (without gloss) might be, 'when also by him the hard stone was covered', (*dsmānich* being, strictly, gloss) Otherwise, 'the hard stone-covered [sky] *was made* by him'

Fraored(t) does not seem translated by the Pahl here, Nei's *apāpaih* however renders its idea, showing the probability that he had a different text *Apāpaih* is hardly gloss, or alternative translation, in addition to his *prakataiçcha*, see his rendering in Y 53, 2, where he seems to render the idea of *fraored(t)* as *ārādhanām* Dropping the glosses, the whole strophe in the Pahl comes out much closer to its original If however the lines are not brought together, *c* would be naturally rendered. 'He who propitiates *Aharmazd*, [his desire also is that of *A*], etc'

6 It is safest to regard *vîš(h)yâtâ* as the same word which meets us in v 3 It cannot be an imperative here, and would be difficult as such anywhere

Del 6-10 I now regard with Spiegel De Harlez and Bartholomae as the noun *in man* and I would no longer as in S. H. F. XXX) offer an alternative in the sense of the verbal form with Haug Ju li, Höbschmann and Bartholomae (as formerly). I however strongly adhere to the view that the word is in the nom. rather than in the acc. and as the subject of *ja 21 b* also in apposition with *ach tem man* (204 to 21 or read *Idel*.)

Verendit I can only explain the long *d* if the word is a pl. by the supposition that it stands for *id* in a conj. term *und* and conjugation. But the word may be a 3rd conj. mid. for passive also with secondary term. *Idel tem man* are like (d) *del som* I nom. etc. and stand in apposition. Deceit came upon those consulting ones even the Worst Mind that he might be chosen. If *verendit* be a pl. I would still hold *ach tem man* to be a nom. rather than acc. Deception came upon those consulting even the Worst Mind that they might choose him. (With another *verendit* is 3rd pl. pret.)

Some able writers almost uniformly avoid the recognition of the possibility of a nom. in the G thus at the end or after part of the line or sentence accepting for the G thal the dull sentence-formation of the Behistun Inscription. I hold exactly the reverse. Not only are nominatives possible at the end of sentences but that is the natural place for them (see remarks elsewhere). Haug rendered *länwen praid cabint* to *lhap* = to speak. The Lahl. gave the true indication well followed by Spiegel Geldner and others. Others prefer a lack of meaning more directly expressed by the Sanskrit *ram*. Haug's text *aku* with its translation *citas duas* is not desirable. The Pahl. gave the proper indication followed by most. Ver's gloss is however influential in the rendering *die Menchen ums Leben in jen citu u bringen*.

Marelin seems an irreg. gen. but otherwise its place is that of a nom., a form which however does not here afford the proper sense.

Some would render: Then were the Daevayas not approved of by them both because Satan approached those who went about with deceit to whom (Satan) they had turned and they united themselves in strife to rob men of the life beyond.

Here *istak(y)at* as it stands, or more probably with its form emended is taken as a middle in a passive sense.

Aside from its original read the Lahl. and every one whom they deceived [they who are Demons have (r) deceived them] (or the gloss may be intended as alternative translation so probably and those who are deceived by them [or those who are Demons are deceived]). Also line 6 Some have approached to ask them.

I should suppose that Nei meant *vivichati, or *vivijati, by his *vivijanti* = *vijînênd* = *vîś(l)yâtâ*, but nasalized terminations with the redup root sometimes occur irregularly

7 *Ahmâichâ*, meaning 'to this one', or 'to us', would indicate the loss of some verse, or verses Haug rendered '*Und diesem indischen Leben kam Armanî mit indischer Macht, der Wahrheit und dem guten Sinn zu Hilfe, sie, die Ewige schuf die Körperwelt, der Geist aber ist bei Dir (ânâ aêshâm tôr â anhat) in der Zeit das Erste bei den Schöpfungen*' Spiegel, contemporaneously, (b) '*Kraft gab dem Körper Â, beständig Moge es den deinen so gehen, wie (damals), als du zuerst kamst zum Schaffen*'

Some scholars, reading *utayûtiś*, rendered 'And to us (ours) was a kingdom with a pious people (*mananhâ volû*), and with order (*ashâ*), but Â laid inflexible (*utayûtiś*) sorrows ((?) = *ânâ*) in the body That shall fasten on thy limbs as with iron ((?) *ayanhâ*) bonds ((?) *âdânâś*)' Another following partly. 'A placed lasting endurance (?) (*utayûtiś*) in his body and soul (?) *ânâ*, following Haug), that he might go on before with sword (?) and bands (?)' Another, boldly defying all etymology (often a most proper procedure) but at the same time disregarding *ânmanî* and *ânmanê(t)*, translates *ânâ* as 'the earth' (Probably Haug's twice repeated *indisch* gave this idea) *Ânmâ*, according to the natural swing of a Gâthic, or Vedic pada, has the place of a nom Cp the Vedic feminines in *man*, the root may be *ân* = *n* = 'to press on', cp *akhsh* = *îksh* As to the very possible *ân* (= *an*) + *man* = 'soul', it seems improbable in view of *urvan*, the familiar word for 'soul' The two accusatives would also be difficult

But the Pahl tlr's (?) '*a + nam*' is by no means so impossible as has been supposed, and, as coming from him, it should possess increased claims to attention rather than supercilious rejection The nasalization of *a* before a nasal is too common for decisive objection The root vowel disappears in *ymdn* from *gam* = 'load', *lshmi* from *lsham*, cp also the root *mnâ* from *man* + *â*, so *nm* might be the remains of *nam*, *a + namâ* = 'the unbending' = *stâbô lâ* = 'not confused' If the form is nom sg fem in agreement with Â, which is also qualified by *utayûtiś*, we escape *dadâd(t)* with the two accus

Nothing seems to me more foreign to the connection than 'the non and bonds', or 'sword and bonds' *Ayanhâ* is a 2nd imperf (or conj) mid of *i* = 'to go', 'proceed', or 'come' 'Possessions' is a far better rendering than 'bonds' for *âdânâś*

De Hailez '*Qu'il te soit fait en sorte que tu abondes des dons de ces (gênes)*' Bartholomae '*Von ihnen mög es dir zu teil werden, dass du*

an beistatütern allen voranscheitend I prefer however creations as the whole section deals with the ultimate origin and result of things under the divine initiative and protection. Other sections deal with slaughter by the heroic faithful. Line c merely expresses the hope, or prayer that the beneficence indicated may continue to the end.

An earlier Pahl. trlr., rendering *unman* twice by *astāb* which gives the correct idea, had evidently another MS. or other reasons before him in the third case. Are we to find fault with a deviation as to one third of the cases, when we ourselves render the same words in closely contiguous occurrences by translations often rash and fanciful, and with absolutely no regard to what the word means in other connections? If the Pahl. texts render a word twice out of three times correctly we should attribute the apparent failure in the third case to differing MSS. The real trlr. of course never saw the paper on which the trl. and Zend text now stand copied.

It is by no means impossible that *tākhishnō* (sic) in such a document as this Pahl. trl. may have adj. force qualifying *Spendarmadō* = *Ar(a)mantō* *Param astābik* is admirably free for *astābō*.

As ordinary Pahl., read c. Those who *are* Thine come to that person thus [that is, they come thus to that person] etc. But *atō* stands in M¹ and DJ's text, and the Paral-pers. had *yehesānāq* for *atōnō* (text) so the Gāthā see Ner's *santi*.

In Ner the ancient MSS J¹ J² have the interesting reading *anīarthe* which seems to point (a)*nyarika* cp also *nyarika* = destruction.

Otherwise *anīarthe* (sic) might equal in an extraordinary degree but see the Pahl. and the Gāthā.

8. *Vōicidāntē* The mid. seems especially called for. As so often in the Rik, and in the Gāthās (which, while heterogeneous as to contents, are greatly similar in form) each line here completes an idea. I see no necessity for dragging in an infin. (*sastē*) as infin. of *sad* in c. There is also no reason at all why *sastē* (or *sasti*) should not be the finite form we are simply in doubt as to its subject which might be the pers. pron. understood referring to *Vohā Manahid*, or *sastē* might be taken as a pers. 'The Kingdom is gained, and is proclaimed to these

Nothing seems to me clumsier than Hang's loc. in *vituperations* or an Instr. see Y 46, 12 *atē* *abyō refedhrō* *Maśdō sasti* (or *tē*) *Ahūrō*. One scholar has rendered *iknon befiāli Ahura* (n. s. m.) (read *Ahūrō*) I see no necessity for referring *sastē* (*tē*) to *sad*, cp *sadyō*. Because *sah* is of very frequent occurrence is so much the more in its favour. The interpretation of the Gāthās should not depend upon a wayward preference

for the less usual root. If however *sad* is possibly present, 'helps' would be a good meaning.

Pahl. Here the frequent separate translation of the syllable *dā* is scarcely to be regretted. Line *b* is evidently free, see the varying Sansk. The *tilr*, while failing to recognize *vid* here in *vôrvīdantê(ê)*, elsewhere, as usual, gave us our first information as to its presence.

As ordinary Pahl., read *b* 'Who is for Thy sovereignty', 'c' 'Through their teaching of Aûharmazd etc', but see the Gâthâ and Nei.

9 *Frašîm*. We may accept Justi's etymology resting, as it does so often correctly, on the Pahl., cp *fī āš* = *prāñch*, (*pīa* + *ach*, *añch*) = 'forwards facing'. *Frašîm* is better than *°ēm*, or *°em*, as *îm* = *yam*, the letter *ç* having been original Pahlavi *ç* which possesses inherent *a* when equalling *y*. But the Zend letter which corresponds to Sk *ch* before *y* is *ś* (*sh*), or (*śk*), as Haug first noticed, cp *ash(śk)yô* = *achyô* (cp *achīsta*), and *ś(k)yaothna* = *chyautnā*. Otherwise *ch* would properly remain Zend *ch* (as in *achišta*). The word is really *fī āšyem*, or *fī āšyam*, cp *prāchyam* = **prāñchyam* (see also Bartholomae Z D M G 38, s 131).

Are *Mazdāoschō Ahurāonhō* to be referred to the sphere of humanity(?), cp *ahurem* in that sense in Y 29, 2. If we had merely *ahurāonhō*, 'lords' might be admissible. But the two words together are rather formidable in that sense. Haug rendered *Sapientesque viri (efficient (?) promoventia (?) auxilia (?) veraque*, Hubschmann as pl. voc. of majesty, for the singular 'O Ahura Mazda', Barth 'O Mazdāh and ye Gods'! (See Haug's suggestion of dual formation in Y 28, 2), Geldner, 'O Mazda and Asha, ye spirits!', I (in S B E XXXI) 'as the Ahuras of M. even'.

As to syntax, I should take *Ahurāonhō* as in agreement with a 2nd pl. of *ah* = 'to be' understood with *barand* etc (see below). Or M A might be nominatives absolute 'May we be promoters, M A bringing us aid with Asha,'.

Âmôyastîrâ has been correctly referred to *mit* (*mith*) first by the hint of the confused Pahl., *hanjamanîkîh* (cp for analogy perhaps *hamīdhpātôrî*, Yt 13, 105), secondly by Spiegel who mentions *mit*, *mith* = 'bind', followed by others. I do not regard the word as being in its original form, which may have been *âmestrâ*, or *âmôistrâ* = **âmettra*, see the metre. Others prefer referring it to Sk *mid* = 'to attach one's self to' cp *medin* = 'companion'. *Âmôyastîrâ* = *â* (oi interject) + *myastrâ* (*mid* having been originally *myud*). *Hamistô*, and *hamat(ê)star* containing *mit(d(?))*, are not harmonious with the meaning 'friendly help', which latter rather reminds one of

hasrâ (Words in the Pahl almost universally end in consonants, the frequent final short *ö* is not organic) *Hasâr*, = *hasrâ* = *hathrâ*, would therefore seem a transliteration rather than a translation

Ner saw no *asâr* in the Pahl text, nor could the Pārsi-persian trlr accept any such expression I have therefore very little doubt that *asâr* = 'endless', as a full explanation, is a total mistake The word is an abortive transliteration In Y 28, 4 no *asâr* appears in the Pahl for *hathrâ* We should render at least alternatively, 'since (*mân* = *amat* = *hyad(t)*) here is his thought (or he is present-minded, i e well-regulated), his knowledge is beyond' But it is also not impossible, however improbable, that the meaning of the word *hathrâ*, entirely aside from its appearance, may account for the word 𐭠𐭣𐭠𐭣, not only as a transliteration, but also additionally as a translation (whether by accident, or not, it is hard to say) Vedic *sati* has a sense well expressing 'entirety' 'Endless' in the sense of 'ever' may possibly be useful Had Ner *mân*, beside *denman*, before him in aP, see *mân Lak* He sees no *asâr* = 'endless' in the Pahl, but renders *asâr(?)* - *mînishnō* as = *hathrâ-mandō* in the sense of Spiegel.

10 *Avâ* = 'down' (Haug, *illa* = *sie* (?) to *chustis*) *Avâ* is an interpolated repetition of *avâ* (Haug, *auxilium* (?)) *Skeñdô* = 'injury' *Spaya-thrahya* is admirably referred by the indirect suggestion of the Pahl trlr to *spi* = *pi* (cp *spas* = *paç*) = 'to swell', or to *spi* = *svi* = *çvi* = 'to swell out' (so perhaps better, cp *speñta* = *çvântâ*) *Spaya* + *tia* = 'the host', 'the throng', so the Pahl *sipâh* Here, as may be observed, I reverse my former view as to probabilities The double suffix, *spa* + *ya* + *tra* = 'destruction', 'fall' is more awkward The meaning however, 'injury causing destruction' is not amiss, and may be entitled to alternative adoption *Âsistâ* (Mf²) n pl masc = 'most swift' The apparent short *a* of most MSS is here, as in many other places, to be explained as Pahl initial *u* = *a*, or *â* Haug rendered *perfecta* = *vollkommenes*, *a* + *çish* 'nicht zurückgelassen' One scholar renders 'in hope', Sansk *â* + *çâs* Others also render as a loc of *a(â)sistî*, = 'in instruction', cp *a(â)sistîš* Y 44, 9 *Âsistâ* as rendered by its Pahl equivalent, together with *yaozantî* (*°tê*) (J⁶) and its Pahl translation, gives the more concrete sense, 'thereon most swift the righteous will hasten (*yuz*) to the good abode of the Good Mind, that is, to Heaven'

Yaozantî (*ê*), or *yaojanî* (*ê*), (, *yuz* or *yuj*) gunated present of the *a* stem, cp *yogate* as pres with Delbruck and Grassmann, or as aor pres, or root aor conj with future sense Two MSS. reproduce *yaoz*^o, and the

mistake of the other surviving MSS. If it be a mistake, as seems probable from the inferior sense which their readings afford may well have arisen from the fact that the texts once stood partly in the Pahl character and the same letter *ē* in that character may represent either *f* or *z*

Some scholars have rendered lines *a* and *b* as follows. Then took place the fall of the wicked into Hell yet the righteous remain undisturbed together in the happy land of the pious congregation

Za ent(f) Pahl *rakhdānd* possibly *ēddānd* (the signs are the same) This latter points to *zan* they are produced in glorious fame *Vakhdānd* elsewhere renders *za ēbyē(f)* Y 62, 6 and may mean hold on in the sense of hold on in the way I e proceed (compare *hd jikāte*) so, better

Other scholars prefer to abandon the excellent concrete of the Pahl. trl in good fame followed by Haug Spiegel and Häbschmann. They render *qui versent dans la sainte doctrine* and more originally *welche sich aufmachen nach der heilbringenden Offenbarung des Ma-da und Aska*. Ner s *krīṣṭarapatākiṇkāk* should render the Pahl. I was formerly tempted to emend *snirdsatayē* to an accus. but see the Pahl.

11 *ētičā ēneitt* remain a difficulty *Hyad(f)chā* separates them from what follows. The long since circulated view that *hē itl an itl* mean for good and for ill (lit. for good progress and for non progress (hindrance)), seems rather mechanical and improbable the more so as *hyad(f)chā* commences a new expression of ideas.

The Pahl. has *𐭪𐭥𐭥𐭥* (𐭪𐭥𐭥𐭥) in Pahl. letters, adding *nahinā* in letters apparently Zend (so Sp) but DJ s MS reads *𐭪𐭥𐭥𐭥* (𐭪𐭥𐭥𐭥) in Pahlavi with *ahinā* clearly written as decipherment (?) over it in Zond. There should however be no hesitation in reading some of the Zend letters as having Pahl. value if we were led on to such a view by sufficiently positive indications and as } should be } we must read *𐭪𐭥𐭥𐭥* (?) as = *𐭪𐭥𐭥𐭥* and might suppose it possibly intended to express *khaēn* (see Y 32 7 (Pahl.) where the Parsi-persian probably saw *𐭪𐭥𐭥𐭥*) and consider *ahinā* as gloss, regarding the final *h* as an accidental anticipation of the following Pahlavi letter which although properly equaling *a*, may express *h*. So deciphering we should have *khaēn* [*ahin*] = glittering [dart] *ahin* to *h* = *ai* (?) = to hurl (*ast*). But this sheds no light on *ētičā ēneitt* nor does it gain any light from those words owing to *hyad(f)chā* which interposes between *rakhd* and the first line which has no reference to the wicked or to punishment. It is to be noticed that two purely Pahlavi letters correspond with the first two of the Gāthā, *ēti(n)*, *ahinā*

or *nahmuh* (Sp) being in Avesta characters) But the *mānuch* must also not be forgotten, as it repeats the °*chā* Does the trlr freely render *ēiti* by *mān*, referring it to the reflexive pronoun?, so that the *i* in *ēi*° could be partially compared with the *i* pronouns, *hi* = *si*, *īm*, *id* (cp *yim*(?) for *yem*, or *yēm*) Have we here *ēiti* = *ēa* + *ti* = *sva* + suffix? This also sheds light on *ēac(ē)ti* Where does the *ēac*° come from, as opposed to *ēa*, *ēatō*? *Vāc(ē)ti* contains a gunated *ēi*° Here in *ēitichā* it is not gunated The meaning 'of himself' is admirably in place, as has long since been shown by Haug and Spiegel For a quasi suffix to *ēa* = *sva* compare the clumsy *ēāparthyād(t)*, a *compositum*, cp the Sk suffix *ti* when without numeral value (But an exact correspondence between Zend and Sansk suffixes is not to be expected)

As to *ēneiti*, we at once think, with Justi, of *amti* = *āmitichā* (*an* + *m* + *i* + *tī*) = 'with absence of severity' Here however we have less possible trace of the *a* priv If *m* is present at all, it is in the sense of 'furtherance', 'from himself, and to bless us' It might be called an infin Or (if we emend to *ēnaiti*) we might see a finite verbal form, and consider *an* = 'to breathe' (Haug) 'from himself he inspires ('breathes') them', or, more probably, he 'propagates them' (*ēnaiti* to *an* = *m*, as *akhsh* to *ikhsh*, cp *ānmā*, *ānmānē(ē)* = *pavan astābīh*, or *stūbō lā*) Retaining the more mechanical explanation that *ēiticha* (= *hu* + *iti* + *chā*), we should have in the Gāthā, 'for blessing (dat) to his people he furthers, or inspires, them' It is also very possible indeed that *ēitichā* is twice translated by *mānuch*, and by 𐬨𐬀𐬎𐬌

which may represent *khw(v)ad* = 'self', as 𐬨 can express *d* in Pahl, while in Zend 𐬨𐬀 = *hvī* The Avesta letters *nahmuh*(?), or *nahmih*, would then represent gloss, or be perhaps resolvable into *na* + *ahmih*, for *na aīt *ahmī* = 'there is no violence' (recall *nā-mard*, *nā-dunust*, *nā-umīd*, also 𐬨𐬀𐬎𐬌𐬀𐬎𐬌, etc), a rendering for *ēneiti* in the sense of *amitichā*, Y 58, 4 *Āmūkhkhtishnō* would render *ēnaiti* (sic) in the sense of either 'inspire(?)', or 'propagate', or indeed *ēneiti* as an infin noun But no reasonable certainty can be arrived at as to the matter, and both Gāthā and Pahlavi are obscure No sincere and judicious commentator will affect to be confident, much less to dogmatize in such a case

Arpi is taken merely in the sense of 'also' by some writers, 'also by these things' The meaning of *arpi* should be 'after', but perhaps in the sense of 'in addition to (these things)', cp *arpi chuthād(t)*

Some are inclined to colour 'If ye, O men, lay to heart the prayers which Mazda gave for welfare and security, namely misfortune for

the evil, and prosperity for the righteous, then one day salvation shall be your portion by that means

Y XXXI

See for introductory summary S B E. XXXI pp 36—53 Changes in opinion decided upon since its composition are not always noted here

1 With Roth (followed by De Harlez and Jackson) *mareitō* means predominantly remembering Haug's *dicentes* is I think, here to be preferred, so Spiegel's *herzgend* cp Pahl. *hō-kmārōm* radically the same word (see *hō-kmārōm*). Recitation was the only mode of memorizing and transmitting ancient doctrines and their documents. The composer was in no danger of 'forgetting' The Vedic occurrences of *smar* (*smṛ*) do not refer to human beings about to announce doctrines, but to Indra and Soma VII 10-4, 7 and to the Agvins X. 106 9 but see the later Sanskrit meanings teach assert also the *smṛiti* in the sense of explained as or named See Y 55 6, where *framamāna* must mean being recited also A 3 5 (or 4, 5) *framarditi rapithu(p)mev* There is reason to suppose that the Aryan *mar* (*smar*) meant to count hence to recollect

Vīnereichaitē(f), a 8th pl athematically conjugated (beside *merenchaitē(f)*). Spiegel Justi and others formerly placed it in the sg.

Pahl. *Omit arō* (so DJ) avoiding the improbable meaning to You As Yours is not at all too stiff for these cramped and fettered texts. In *b* to those = *at(f)ibyo* is preferable to those as I formerly rendered. So in *c* *valmanshān* = to those see also the gloss *Valmanshān* is oblique (in case) by position and in these translations such pronouns when translating datives or ablatives should be considered as elastic as *ash am* etc. The trlr could not possibly be ignorant of the case see *10: tat(f)chitē(f)* = *valmanshānich* (Y 32, 11), *at(f)ibyo* = *paṇam valmanshān* in Y 28 10 and Y 30 8 and = *arō valmanshān* in Y 29 10 and 32, 12, and = *min valmanshān* in Y 34 8 see *at(f)ishām* = *min valmanshān* (Y 34 1), and the loc. *ya(f)shā* = *dēn sal* (sg. for pl.) in Y 33 5 The position of a Pahl. word often determines its case.

Zarandō (see *arō sak libbenman* in Y 31 12) seems here freely referred to *sarek* = to draw (?) the word chosen having been determined as often, by the outward shape of the words catching the eye I prefer proclaim blessings for the Druja transitive for the intransitive appear Nor a pl. of majesty (?) *Maḥdjudnibhyah* is noticeable. The translations, harmless glosses and freedom aside have formed the basis for all later ones.

2. Spiegel and Justi following the Pahl. render *arōchē(f)* as an infin., and for believing may be correct. Others also elsewhere accept a root

urvā (*urvādyāi*) As dat of *urvan*, the form is unusually full, cp *urunē*(*t*) An infin. might well be cognate to the noun *urvan* as possibly meaning 'the mysterious speaker', cp *rutajña* = 'knower of the (mysterious) humming', 'augur' The idea of the soul also might well have been connected with that of internal humming, sounds in the ears, etc

Advāo, stem *advah*, (or *advā*, stem *adva*) = 'undoubted truths' Cf Y 29, 5, cp Ind *advayat*, *advayas* = 'true', and *drayā* = 'falseness' (Otherwise nom sg of *adhvan* = 'way' (?)) The allusion is to the *urvātā aguštā* in v 1 *Aibī dereštā* (cp *aibī dereštā* Y 50, 5) is a nom pl neut in agreement with *advāo* As a loc sg *aibī dereštā* was a keen suggestion of Roth's But a loc of an abstract, or a quasi abstract, is not so well in place as qualifying the existence (*astī*) of an object An adverbial locative would be far more in place qualifying a verb expressed, and, in fact, any other verb understood except 'to be' Changing the text to *aibī dereštō*, and reading *advā*, the language would seem less modern, but even then the 'better way seen for the soul' is rather suspiciously deep, although it may well be possible

Vāyāo may well be a nom pl neut = *vāsyānsi* (as *mando* = *mānānsi* in agreement *advāo*), otherwise it is nom sg. in agreement with *advā* = 'way'(?), or, once more, nom sg masc in agreement with *azēm* understood (to *āyōi*), 'as the more effective, I will come'

Spiegel, De Harlez, Jackson, and others, take *ratūm* in the concrete (as a person), I should prefer Roth's *Bestimmung* The word refers to the subject in the verse, 'the law'

Āsayāo = 'of the two parties', see *rānōbyā* in v 3, or 'of the two fates' The holy ritual and moral truth refers to the evil as well as to the good

Parsi scholars should be on their guard against Haug's *si lus non efflanti-dicta* (?) *in-vus-duabus* (?) for *advāo*) *pugnatum est* (for *aibī dereštā*) *vestris* (for *vāyāo*) But *tum ad vos* *ibo* for *āyōi* makes amends for much, also *quum legem* (so, far better) *vivus scit Sapiens harum-duarum partium* (admirable), but note *quā ex perputate* (?) for *ashāt hachā*) *vivimus*

Pahl *Āzš*, as a particle, = *pavan nikirishnō* = 'according to observation', or 'thus' *Urvānē*(*ē*) an infin rendered freely as a pres = 'believes' Others, in accepting elsewhere a root *urvā* (?) = 'to believe', inadvertently follow this indication of the Pahl *Advāo* = (freely) *pavan agāmānikih*, *āsayāo* erroneously, as if from *as* plus a form of *z*, it probably stood divided in some earlier MS (see *ās ashutā* also treated as if divided in Y 48, 1, there however properly) *Hachā* = *min avākāh* is intelligently

freo. (If it is necessary to prove that the trlr knew that *hachd* meant *min* see Y 47 1). As ordinary Pahl. read He who does not believe merely because he observes *remains* in what is to him no doubtfulness. Otherwise my translation was, as often too severely unfavourable to the exactness of the Pahl. as a translation of the Gāthā. When (so *mān* often = *amat* see Ner s *gat* = Gāthic *yē(ē)xī*) according to observation (= as one observes) one does not believe (= it is not for believing^h cp the use of the infin. for imper) what is to one in no doubtfulness (= *adrdo* possibly *adraydo*), etc. Ner according to J³ J⁴ has *vidanti* and not *vidanti*. From some defect in the MSS. used he read *j(i)rdmahī* or *zīram* wrongly. His *ydcHaydmah* is no simple blunder see the next verse where he renders *j(i)ramtō* by *jitatah*. 8 *Chōiś* is 2nd sg aor of *chiah* = *chōiś(š)*. We might be inclined to take it conjunctively but it seems a strengthening of *dō*.

Rānōibyō = from the two *ardōi* kindling sticks so Haug accepted by Roth, keen. Interesting, and perhaps true, the Pahl. might also accord, the contending ones being the violently rubbed sticks but it is curious that the *ardōi* should not have more prominently survived. See *ūaydo* just preceding and *rānōibyō* not the dual, in Y 43 12, for the meaning for the two contending sides. As to the suggestion that *rānōibyō* = the two helping Rana (cited and adopted by Dr Jackson in his interesting book on Yasna XXXI) that rendering would relieve us of the necessity to accede to the idea of a satisfaction even in the shape of an adverse decision accorded to the wicked. But it is contrary to usage for the names of two personalities, coupled historically together in one idea by a dual form, to vary like those which are proposed now the Fire and the Spirit and now in the Gāthās themselves again, the Fire, and the *ayak Lshusta* cp. the *Aqvin*s. After generations one of the pair might have possibly become superseded but not within a few years, or contemporaneously. Here however we have three helpers the spirit, the Fire and the Rita. See moreover what is constantly overlooked in our eager conjectures and that is the form of the sentence *rānōibyō* separated from *mainyō dīhrāchō* and brought near as a dative would be, to *Lshustēm*. When keen men, who have long and vehemently maintained Haug's view at last reverse their opinion it would seem as if the demand for the exhaustive examination of all materials had become imperative.

Students should be on their guard against Haug's *cujus* for *chōiś*, and *protegas* for *adurayō*.

Pahl. We might render what the Fire gave etc. but see the Gāthā and *afat*. *Yd* in c not translated, might be supplied by *mān* but a fully rounded trl. is not to be expected.

4 *Zevîm*, more critically *zevyam* [(as *haithîm* = *haithyam* (or °*yem*) = *satydm*)] = (with the Pahl trlr) *hâvyam* (the letter *î* is a reproduction of the Pahl *ⲓ* = *y* with inherent *a*) Others render 'strong' (?) It is a nom. sg neut with *Ashem*, *zevyâonhō* being understood with *Ahurâonhō* (cp Y 30, 9) Although Spiegel does not decide for nom duals, yet his keen suggestion that *ashichâ âr(a)martî* might be in that form (followed by Bartholomae and others) deserves great consideration, but is hardly tenable Cp *ashî* as the daughter of *Ârmarî* in Yt 17, 16, but the later usage of the Yashts should not be too confidently cited here See Y 28, 7 where she is appealed to, or associated with an appeal, in immediate connection with the giving of an *ashî* In Y 33, 13 she is called on to show what equals *ashî*'s, in Y 43, 1 she is besought to give *ashî*'s, see Y 43, 16, in Y 45, 4 she is the daughter of Ahura (?), in Y 46, 16 she accompanies Asha as here, so Y 48, 11 *Âr(a)martî* occurs about forty times in the Gâthâs, and never with *Ashî*, as a distinct person The *vanuhîm* · *ashîm* of Y 51, 21, on account of the superior sanctity of the Gâthâs, gave rise to the personality of *ashî* in the later Avesta *Ashichâ Armartî* (like *Mazdaoschâ Ahurâonhō*) belong together, they are sociative instrumental, equalling 'together with the blessed *Âr(a)martî*' (see Y 43, 10, Y 47, 1), so also 'together with the good mind' *Ashî*, if a substantive, is used in an adjective sense, i e in apposition It is hardly necessary to guard any reader against Haug's *effunde* as = *ashichâ*, to *hich* = *sich* = 'pour out' *Ishasâ* remains difficult as to its form, cp *ishasem*, and *ishasôid(t)*, cp also *hîshasad(t)* = (*ishasad(t)* (?)) *S* = *chchh* apparently takes the place of the consonant in *is* = 'to wish' = *ichchh*°, but here this *s* = *chchh* seems added to the root plus *a* *Tepesco* (etc) has been cited to throw light on the matter, as to the meaning, see the Pahl followed by most Haug's *praebe* = '*ishasâ*' is not judicious

The Pahl trlr again plainly shows that his curious translation of the termination °*dâ* is semi-alternative, or additional *Amat* fully translates *yadâ*, and *pavan zak dahushnō* should be bracketed The earlier trlr, reading *zevem*, rendered as an improper conj (Or have we *hōmanând* (same signs) = *anhen*, the first person having been seen only by the later glossist? In this case *zevîm* would have been taken by the first trlr adverbially) *Tarsakâî* (sic) for *tarsâhâsî* must mean 'venerating recognition of merit (*ashî*)', see *mozd* in the gloss Notice the curious error, occurring more than once, caused by the resemblance of the term *vad(t)* to an abl See however *zastavad(t)* Y 29, 9, *ēmavad(t)* Y 33, 12, *astvad(t)* Y 43, 16, *aojōnhvad(t)* Y 43, 16, *spēnvad(t)* Y 51, 21, *vēnvad(t)* Y 53, 4, as to which no such error is apparent

6 It is to be noticed that the correct rendering of *mēnchā daidyāi*, which Haug indicates here and for which he deserves and has received great credit was according to his own showing put into his mouth by Verryotangh's rendering, at 1 53 6 Haug of course makes no allusion to the Pahl. but the rendering belongs entirely to the Pahl. trlr. In that place (not in the other occurrences of *mēi*) and from that Pahlavi translation this highly praised rendering of Haug's originated. If the entire Pahl. and San'k. translation of 1 53 6 contained not a single correct hint but tht. it would still be invaluable. We read volumes of Pahlavi literature, and hundreds of Vedic Hymns with the avowed purpose of getting light on a very few Gāthic expressions surely then it is worth our labour to master these Pahl. translations however difficult. Haug says of *īdyūc*: *īdyūc kann keine Infinitivform seyn wie ich früher annahm sondern ist nur eine erste Person medi, wie klar aus 29 3 hervorgeht*. In this remark Haug has been followed, I believe by no one. *Mā* seems a possessive (cp. Ved. *ted* also *thūd* *thramāi*), or an adv. instr. (cp. *tr* instr.) or an adv. acc. Cp. *ye(ē)hyā mā aithlēchid(f) dēat(ē)thā* beside *kā tēm ahyā māi(ē)niā anahā(f)*. (Jackson keenly suggests the force in *ereshā* as governing *mā*) *Erreshā*. I formerly compared *fishi* of which my prophet speaks but, on reflection as ever I turn to the hint of the Pahl. cp. *ereshra* (suffix only diff.) *ereshā* is to *ereshra* as *ashi* to *asharan* (approximately) it means my standing character as upright.

Haug only mistook the case reading *ereshes* = *rectitudinis*. But for the *mod* of line a, *mā* might well equal *amid*.

Does *nōid(f)* *anahā(f)* etc. refer to futurity or to 'what is allowed'? In view of v. 14 we should say the first so Spiegel De Harlez, Jackson, and others, but the connection here suggests what is allowed; that I should ponder whence is my uprightness my justification and those things which may not be permitted (in accordance with this inquiry). I formerly however preferred the other view Haug *was nicht war noch sein wird* (*das Unrichtige Falsche*) but Roth; *was nicht sein soll oder was sein soll*. It must be confessed that the conjunctives only feebly express obligation here.

Pahl. *Vichidyāi* = *e jarō* freely but well. *īdyūc(f)* is rendered by an expression which may well have infin. force *daidyāi* as an infin. for imper. which, in other combinations, it may well be. But *mēnchā* is reproduced by *arō* II (?) not so in 1 53 6 where it equals *mēnchā*. (*Mēn* might indeed well represent *mām* as *ēn* frequently represents the nasal vowel) Here however *mēn* = *man* = *mentem* is called for) *Mām* = *ye(ē)hyā* should be gen. by position or at least in an oblique case see Ner s *yena* *Aharmasā* should equal the voc. *A. M.*, and that notwith

standing a certain awkwardness which such a rendering involves in the treatment of *yemalelânêd* (î is to be applied to *lâ aîtô*, 'that also, O A, which is not, and that which is' A scholarly friend modifies a former reading *hâ-vârîh* = 'good judgment' by *hanvâi ih* comparing *hanv(w)âi* = 'smooth', 'even', and *hanbar* = 'fair', 'good' The Parsi-persian seems *avô rûshan* (?) (is it *Rashn*) = *râst* M¹ seems *avô arsh*, cp *arshûkht* = *erezhukhdhâr*. As more ordinary Pahl, read *b* 'and which is mine through what is his, and that which is also', and in *c* 'Even A declares .'. Nei's *achchhedah* probably rests on *êreshûs* (sic), an *a* priv, cp *êvidvâo* (*Achchhedah* (so I think J³))

6 *Ahmâi* and *Mazdâi* belong obviously together Spiegel and De Harlez have rendered *vahîstem* in the sense of a 'reward', Jackson regarding the word as understood To reduce the verse to the expression of a 'reward for the man who declares the truth', and 'the promise of the kingdom of Mazda', as that 'reward', seems to take the passage wholly out of its connection *Yê môi vîdvâo vaochađ(t)* has obvious reference to *tad(t) môi vîchudyâr vaochâ* of the previous *v* uttered not by the worshipper, but by the Divine Being This *v* 6 means that what Ahura had uttered, or may utter, as His *mâthra*, in answer to *v* 5, was to him a *vahîsta*, see Y 45, 3, *ad(t) fravakhshyâ . . paourvîm [daê(ê)nām (?)] îm mâtîrem* (apposition), see *v* 6 here, Y 45, 4 *Ad(t) fravakhshyâ vahîstem* (poss to *mâtîrem* (?)), *v* 5 *yyad(t) (hyad(t)) môi mraod(t) speñtôtémô maretaê(ê)byô vahîstem*, certainly of inspired revelation, *yôî môi ahmâi sraoshem dān* The *vahîstem* was only indirectly a reward as of course, but its sense is peculiar = *summum* The *vanhêuš vahyô* = *summum bonum* (free) was applied to, or included, the 'reward', but *vahîstem* represents a larger, and supreme, conception, cp Y 28, 8, Y 43, 2, 11, Y 45, 4, 5, Y 47, 2, Y 49, 12, Y 51, 22 Line *c* is intended as encouragement in the struggle No reader needs to be warned against Haug's *dicere-potest* for *vakhshat* The general indications of the Pahl and Ner have been followed by all *Valman*, as being in the former part of the sentence, should be read as having gen force, see its orig As the trlr has translated *ahmâi avô valman* in Y 43, 2, Y 44, 19, Y 45, 10 etc, it is impossible to attribute ignorance to him here He either intended *valman* = 'his' = 'to him', or his text is corrupt, or he is intentionally free So of *Aûharmazd* beyond all question, it renders *Mazdâi*, as being itself gen by position = 'belonging to A', see *Mazdâi* = *î A*, Y 28, 5, *pavan zak î A*, Y 31, 1, *val . . A*, Y 33, 14, *avô zak î A*, Y 53, 2 As to the gloss in *b*, see Haug's essays, Ed West, 3rd, p 350 note 'In fifty-seven years Sôshans (and his companions) prepare all the dead, all men arise, both (those) who are

righteous and (those) who are wicked In Ner *oškāpayati* = *vākshāq*
so elsewhere *vāksh* = *kāq*

7 In line *a* a *yā* = *yēna* = *ut* might relieve difficulty reading
He who these things conceived as the first One *in order that like* the
heavens (?) they might be clothed in light or a *chā*, omitted on account
of the metre might be supplied He conceived these things *and as a*
propitious sign the heavens were clothed (pret. for once) with light, or
stars Cp Y 80 1 *yā raocābātā darraatā urdā* where in connection
with references to the chants and sacrifices, the stars (?) were invoked to
appear as propitious It will not do to force the construction. *Tā* = *tēna*
= *ut* seems forced see its position He who first willed *that* the spaces
of heaven should clothe themselves in light is hardly expressed in the
language. The context shows that glorious spiritual privileges and pos-
sessions were at least included within the idea of *bāthra* That word refers
back to *tā* *tā* refers back to *tāchāq(f)* in v 5 and alludes likewise to
māthra and to *kshāthra* just preceding (see *vākshāq(f)* in one verse
and *ukshāq* in the other) As Ahura is clothed with stars (Yt. 13 9
Yim Marddo *vasit(f) vāhanem stāh pat(f) sanhem mainyu tātēm* (notice
mainyu and *mantā*), so he clothes the Immortals in beautiful forms, Yt. 13
81 see also Y 12, 1 *Vāthra* does not mean directly and exclusively the
physical heavens although Roth's fine suggestion is most valuable Its
root is indeed *ban*, see S. B. E. XXXI p 18 but see Y 28 2 Y 43, 2
Y 50 5 *Vāthra* was here far more morally than physically heaven I.e.
it was a state or scene, into which the beatified were introduced. *Vāthra*
was a thing given or taken in Y 43 2 and to render the physical
heaven as a thing given would hardly do He who conceived of them
(and in accordance with his conception they were as glorious (heavenly)
truths (as the *māthra*, *kshāthra* the combined blessings of the sacred polity)
clothed in (the) light (of manifestation))

As to *rōthra(e)n* (hardly an infin.), one would expect the middle but
the meaning is literally flowed or 'may flow' The *chāq(f)* of *nūrmchāq(f)*
is better taken in a generalizing sense

Amid valuable suggestions Haug is rather wild with his *multitudinem*
for *rōthraen*, and *suo igne* for *qāthra* (*bāthra*)

Pahl. *Yastā* rendered by a participle is less startling than many a
modern error *Manīta* was not mistaken for a noun although rendered
by *paqmadā* see Y 43 throughout. Freedom and not radical error like-
wise accounts for *rōthraen* as *gāmikātā* and *bāthra* as *kshāthra* (notice in
passing that *kshāthra*, elsewhere = peace and comfort here means brill

liancy' beyond any doubt) Observe the order of words in *b* as not corresponding with that in the Gâthâ. A scholarly friend was inclined to regard *ham khûdâi* as meaning 'lord of both', and he therefore preferred that reading to *hamâi* which DJ reports. My former rendering of line *c* was too unfavourable.

Nei, as usual, renders the Pahl as his chief text, and more as ordinary language

8 The Pahl trlr affords an indication of value for Y 53, 3, but erroneous here Haug, *als den Hohen* (*in der Natur*), but Spiegel selected the proper root *yaz*. We have *yê(ē)zîm* and *yazûm*, to °*yajya*, or *yâjyu*. Both need explanation, but *yê(ē)zîm* needs less, î represents Pahl ج, which may equal *y* with inherent *a* (*e*) *Yê(ē)zyam*, or °*yem*, is the word, *yêzîm* should never be written. For *yezyum*, we must supply the frequently missing pen-strokes, as in *jyâtî*, which shows a loss of one stroke and the perversion of others, for *jwâtî*, and *jâm* for *jwam*, (?) *𐭪𐭥𐭩𐭫 = 𐭪𐭥𐭩𐭫, "

or י, has here $a = va$, read עוונות) There is really little choice otherwise between *yezyem* ($^o yam$) and *yazyum* De Harlez presents the graphic suggestion that a word meaning *uterus* may be before us, 'the womb of the creation' It would be much to be desired, if such pregnant conceptions abounded in the Gâthâs ($^* \text{ז} = \text{ז}$ (?) in *jâm* (so better) is miswritten for ז)

Stôz [(hardly an infin here 'I think thee 'to be' (?) first', which seems as awkward as 'I wish it to come' in Y 43, 1)] = (with Roth) 'for the land, or people' The meaning *sthā* in RV is vague, but see *āsta*, and *stā*, for meaning, and poss partial analogy, root *stā*, or *ah* = *as* (for *stayē*(?))

Haithîm (sic for *haithyam* (or °em)) = *satyam* hardly = 'eternal', desirable as such an equivalent would be, 'real' is also suspicious from its depth, 'truly good' would be better, the 'real', and the 'good' approaching each other in Zoroastrian ideas, cp Y 43, 3, see also the Sansk meaning 'good', 'beneficial'

The earlier trlr read *yazdm* (not *yazyum*) here, as he did *yē(ē)zvi* in Y 53, 3, rendering *zdkīh*, as = Ved *yahú* = 'son', so also in Y 53, 3. And it was just this error of his in translation which threw his treatment out of gear, leading him to force the meaning, and change (so to speak) his text. Observe his correct suggestions in *b*, and the certainty of freedom, as against error, in *c*. Ner follows his *pavan zdkīh* in *yonitayā*.

9 We should at first sight render *thwôr* = *thwêl(ê)* = *tvê* loc, but it is nom sg fem, cp *ê* = *ô*, n s m, *ê* = *ô* (apparently = *ô* + *châ*) fem, so here *thwê* = *thwô* nom sg masc, and *thwôr* for *thwêl(ê)* fem. *Thwôr* cannot be n. s. f. in that shape, it would be loc, or even irreg dat

But *di* here represents μ, μ these, while generally expressing (ϕ)(ϕ), do not by any means always express them μ, μ were originally Pahlavi signs, modified μ (μ to express length), and originally represented (as μ) either $yā$, or $āy$ or ai , beside other sounds. Understood as this latter they express what we call ϕ (ϕ), the so-called Zend letter, but the signs μ, μ , represent also obviously $yā$ here and elsewhere $thwōi = \text{𐭮𐭥𐭥𐭥} = \text{𐭮𐭥𐭥𐭥}$ (𐭮𐭥𐭥𐭥) = 𐭮𐭥𐭥𐭥 the 𐭥 having inherent a , as often in Pahl., 𐭮𐭥𐭥𐭥 = *thwōyā* n. s. fem. = thine so *baē(f)chā* = *baydchā* cp. *swaya(m)* see above, p. 430 fig., and on Y 46, 11

Is *tashā* nom. for voc. (with Roth)? Taken as such the line reads most naturally, and voc. as some hold of *Ashā* in Y 29 3 possibly stands sometimes for nom. Also is not ϕ an interjection (cp N P ϕ) O creator its force explaining the apparent nom. May not ϕ in *tashā* also = *an*, as often ϕ *tashā* = ϕ *tashan*? Otherwise ϕ goes with *as*, *thwō(f)* not being a loc. Spiegel (followed by De Harlez, Bartholomae and others) regarded the form of the word as expressing its syntactical force, the Pahl. trlr having placed the idea originally before him This is of course the first impression made by the line. Thine was the creator the spiritual wisdom, or wisdom of the spirit But why should Ahura require a second creator for the most sacred object in nature next to the saintly Iranian citizen? He himself is positively said (Y 51 7) to create the Cow $yā gāw tashō$? Common sense should furnish the answer As Ahura is elsewhere said to act through this *mainyu*, (so possibly in Y 51, 7 see also v 3 Y 43, 6 Y 44, 2 (?) Y 45, 6 Y 47 1, 5, 6 (?)), so here His *khraē mainyuē* or *mainyuē* is *rhetorically* and *poetically* mentioned as the direct agent, the *tashan* instead of the indirect instrument. Or else the *Gēw tashan* like the *Spēnīsta Mainyu* may be vaguely personified, like the concept Holy Spirit in parts of the Semitic Scriptures as a Being who is in a sense a part of the Deity but whom he may yet be said to possess as an attribute. The passage emphasizes the fact that Ahura alone with His spiritual wisdom was the source of the existence of the clean creation as represented by the 'mother Cow' who also subordinately represents the 'holy people' Hang renders *c kommt sie von dem Landmannes her zu dem, der noch nicht Landmann war und geht an ihm vorbei* supposing the subject to be the Erdgöttin therefore *Ärmatt!* Both he and Spiegel read *ai* *Ärmatt!* in *āydi*. De Harlez starts the inquiry whether *āydi*

can refer to the earth on which the paths were made. This is quite interesting. Roth however, as I think correctly, understands the Cow, but emending to *vāstryāi*, and reading *ātē(ē) ātēē* as an infin. As it is natural for a sentence generally (far from always) to begin a line, *ā + utē(ē)* is a 3rd sg of *ī = 'to go'*. Some prefer 'to leave the husbandman', but the abl. may well be here that of the cause, and *vāstryā* may be read with some MSS. The 'paths', as elsewhere, are the 'ways of life', the pastures of the cattle, and the village roads, cp Y 33, 5 *pathō yaē(ē)shā* M A *shaē(ē)tī (shayatī)* (figurative application).

Owing to the stint in the use of words great uncertainty prevails as to the last half of line *c*, but however we may interpret it, it seems to show the possibility of the sacred Cow 'going to' the *nōd(f) vāstrya*, or 'being aided' by him. If we could regard the two *vā* as possessing only the emphatic sense, we might render, 'she leaves the *vāstrya* indeed, who is verily no *vāstrya* (in faithfulness)', but a rebuke to the faithless, or idle, is not in place here, the talk is of the Cow, and the next verse shows that she is called upon to make a choice. It was a case of momentous decision, as in Y. 30, 6. But here, unlike the *Daē(ē)vas* who chose wrongly, she chooses aright.

Pahl. Notice the undoubted freedom as opposed to error in the trl. of *dadāo pathām*. The erroneous glosses are mischievous chiefly in forcing our renderings. *Ayūf = vā* has dropped out of the defective MSS. Ner. however possessed a better one, see his *vā*.

As more ordinary Pahlavi, read *c* 'and it is given to him who approaches with husbandry, [that is, to him who fulfils duty and charity], but for him who is not a husbandman, etc.'

10 Some prefer following the Pahl. as to *hī = 'the two things'*. Haug takes *Âr(a)mañi* as expressed in *hī*, followed by De Harlez. *Hī* looks difficult as a nom., but see the context; it refers to the Cow. In the Veda the corresponding word has ceased to be a pronoun, we can only compare *hā, sū*. *Chis* is both masc. and fem. There is nothing gained by altering the text arbitrarily. For *ahyāi* as reflexive, see *ahyā* in v. 12. *Ahurem ashavanem* gives strong support to the significant concrete suggested by the Pahl. trl. in Y 29, 2 *uštā-ahurem* 'a salvation-Lord' (see S B E XXX p. 7, note 2), which I so reluctantly put in the second place.

Spiegel's suggested emendation of *fshēnghī* to *fshēnghīm* has been justified by the MSS. *Fshēnghīm = fshēnghyam* (or *°iyem?*), cp *fshēnghyō* (Schleicher's suggestions). Roth compared the root *sphā = 'to become fat'*, and, for form, *dhāsi*, rendering *Wartung*, all of which is easily reconcileable with the Pahl. *fshēg*, and was of course originally suggested by it. I cp

psā cp. *śāstratu* cp. *viśvāpṣāna* so *śāhu* = *psu* cp. *āpsaras* RV VII, 4, 6 (so all).

Roth correctly followed the ancient rendering of *darśachind*, which would still be preferred, if it were not ancient. Haug's *darśūschind* (?) = *deos quosque colens* is not defensible. Others striving (*du* = to press').

Humarētib the Iranian *smṛiti* [(*smṛiti*)] (not in its later narrowed sense cp *marētib*), is the body of memorized, and recited doctrine *agūta* to the Druj-worshippers, but *śahita* to the heart-devoted (Y 31, 1). The sentiment of v 1 is repeated in a different form here.

As ordinary Pahl. aside from its original, read *a* They assign to that husbandman so the perhaps later gloss and also (naturally) Ner., but see the Gāthā forms which the Pahl. trlr. could not have mistaken. *Frardfiend* freely for *fravaretd* etc. The last gloss seems not to be relevant. Aside from its original line *c* Aūharmard does not allot to him who is that idle persecuting heretic and deceiver any share in the good recited lore.

In Ner. *mitrkṛitam* is free for *fravaretd*. *Viśphārayatre* expresses the idea in *śahēg* = *śahēghim* Haug's rendering for *viśphārayatā* (?) is mistaken *tre* = to the extender is better. *Fravarehali* in the rare figurative use of *vrish* (no *sāridan* as elsewhere in the Pahl.).

11. *Gāl(ḥ)khdōschā* is better in the concrete sense of settlements and *dar(ḥ)khdōschā* = laws here rather than consciences. See the three intelligently related ideas, the people, their laws and their comprehension of them.

Śāyathandā are the sacred actions of obedience to the law moral, ceremonial and civil. *Varenēng* combines the idea of the religious choice, the creed with individual religious volitions cp *a varenāo vichikahyā*, Y 30, 2 Y 48, 4. *Dāy(ḥ)it(ḥ)* may be a better reading than *dāt(ḥ)* (cp *dāyāmāna*) as it adds a syllable to the line. *Dāy(ḥ)it(ḥ)* (or *dāt(ḥ)*) = I have accepted *varenēng* the articles of his creed lit. his choices. Otherwise may place his faith settle his choices. Others whereby every man may carry out his views and whereby one may freely express his belief. Haug is better with his *Ubi optationes vir liber facit* Spiegel is more concrete, defining *die Wünsche nach dem Jenaeis*.

As it is most unscholarly to criticize the free deviations of the Pahl. trlr., with whom exact reproduction was next to impossible the Pahl. trlr. should be regarded here as remarkably faithful, except in *c* where however it gave us the first needed indications. In Ner. *tray* = *tradiye*.

12. *Ahyā* as reflexive sheds light on *ahyāi* v 10. Some render *c* The one striving (?) after insight (?) (*Ārmatī*) tests in spirit on which side the error is. *Mūnyā* equals the two spirits whose contrasted influence

had just been mentioned; cp. Y. 30, 3. As to *maē(ē)thā*, the unvarying testimony of the Pahl points to *maē(ē)thā = maē(ē)thana*. See also Y 33, 9 *īāthrá maē(ē)thā mayā vahištā barētī manāñhā*, see also Y 34, 6. For the idea of 'abiding', 'abode', cp Y. 33, 5, 43, 3, 46, 16 Spiegel has retained the correct general sense of *maē(ē)thā*, although he takes the word positively as a pl noun, I think it is adverbial instr, or nom dual adj. = 'abiding'*

Pahl *Bâland* for *baraitī* is of course no attempt at direct translation. The 'highness' of the voice renders the idea of 'lifts', the form of the word having been possibly suggested by its likeness to *bûrd*, as the *l* is better rendered in Pahlavi by what we understand to be now the Zend letter *r*. If proof is required that the Pahl trlrs knew the meaning of *bar = bhri*, see Y 50, 6, where the identical words *vâchim baraitī = gôbîšnō yedrûnd*. I had followed the Pers and Ner, as literally understood, in transliterating *khêzîšnō*(?) and *khêzēm*(?), but see *ânushakhš*, and the words, as transliterated below, correspond also elsewhere to *hakhš* (see Spiegel's Comm vol 1 pp 223, 437) and are radically related to it, they should be rendered as Haug has done (Essays, page 350) by 'solicitation' I would modify by 'arouse'. Here then we have a case where the Pahl trlr seems to be utterly at fault, but on examination it turns out that he was one of the earliest foreigners who knew the origin of the Sanskrit word *ânushāk*. The pronunciation might have been *hâjēm*, *hakhchēm*(?), or *hakhjēm*. May not the origin of the intransitive *khêzēm*, *khêzîšnō*, be found here, as from *hakhsh = hach + s*, cp *afrûzad* from *afrûk'htan* (*ruch*), *sûzad sâkhtan* (*such = çuch*), etc? (c) 'who takes counsel with his perfect mind, and with the spirit, his is the abode beyond', is certainly free as opposed to being erroneous. *Âr(a)maitīš* is admirably rendered in the concrete, as 'the man with the perfect mind'. Ner refers *hampârsêdō to mûn*, and not to *mînavad* (*Notice Zend *athrâ*, *yathrâ*)

13. *Âr(a)maitī* may be the subject here (so De Harlez followed by Jackson), see the foregoing *peresâtê(ē)*. But *maē(ē)thā* is not to be understood with *avîš(k)yâ* and *tayâ*, not having any such sense here as 'faults'. Roth (who however regards *maē(ē)thā* as meaning 'faults') renders, after the proper indications, „Die Anschläge, die man offen oder im stillen abredet, o Mazda “

Frâsâ (inst sg, or acc pl. nt), *peresâtê(ē)* refers to the discussions and inquiries (see v 1, 2, 3, 5, 9, 11, 12). Antithesis prevails throughout (a form of rhetoric having its origin in the antithetic dualism of the doctrine), here it lies between the true examiner of facts, the *vîchirô hâs*, Y 46, 5, and the heedless judge 'who binds on the heaviest penance', and not between the 'open and secret questions', that antithesis is subordinate. The man who, with *Ârmaitī* (his piety), questions the open and the difficult

is the *śīdō* the *śītrya* v 9 and *śahuyant* (the good have the first place in the antitheses) and the *gr ei kasēnā* is the *śīdō* and the *ardītrya* see v 17 *Ierendīlī*(?) may be middle for passive but this is indifferent what are asked or what questions she a ka The middle *ayamaitī*(?) (read *ayam* u has Pahlavi initial value = a or d) gives colour to the rendering who binds on him self the greatest penance for a little fault (De Harlez and Jackson) but such exaggerated virtue is not probable The middle may refer to the fact that the action referred ultimately to the subject *Chashmīng* = *chashm* in loc *īng* = an ep *kdrman* etc. *Thi(e)srī* is also locative from *thi(e)srī* ep Ved. *agnī* *udītā uprātī* Others render voc. (De Harlez and Jackson), but glittering applies better to the eye than to the entire person of the apostrophized Deity Also the voc. and nom., standing side by side are a little difficult.

Haug here again relapses into rash conclusions in his anxiety to differ from the indications of Ver., *fravā* = *caetera* (porro) (?), *Ma-dd* = *res sapientes* (?), *bāfem* = *voluptatem* (?) Roth justly (as so frequently throughout his masterly *Y V A I*) follows the hint or indication of Ver as to the root meanings of each word here where Haug abandons Ver and in fact as to every word in the verse save one

As ordinary Pahl., render He who consults etc but such a rendering is not complete in the case of these translations. The *lāh* in *b* is keen and concrete but I must differ *Chashmīng* seems recognized as a loc. *Thi(e)srī* seems read as some form of *dru dī** Or was the idea of *trish* rendered by that of *gāmējakū* a mixing recalling an agitation vibration? Ver a *prachekhannena* = *nihānt* = *tuyd* *Ekahelayd* = with one impulse* for *gāmējakū* contains a word somewhat kindred to *thi(e)srī*

14 I think *dīlī* should be taken in its more natural sense goes, are passing by (neut. pl subject). Haug rendered *quae preces conduntur ab* (?) *creatoribus* (?) *veracis* (*veracibus*) *et quae Sapientis! u viendacibus ut hae sint perfectus ita!* more freely *Dies will ich dich frigen Lebendiger! für jetzt und für die Zukunft wie die Gebete die von den wahrhaftigen Schöpfern und welche von den Tügnern gegeben sind geübet wurden* (?) Roth (loosely) *Ich frage dich daher o Mazda über das was gilt und gelten soll wenn Abtitten geleistet werden statt des Lohns sei es einem gläubigen oder auch den ungläubigen o Mazda wie die in Ihrer Fassung sein sollen* Others I ask thee what claims in the entries above shall be made upon the righteous and what upon the wicked and how these will stand when the entries are balanced? It is gratifying to see the evidence of the Pahlavi writers beginning to work its way as in the rendering of *ishudō* as conveying

the idea of *avām, rnam*. The only question is as to whether the idea of debt owing to the offerer, or by the offerer, is expressed. Here I would modify my former opinion. Debts to the offerer seem indicated. Elsewhere however the verbal form expresses perhaps confession of debt. *Dāthranām* (also with the Pahl trlr) here equals Ved *dātha* rather than a Sansk *dhāta*, as in Vd 19.27. I fear I can hardly follow the very narrowed sense of 'entries'. The *dāthra(nām)* were the entire series of holy efforts of the righteous referred to in the chapter and culminating in the religious offerings as their outward expression. 'What prayer-debts are paid for the holy efforts of the righteous' seems the sense, 'and what are the debts due to the wicked, and how shall they be in the summing up'.

The Pahl *angardīh* should be taken etymologically (cp Zend *hañ-lārayē(e)mī*) = 'completed reckoning', see Nei's *vipākatā* = 'completed result', cp *vipāka*.

Apart from its original, render the Pahl 'who pays a debt of the lenders, that is, gives of that to him who is righteous', and he also who gives to the wicked, as they are, so the judgment is this'.

15 *Maī(ē)mī* to Sk *menī* (so Jackson admirably), the Gāthic word affording perhaps the true explanation of the Vedic one. Sp compared *μῆνις*. The *menī* may have been a shaft hurled in just vengeance. *Adi-ṇjanītō* should be understood in the concrete, see S B E XXXI, p. 49.

Roth has brilliantly solved the difficulty of *hanar(e)* by taking the traditional (sic) sense of the word as it occurs in Y 47, 5. He renders *c* however (last part) *während Vieh und Mann ihm nichts zu Leide thun*. *Paśuś vā ahya(?) adi-ṇjanītō*, as gen absolutes. *Hanar(e)* may, I think, contain the same elements as *sine*. Haug rendered *quae cogitatio* (*Gesinnung*) (*et quae cogitatio ejus sit*) *qui non vitam ullum(ullo modo)(?) destruit(?)*. Spiegel (as usual) better, but taking *hanare*, like Haug (of course independently), as from *han = san = ein wenig* (freely). The abl term of the *a* declension when followed by *chā* is written *ād(t)chā* with much regularity, but I think that later cases (as that here where **ād(t)chā* disturbs the metre) are imitations from occurrences where the metre required *ād(t)chā* to be spoken as *ād(t)chā*, see remarks on p. 407. The Pahl *pavan vī-āsišnō* may well be a simple enlargement by anticipation of the rendering *pādafrās* for *maī(ē)mī*, or, again, it may be the original translation, *pādafrās* being alternative. *Hanar(e)*, correctly rendered in Y 47, 5, seems here curiously mistaken, as I hold, for a form of *han = san*, in its sense of 'gain', and it was so mistaken, as I think, owing to the following *vid* in *vīnastī*, which was first explained to us as a form of *vid* by the Pahl trlr.

here and elsewhere, an important grammatical datum. The word usually transliterated *nicekinēdō* may be properly *niceḍinēdō* rendering *nicaī(ḥ)-dhaγ-(c)mi* notice the New Persian *narcid* (sic). The misapprehension of *hanare* threw the renderings into disorder yet see the correctness in lines a and c. The question arises is *hanare* translated at all? I regard at as far from certain that *paranich mo d* is not quasi gloss emphasizing *niceḍinēdō* (sic). We must seriously consider whether *ḍard* = away 'off in the gloss is not the echo of a lost rendering for *hanare* so that in the inaccurate gloss we have a trace of the correct rendering of *hanare* as in Y 47 b. Else where did *ḍard shikōnyēn* possibly come from? Even the limited idea of 'announcing without the added inherent idea of offered acquisition does not contain any hint of freeing 'separating letting go. *Ḍard shikōnyēn* contains additional translation as well as worthless gloss. (Of course we must understand in speaking of traces of lost translation, or text that the Pahl. trls. have no certain connection at all with the Zend texts now written on the same paper with them we might even say that it was extremely improbable that the real trlr had before him exactly the Zend texts which now appear transcribed in our MSS beside his text. The copyists did nothing but copy and the arrangers and compilers (editors) handed down Pahl. trls. from predecessors who saw MSS. hundreds of years older than those now extant. They worked these ancient opinions over doubtless, thus doing much mischief, and destroying much real tradition see similar remarks elsewhere). As to *Ner s lamcha* see Spiegel's *Ner* also West's *Maṇyō-i khard* II 176 *lančā* = *pāra*.

16 A root *dā* = to know is not needed for *hudaṇāḥ dā* = *dāh*, suffices for the well disposing' the wise. To Hang we owe the valuable rendering of *γδ-ḥ(k)yaōthanaschā* as a *compositum* in the masc. cp *γδ-ṣu.enō* Y 12, 7. This masc. may seem very easy and obvious at present, but that is the case with most discoveries. The Pahl. trlr as too often in similar cases, when explained by the mischievous gloss, seems to doubt the argument in *aspreuāḥ*, committing the unpardonable offence of rendering it as an *a priv*. It is however always probable or possible, that his text may be older than the gloss and if that be the case the text may have been intended to be read *dkāshidār* = emphatically a striver or a strivee, against then the gloss only would be erroneous, and this supposition is imperatively necessary. If, however the actual translator here really fails to see the argument, which is rarely expressed in Zend texts, he is yet as ever our first lexicographer as to the root meaning he saw *speres* in the sense of *sprih*.

17 Hang's *selaman-faciat* (calet) for *aiḍiā-ḍāvayāf* (sic) is again rash

and incorrect. The solution of this word we owe to Neryosangh apart from the Pahl trlr. He was ably followed by Justi, Roth, and others, the root is the curiously extended *dab*, *debu* a denom (?), cp root of *rôithwen*. It seems a desecration to the memory of Benfey to question *zdî* as equalling *edhî*, a degeneration from **as-dhî*, but *ah* = 'to say' might recur in Zend as *az*, in which case we should have *zdî* for *azdî*, 2nd sg imper = 'inform us', suiting *fradakhštâ* which follows, and *mraotâ* which precedes. See the Pahl here, and in Y 50, 1. The Pahl trlr, while, as usual, giving us our earliest intimations, has yet, from some accidental cause, treated the *dē* in *dēbāvayad(t)* like the *dē* in *dējāmāspa*, and the *de* in *debūzaitî*, and perhaps also in *demānahyâ* or *demanahyâ* (which may however be from *dam*), he renders *bāva yad(t)* = *yehevānâ vad°*, not noticing the *dē* which probably stood detached in the ancient MS before him, which MS probably differed more, or less, from that in which his own trl now stands preserved to us. (Not so Ner who renders as a form of *dab* by *yato vipratârakât*.) The Pahl trlrs often render forms of *dab* with correct recognition, and giving us our earliest information on the subject. I had written *azîñö*, but DJ's *azdîñö* might be a quasi denom, imitating *zdî* here, and the *azdâ* in Y 50, 1. Reading *azîñö* (if we could so correct), or Spiegel's *azêdö* (so in both places), we have less difficulty, it might equal *zdî*, from *az* = 'to say' (see above), 'tell us'. Or else 'inform us' is free for 'be an instructor'. It seems improbable to refer *azîñö*, or *azêdö*, simply to the Zend *az*, yet *z* = *z* in Zend and Pahl, cp *vâz* = *bâzâ*. The instrumentals in Ner. should be often rendered 'as regards', 'according to', so *pavan*. *Yato* corresponds to *vad°*, and is a good instance to show the impossibility of reading Ner without his originals.

18 *Dushatâ*, loc sg of **ti* to a **duhkshita*. Otherwise, with Roth, cp *duriti*, following the Pahl through Ner. The Pahl trlr renders *sâzdîm* as if from *sâ(çâ)* = 'to sharpen'. The MSS are in confusion as to the reading in *a*, J³ *sadbhyo*, J⁴ *bhavadbhyo*, (so I think J⁴ means, as a correction of *sadbhyo* in J³ which was its original, see Y 34, 7) Ner, as should be well marked, renders alternatively, by *vighâtaya* = 'smite', 'kill', and, in the gloss, by *ârachayata* (so Haug) with the Pahl. The reading *ârayet* (J³) might however point to *âr* as a verb of motion in the sense of *arpâyet* = 'send out', 'let fly (a blow)'. I note this, as Haug's text of Ner is so excessively erroneous that there is danger in trusting it; see his own apology for it. J⁴ has here what seems a corrected *âsârayet*, or *âchâr°*.

19 *Ahûbîš*, or *ahûmbîš*. *Ahûmbîš*, *ahûm bîš* stand in the MSS here (K⁵ has *ahû bîš* at Y. 44, 16). *Ahûm* was probably a separated *ahu*, provided by the early scholiast with the case sign of the acc. Cp. the case

signs elsewhere before the suffix in *yarn* (*f*)/*dite*(*f*), *aval*(*f*)/*da* (**dte*). The Pahl. trlr., who have given us such rich emendations as well as decisive renderings might be trusted here as they were by Westergaard. But *ahūmbiś* of the MSS. must be considered. As = healer of the world it sounds rather advanced for the document, although thoroughly possible Justi and Spiegel having long since pointed out *biś* = healing in *ēspēbiś* *hūbiś* *ēredhac*(*c*)/*bi* (names of plants). *ihūmbiś* is grammatically possible in some places, but it is not probable in Y 44 16 *chithrd mōs dīm ahūbiś ratūm chī hdt* where *ahūbiśem* would be required unless the word were applied to Ahura, but healer of world would apply rather to the prophet also its position between *dīm* and *ratūm* does not favour a voc. *ihūmbiś* = **asu dhiksh* = seeking after life (for the people) might be considered. But the word as = *ahūbiś* means for the people (so, long since privately circulated), or the worlds As to the pl. apparently for dual. It may be said that no dual was in view *Ahrdo* = of two lives but 'the worlds might include Heaven, Earth and Hell or the *hamistakūn* (?) might constitute a 3rd state see also *ahrdkū* Y 51 9 As to instr. for dat. cp. *dregrōdēbiś* Y 29 2, Y 49 11 There is of course a syntactical difficulty in holding *ere.hukhdhdi* to be governed as would seem so natural, by *gāitd* (which governs the dat. of the person and the accus. of the thing) we should not expect to find the nom., which is quite natural before *ere.hukhdhdi* emerging far off in *kshayamanō* with *ere.hukhdhdi* referring to the same person before it. I had therefore covered *ere.hukhdhdi* from *gāitd* and regarded it as expressing the object of the energetic *kshayamanō* *hi rō.rasō* the person here, but preferring the thing in S.B.E. XXII. But one does not know what to expect in the Gāthās. Perhaps the meaning is Let him listen to the truthful speaker who conceived of Asha, etc. powerful over words, and free of speech (?). Of course this is greatly to be preferred if it is possible and it may not be impossible. Haug makes the *ēldrdo* the hearer (?). Spiegel (far better) takes the middle in the sense of the passive let the wise A. (but voc. for nom. (?)) be heard who rules with truly spoken words, who has power in his tongue explaining he needs only to speak so it happens Haug *Vachanhūm kshayamanō hi-rō.rasō* = *dessen Zunge frei sich bewegt* Roth gives an admirable suggestion that *gāitd* is understood (*hōret*) *auf seine Versicherung Der Worte ist er mächtig beherrscht seine Zunge* De Harlez *qui parle en maître* Jackson who will have power at will over the words of his tongue—so that they will be verified (see Spiegel) I prefer to regard the words as affording the reason for the admonition the *yē wantō ashem* is declared to have absolute command of speech, to give the infallible and inspired direc

tions which are to be heard *Erezhukhdhâr* (S B E XXXI, p 51, infin. (?) is concrete, cp the *erešvacháo* contrasted with *mithahvacháo* v 12 But who is the *vidváo* *khshayamanô hrvô vasô*? Almost everything points to 'the prophet' of the 'holy Faith', as opposed to the *dievân* of v 18, save only v 7 *Mazdâ* also needs to be accounted for, and cannot well be termed an instr (It is however possibly in place as a prayerful exclamation not affecting the syntax) *Yas tâ manîâ*. *Ashem* (v 7) almost forces us to refer the same words here to the same Divine Being whose activity had already been expressed by them in an earlier verse of the same hymn Able writers, who have bewailed the obscurity of the Gâthâs, regard it as the critical procedure to seize every expression that bears any resemblance to language applying to the human subject, and to force all grammatical analogies, and parallel passages, which refer the words to the Deity, with one sweep out of the way. I myself also certainly hold that an alternative translation should be rendered in all cases where the words fit a human subject, and I also hold strongly that the text should be slightly changed where indicated, and alternative renderings afforded in emended texts, but the question is as to our *first* translation I hold that the frequent intentional obscurity of the Gâthic composer, or composers, should be critically held in view, and oblique address in the 3rd person should be recognized as possible when made to Ahurâ, or a description in the 3rd person made, with an address in the voc in the midst of it Can then *yē manîâ Ashem* be referred to Mazda with a voc *Mazdâ* in c? See him referred to in the 3rd person in two lines of v 7, and in the voc (2nd person) in the 3rd line Then in Y 32, 16, according to a disinterested criticism, *yē(e)hyâ mā anihšchid(i) dvaē(ē)thâ* may well refer to some superhuman power, yet we have in this same Y. 32, 16 vocatives, *Mazdâ Ahurâ*, thrown in See also the curious structure in Y 44, 1, and the voc *Mazdâ* in Y 44, 2, see especially Y 45, 4 I therefore conclude that the Deity was addressed in the Gâthâs sometimes with affected and intentional obscurity of diction, and that in view of the strong expression *yē manîâ*. *ahûbrš vidváo*, Ahurâ Mazda may be here indicated (possibly as representing his prophet) But I would add a most emphatic alternative in the other sense *Vidâtâ* might well be loc of a *vidârt*, but it seems needed as in agreement with *âthrâ* At first sight *vanhâu* seems loc with *vidâtâ*, but see the parallel Y 47, 6 *âthrâ vanhâu vidârtim* (or *°tê(ē)*) *Vanhâu* is, like *uštâ*, a loc used adverbially The form of *gâštâ* perplexed the Pahl trlr, as it has others But I rendered him formerly far too much in the sense of ordinary Pahlavi *Nyôkhshishnâh* (practically = *nyôkhshishnô*) is one of the frequent infinitives for imper (see Ner's *grotavyam*), indicating 'propriety', if not 'obligation'. As ordinary

Pahl. I would render as formerly He whose listening is the hearing which is discretion and righteousness (b) The authority of speech rightly spoken etc. *Vankān* in c seems not rendered. *Atrīq* was formerly read and rendered pure by me from excess of carefulness better *ātrīq* (?) = the thoroughly impure cp. Pers. *ridān* still better *ātrīkht* (so DJ in Y 51, 9 and probably also here) which might be intended to express *ā + irikhta* (*irich* = *rich*) or again we have had West's *agirdīq* = undecided see Essays p 353 Ner and the Parsi pers afford the proper meaning. *Balk* (= certain in the sense of holy a frequent association of ideas) being in antithesis our word, whatever it may exactly be means unstable or unholy' I do not follow Haug's *dhuvandrayor* (sic) see recurring forms of *draya*

20 As to the reading *dyad(f)* I agree entirely with Roth that *ddyād(f)* is the *alien brauchbar* The rendering who comes over to the righteous I regard as very improbable.

Duramnem explained as *doamnem* from a *du* = Sk. 1st *du*, middle = to suffer torture (*Wer einen gerechten erdulden lässt*) was long followed by many Now a root *°du* = to remove is suggested, altering the entire cast of the verse from him the long endurance of misery and darkness shall be spared (removed (?)) The Pahl suggests *dir* in the sense of decelve (cp. *dab*). *Aparem kshayō* = the uttermost of ruin (?) is interesting. The Pahl. *trir* suggests *dpara* in the sense later' so Spiegel and Jackson *Kshayō* Y 71 17 speaks strongly for a gen with *daregēn dyā*. Its position, it is true also well indicates a nom according to every Vedic analogy For that reason I formerly rendered alternatively as a nom. masc., one otherwise ruling cp. *Maśdā kshayācchā*, Y 28 7 (see also Haug) I ter I followed with Darmesteter the significant *shīvan* = lamentation and am still unwilling to twist the sentence out of a natural shape, and supposing the existence of a *kshayāh*, or a *kshaya*, I would compare *kshaya* from the second *kāh*: *Vachō* cannot be gen. but If we emend to *ōcchō* woe of speech becomes possible. *Avat(f)ās* is the noun in the nom., *avāt(f)ās* cp *amersatās*, also *yavāt(f)āsīt(f)* (from *yavāt(f)āsīt*) etc. It would then be either in apposition with *vachō* having adjective force, or reading *ōcchō* we should render lowness that is, vileness of speech The syntactical reference of this line b to *asharamem* *hōi* in the sense 'removed from' seems to me erroneous see above (It is foreign not only to the spirit of poetical diction but of all ancient original matter to have these marked particulars strikingly alluded to at length and then separated from the person who escapes them by a feeble separating word while the wretch to whom they belong as a punishment is mentioned in the next

line The entire verse refers to the idolatrous Daê(ê)va-worshipper who would deceive the saint in the interest of the Lie-demon, and it is in anti-thesis to the preceding verse, which expresses the truth of Ahura, and his prophetic adherent) Haug's *eradīcet* for *naêshat* is strikingly out of the way *Naê(ê)shad(t)* is a 3rd sg aor of *nī(nî)* = 'to lead' The Pahl trlr read *âyad(t)* His *shîvan* = 'lamentation' may be literally, and not merely figuratively, a translation of *khshayô* (cp Darmesteter's *études*) From *rûbîshnô* we see that he took *avaê(ê)tâs* as a compound of *ava* with a form of *z* = 'to go' (see also Haug) The Pahl trlr renders. 'he says (that is, his word is) 'a vile proceeding' In *tem* = 'darkness' in *c* we seem to have an amusing error But, as *tem* is correctly used for *temanhô* in the line immediately preceding, the only sensible conclusion is that the trlr arbitrarily repeated the word from the foregoing line, allowing himself to choose that procedure simply because the word *tēm* in the Gâthic reminded him of the *temanhô* just preceding And this is of importance to explain other similar cases Here ignorance is excluded as an explanation, and yet *the outward shape of a word seems to have determined a free insertion, or a rendering!* Ner., according to all the MSS except that used by Haug, follows, but Haug reports *tam* *bhuvanam* (as a masc, possibly having the 2nd *bhuvana* in view) It is possible that this *tam* may not only render the Gâthâ, but a now lost Pahl reading *zak*, or *denman*, in which case our amusing error would turn out to be a corruption from the original, no *tem* = 'darkness' having ever been written by the earlier, and more original trlrs

21 Taking *Haurvatô Ameretâtaschâ* as gen, we should have the most formidable heap of genitives in literature, no less than six in a string, followed closely by a seventh Moreover Ahura's 'store of Weal and Deathlessness' is a somewhat strained and artificial expression, but his Asha, which included all his legal and ceremonial provisions for the welfare of His faithful, naturally has a 'store' The words are acc pl used for acc. duals, as perhaps *ahûbîš* is used for the dual The absence of the dual number tells also nearly (if not quite) as much against the words when regarded as gen If gen (?) render 'May M A establish from the fulness of Weal and Immortality (long life unbroken by death), and from the fulness of His holy Order the protecting headship of his own Sovereignty' The gen *bîrôîš* naturally suggests the rendering 'out of the fulness of His holiness', and doubtless the form was chosen on that account, but the gen with *â* properly means *apud*, the two shades of meaning are easily harmonized, cp *â varenâo vîchuthahyâ* For *âpauthyâd(t)* with the gen, cp v 15 *vîrâ(a)â(t)châ* with *adrujanîto*, *mainyēuš* with *vahîštâd(t)* Y 33, 6 As to

sarō its obvious meaning as the original of the Pahlavi *para*, *sar* has long been familiar. The derived meaning *custos* = *Wächter* (Haug) or refuge (Ved. *śrīman*) was adopted by Haug at a time when he had not yet investigated the authority of the Pahl. commentary or the Pahl. language. The meaning *headship* rule is actually needed to explain the Parsi persian word. As to the form I should regard an accus. pl. fem. as the most improbable. It might be an accus. sg. neut. but *sarō* occupies the place of a nom. sg. in a Gāthic, or Vedic, sentence, and it may be nom. sg. masc. (cp. its exact expression as such in *āstremanō*). There is no reason why it should not be even nom. sg. neut. in apposition, but not agreement, with *Ahrō* theme *saranh* (*sarah*) cp. Yt. 10, 40 *Karetachid(f) at(f)sham hufra-yukhta yōi nighrāirt(e) sarahm māh(k)yākanam ashemnōjanō barainti* (In Y 49, 3 I regard *sarē* as hardly possible as a gen. on the same ground as that on which a gen. *Mardō* has been so generally rejected in Y 28, 1. It would be a heaping up of genitives. In *tā canhētū sarō seydi mananhō vanhētū* obviously applies to *mananhō*. *Sarē* is acc. sg. neut. = *sarō* from *saranh* (*sarah*)). There are three stems *sar* (loc. *sairi* if read with most MSS.), *sarah* (*saranh*) in Yt. 10, 40, here, and in Y 49, 3, and possibly *sara* may be the stem here. It is hardly necessary to cite instances of the different genders from the same roots but cp. Sk. *āyu* m. and *āyus*, n., *jāna* m. and *jānas* n. cp. the genders changed with change of accent, *apds*, m. and *dpas*, n., *tydjas* n. and *tyāgd* m., *rākhas* n., and *rakāhs* m. (injuror) or even without change of accent, *apds* m. and *apds* n. As to a stem *sara* beside *sarah*, cp. Ind. *hādas* n. s. neut. and *hādas* n. s. m., stem *hāda* cp. *śpas* n. s. masc., and *śpas* nom. sg. neut. See Lanman, Noun inflection in the Veda p. 549 for further examples. The form is either an acc. sg. neut. (?), or a nom. sg. masc. from *sara*, and the syntax gives such strong evidence that this case alone might establish the existence of a stem in the a declension (or else it is a nom. sg. neut. in apposition (?)) For *Mardō* (or *maardō*) in apposition with a neut. cp. Yt. 1, 8 *daseinō yaq(f) ahmī spānō* with an abstract, cp. Yt. 1, 7 *khētō yaq(f) ahmī khratūō chistīō*. In apposition with a pl. neut. (?) cp. Yt. 1, 7 *Tārya (ahmī) asha vahistā (ashem vahistem ?)*. This is however the later Zend of interpolation. As to *vaedcarō* which *comparing ayarō sašārō*, etc. one would naturally call a neut. pl., but which, as indeclinable, may be a sg., it is hard to resist the impression that *vas* = *vaś* is the root extended by *d* + the suffix *van* = *varō* cp. *karōcan karāvarō* and the meaning is 'strength from abundance and prosperity', see the Pahl. as rendered by Ner. H. ng taken *haurvātō amercōt-taschō* as accus., but *fāpūthyd(f)* as = *e (wis)* *bonis* = *winer Güter Wohlstand*. The Pahl. might, as usual, be rendered much closer to the Gāthā. Yet lame as

the rendering is, it gave the clue to the meaning of every word. *Bārōš* = *bāndak*, which latter is properly gen by position, and *avō* should strictly be taken as referring to it, see *ā* 'to the full one, that one who is Righteousness' *Vāpaithyād(t)* = *nafshman* = 'own', and *patīh*, which is hardly to be referred to *khshathrahya* = *zak ī valman ī khūdāi*, *sarō* = *sar-dārīh*, so, uniformly *Urvathō* = *dōstō*, giving us our earliest information *Vazdvarīh* may be merely transcribed, but there is always danger in talking about the 'mere transliteration' of the words of a mother language into those of the daughter dialect. Mother and daughter are really one. If *vazdvarē* was Zend, *vazdvarīh* was Pahl *ipso facto*. Ner knew what *vazdvarīh* meant, his *pīvaratvam* at least is no transliteration. *Avō*, if read in *c*, might even be regarded as carrying its force so far as *dōstō*, 'to his own soul' is not the needed sense, *valman* would be better read to escape this last.

22 *Astīš*, if = *āstīš*, might properly be referred to *stā* = *sthā* as = 'stand by', 'helper', cp Vedic *pratishtis*, but I think it is hardly desirable to depart from the MSS simply to show that we are aware that *ā* may become *z*, as in Ind *sthit* etc, etc. The simple and concrete explanation of the Pahl trlr comparing *astu* = 'bone' is more probable, because not so advanced as the idea of 'helper', 'stand-by' (to the Deity). Cp also Y 33, 2 where the MSS also read *astīm*, and Y 46, 11, Y 49, 11, where the *astayō* are in Hell, a locality where assistance to the Deity could scarcely be rendered. *Pēdākīhā* may possibly be a pl in *īhā*, and so a literal rendering for *chuthrā*, see the Parsi-pers which does not see the adverb, also Ner's *prakatatvam* 'manifest things to (DJ *avō*) the wise (are these)'. See the certain freedom, as opposed to error, in what follows. The concrete *khūdāi* in this particular phrase is not bad for *khshathrā*, see the certainly free *vādānyēn* = *hapī*. *Vilokayitā* in Ner is also not bad for *hapī*.

XXXII

See for summary and additional notes S B E XXXI. pp 54—67, changes in opinion decided upon since its composition are however not uniformly noted.

1 *Ahyāchā* (so to be read) refers to the subject in *paouru* (or *pouru*) *āē(ē)nāo* v 6, in *naē(ē)chīd(t)* *vīdvō* in v 7, to *dušsastiš* in v 9, to the subject in *yaschā vadarē vōrzhad(t)* *ashāunē(ē)* in v 10. This person represented his evil *āē(ē)tu*, *verezēna*, and *aryaman*, see Y 33, 4 (?), Y 46, 1, Y 46, 5. *Yāsad(t)* = 'prayed' (not 'wished'); cp *yāsā*, Y. 28, 1. Spiegel's important *mahmī* = *smdsi* is, notwithstanding its interesting character, hardly tenable. Haug, following the Pahl indirectly, is correct. *Mahmī*

manō are both loc. in meaning (Justi) and there is no reason whatever (except a desire to differ for the sake of differing) why *manō* should not be compared with the Indian *mana* or even with the fem. *manī*. The latter by a familiar transition might well account for a masc. *mana*. *Manahydča* (Y 71.8) proves the certainty of a stem *mana* in Zend as *manayd* points to the fem. and *manat(e)nyōd(?)* to the masc. Others insist upon a dat. infin. but, if such be the form, the word is still used in the sense of the loc.

Mahmī = through me is improbable. The prosaic attempt made by able scholars to string lines *a* and *b* together is, I think a mistake as is the neglect to supply the ever recurring form of *ah* = to be where indicated as in line *b* with *Dat(f)rd (hntī)* and with *mahmī manō* the latter words being obviously intended to agree. Antithesis a chief agent in poetical diction is present in *ahydčd* and *mahmī*. His *bat(f)tu* prayed (as the holy prophet did in Y 28.1) his *are* the *Dat(f)ras*, but in my *renerating* thought is the friendship or friend, of Mazda. That *a* and *b* should be addressed to the Devils (the Demons informing them (even in defiance) that the community desire to know the disposition of Ahura Mazda is, I think unlikely. Haug's *ad ortus* = *urdaem d* is not desirable his *mahmī manō* = in my opinion is better. Pahl. *Zak* is gen. by position see *ahydčd* and Ner's *asya ydm* is gloss; see Ner read in his proprietorship or kinship (that is, as lord, or kinsman).

(A propos of varying Zend texts attested by the Pahl. trls. in this and other chapters I repeat once more that the Pahl. trls. which appear in our MSS. are very improbably the untouched work of any original Pahlavi commentator. They were unquestionably modified at every rearrangement, and finally transcribed by a copyist who often blundered and paid little regard to the correspondence, or want of correspondence, between Gāthā text and Pahl. trl.)

In Ner I supply we are from the I am of his gloss, as his glosses are, unlike many of those of the Pahlavi probably contemporaneous with his text.

2. *Sāramnō* according to Haug's one sided investigation was simply from *sar* = Sk. *śra* = to lean to seek shelter a sense akin to the Iranian, but by no means dominating it. According to the latest comparative philology *sar* would be more original than *śra*. The verb *sar* = to head protect rule came from the noun *sar* which is degenerated in *śras*. Can the Deity be said to lean toward *oaks manah* while *kshathrad(f)* *hachd* is taken merely to modify answered? He answered from His Kingdom. How much better to yield to the evidence of a comparative philology which takes in the Persian and Pahlavi, and not to a comparative philo-

logy built up on a total disregard of the Iranian languages. I think therefore that we had better follow the ancient scholar in his admirably free *pavan sardârîh* Otherwise *sarô* in Y 31, 21 has a meaning radically opposed to *sâremnô* Ahura 'rules' from His kingdom', He does not 'answer from His kingdom' This verse moreover confirms my recognition of the antithesis in v 1 Verse 1 is a graphic contest between two supplicants petitioning, not from the same Deity, but from opposed Deities The evil party, whose *îaê(ê)tu*, as in Y 46, 1, works for them, prays, and naturally enough the answer of the Devils (*Daê(ê)vas*) is not reported in the holy hymn They are already spurned in line c, v 1. Ahura now utters his sharply pointed 'We have chosen your Ready Mind, according to your prayer; Ours shall she be' And v 3 is an indirect answer of Ahura to the petition of the *Daê(ê)vas* contained in the *yâsad(t)* of v 1 Añgra Mainyu is not reported as answering, but Ahura answers, and the entire chapter expresses what he has to say Haug, for the most part, well follows the general indications of Ner, properly disregarding his syntax

The Pahl trlr., rendering many forms literally, proceeds on the whole freely Omitting *va* with DJ *A hamkhâk nadâk kardô* may be rendered 'A. made a good friend' I had rendered 'And A, the good, he made his good friend' *Lekâm râî* should of course equal *vê*, I doubtfully add 'on your account'. I should think that *viçeshate* in Ner (cp *çeshant* Whitney's Verbs, also *viçesha* = 'distinction') ought to mean 'He makes a distinction', see the text to which it is gloss But I have later thought of 'he distinguishes himself by his teachership' explaining the preceding *saharevarât* = 'sovereignty' According to the later Parsi *Speñta Â(a)-matî* = *Spendarmad* was a name for the earth, see Y 47, 3

3 Haug, in his Latin rendering, well followed the general indications of Ner, except as to *š(k)yaomām*, for which he reads *saomām* = *Somam* = *Rauschtrank* (*der eurer Lüge und eurer Täuschung Rauschtrank für hochheilig hält*) As to this last he has been followed by none *š(k)yaomām* = °man, loc sg with *arpi*, closely related to *š(k)yaothna*, to *š(k)yu* = *chyu*. De Harlez and Geldner give the sense of 'action', the first taking *arpi* in the sense of *dpi* = *ainsi que*, the last taking it as governing *š(k)yaomām* As to *darbitânâ* some writers, laudably seeking novelty, divide *darbitâ* = 'a deceiver' and *nâ* = 'a man', but *yâš* requires explanation *Yâš* may equal *yēna* = 'wherefore', but not where a probable neut. pl immediately precedes See Y 28, 2 *âyaptâ yâš rapaītô*, this chapter, v 6, *yâš tâš* (hardly both particles), v 7 *hādīōyâ yâ yâš . . yâê(ê)shām*, Y 46, 15 *tâš š(k)yaothanâš yâš*, Y 51, 20 *ukhdhâ yâš . .* Also *nâ* looks a little unusual in the Gâthâs as an enclitic to a noun,

although it is frequently so used with pronouns see *mānd* v 10 *lasnd* Y 44, 3 (*mānd* Y 60 1 is gen) At first sight it seems to explain the Latin *nam* in *quidna(m)* (?) but is not that suffix on the contrary explained by it? As to *hapaitāh(f)* the earth was divided into seven quarters or continents cp. the seven Indian *dvipas* The two ideas had of course a common origin. If either could be called older the Iranian conception is the more original as the Indian Aryans were emigrants from the regions inhabited by the Iranians.

I formerly read *d dr miniehlar* comparing Pers. *d dr* crude form of *dardān* sometimes used as a noun I would now follow the Pahl-persian MS. (cp *acartani* or *awartani*) *š(k)yaomām* probably stood divided as *š(k)yo mam* in some MSS before the original or earlier translator (which MS may of course have differed widely from that now written beside the Pahl. text in the surviving MSS) hence the *mān* of the Pahl. trlr It is correctly referred to *chym* by *štānīnēš* The gloss unless rejected forces us to consider *štānīnēš* and *asrāyishnih yehabūnd* as 3rd sing. *Min akharīh* might be meant to express he is causing us to come from behind (to escape?) that deceit see the gloss. *Daibitānd* = *frīshnō asrādum* to *srā* the rarely used augment appeared incredible hence the *a* privative. *Garamanastaracha* J² (J⁴ *garō*) also partly supported by the *gapamānas* (sic) of P., does not need the suggested *apamānastaracha* **Garamanas* = proud of mind has point, but no translation is so well suited as a possible meaning of **gapamānas* is in such an irregular document as Ver s trl. cp P W 3rd *gu*

4 *Yāld* (so reading) explains the Pahl. *dyāzishnō* (so possibly), and this latter might indicate the proper rendering Wherefore ye 'aroused (*yuz yāld*) are preparing Although the correction of the Pahl. trlr in *frāz minishn caritnēš* = *man mathā* (for *mi(f)mathā*) = ye are turning or perverting the mind (*mathā* adj nom pl masc.) gives us a rich concrete in no degree so rash and hazardous as many modern suggestions I would now on the whole, put it in the second place. *Valāshentē(f)* (s nor) or *rakhshyūitē(f)* (fut.) formerly rendered flourish by some, is now referred to *rach* by Spiegel and Geldner in accordance with the Pahl. *Valāshentē(f)* as mld may have passive sense = are said to be so Spiegel and Geldner (see also *rakhshyūitē(f)*) but this is by no means necessary as the speaking was ultimately for the speakers themselves, and are said to be is flat in the connection by whom were they said to be? surely only by the party of the composer better to read *rakhshent* J² if necessary to the meaning who utter cp the *dēvostīš* who taught, the *mathakrachah*, who raised his voice see also the next verse Ye deceive *rachamhā* with voice and in fact the entire Gāthās which treat of rival agitators, striving

to propagate their themes I was formerly inclined to regard *daē(ē)vô.zuštā* as an acc pl neut, but the Pahl trlr must not be followed closely as to forms. An acc nt pl is grammatically quite as probable as a masc, if not more so, but it is better always to prefer a masc., where possible, to a neuter, as more concrete and personal. Haug here, except as to *frām-mathā*, follows the radical meanings suggested by Ner.

Mân = *yad(t)* = Ner's *yat* = *amat* here. *Āyūzishn* (if not *āyūzishn*) is an accidental, rather than an ordinary, error (*Yūš* is properly rendered in the previous verse). The original, or earlier, trlr had probably a disordered text, not the one now written beside the tal. Perhaps also he should be deciphered *āyūzishn*, as the same letter may reproduce *j*, or *z*. 'Ye who are of that agitation', but Ner read *āyūzishn* = *dutayāt*. The *ē(ē)*, or *ē*, of *mē(ē)h°* (*mēh*) was regarded as nasalized, so *ξ* elsewhere represents the *en*.

§. The trlr saw *mēn* = *man*, *mathā* was referred to *math*, Ner following, affording a valuable suggestion (see above). *Sīzd* is descended, or taken, with little alteration from the Zend. As ordinary Pahl render 'the making a man worse [is the religion of the man only evil in his intelligence];' or 'the offering of the worse man is'. In Ner *sīdayat* (? *sīdati*) to *sad* = 'to pass away'. Perhaps *sādāyat* was meant.

5 Some might prefer *š(k)yaathanem* as governed by *fiachinas(t)* (two acc), but I think an adv acc looks less clumsy and more idiomatic. *Khshayō*, *taurwayō*, *veīzyō*, and *savayō* are hardly infin. *Khshayō* is a nom sg, as its place at the end of the sentence would suggest. It is parallel with, but not in direct apposition with, *akaschā manyuš*, which are also in their correct position as undoubted nominatives at the end of the sentence. The word *khshayō* means 'a ruler', as in Y 28, 7, *Mazdā khshayāchā*.

Mân should equal *amat* = *hyad(t)*, Ner's *yat*. For thorough scholars the Pahl. is invaluable even when in grammatical disorder, but read as alternative, and nearer the syntax of the Gāthā. 'Since you the worse thought is teaching' (understood by anticipation from *c*, *frāz chāshēd* being understood as 'he teaches'). Ner mistook *fiifēd* for a verb in the third pers.










6 *Ēnākhštā* from its increased form would seem a 2nd pl act s aor rather than a 3rd sg mid. See also the incipient 2nd plurals of verses 3, 4, 5. *Paouru-aē(ē)nāo* would then be acc pl neut 'Ye have reached your multitudinous injuries' (by such means as are reported). But *paouru-aē(ē)nāo* in itself is more probable as a nom sg masc. *Bahnvrih* *compositum*. And just at this strophe may begin the allusions to individuals, see the 3rd

singulars in 7 8 9 10 11 *Idē vndrēyācē* (f) must also have a personal subject (see below) and some verses may well have fallen out. Notwithstanding then its increased form we may take *indāhād* as a sg. mbl f. It a desiderative (Hag.) Certainly it is without a chance of test. cf. in this etc. see however the desiderative in the pl. *to dāhāt* (them.)

The more concrete sense of the *lah* as from *wa* = to destroy is far from impossible as *wa* is sometimes transitive in Zend. Otherwise he has attained his ends he has succeeded as a great injurer wherefore he is famed. *Idē vndrē wē* (pshēf) and *yā vndrē* (next v. obviously belongs to either. Happily their repetition by *as* is known *yā vndrē* = *vand*) is for the most part abandoned. The composer with his succinct dicta could ill afford to waste five syllables on a parenthetic platitude. *Idē yā vndrē ghāt* (f) is kindred to both expressions. As to an infinitive *vndrēyācē* (v) from *ti* I do not think that suggestion will commend itself to maturer judgment. *Vandācē* (f) looks far more like an infinitive in the sense to mark (cp *smarācē*). It might be a loc. noun infinitively used. Hag. as 1st sg. conj = *dīcom*. But *Idē vndrēyācē* actually cited from this place in the Avesta itself as a positive name for Ahura although in the much interpolated Yt 18 gives colour to the view that we have a voc. here. It is unlikely that the interpolator should have invented a word which so neatly fits this *vndrēyācē* (corrected (v)). (This by the way proves the genuine vitality of the language at the date of the composition of Yt 1). As to *vāghw* in the sense of prayer and as a nom. sg. I like the idea but I fear it is not defensible. *vāghw* is either acc. pl. fem. from *vāgh* or a loc. from *vāghw*. It is of course possible as a nom. sg. but unlikely. *Idēm* to *dā* = *dād* + *ri* cp. *yā vndrē* *ashīstācē* *vāghyācē* (f). To extend the doctrines in the holy state see the other expression to establish or produce the praises in (ardhman) *ah* (f) *hā vāghmācē demācē* (f) *gaurā vāghmācē*. But so simple an explanation is no longer to the taste of some Zendist. *Dā* = *dā* and *dā* = *dād* are the commonest verbs in the language hence we must put into the mouth of the ancient sage something fresher. Perhaps *vāc* in its sense of gain would excite less prejudice than *dā* as the accepted root. I will discover that is learn your holy utterances (cp *yā vndrē* *vāghmācē* *vāghmācē* (f) *vāc* *vāc*). Others would bring in *vāc* = to venerate serve but what becomes of the quasi parallel *vāghmācē demācē* (f) *gaurā vāghmācē* (f).

An ordinary *lah*, read as of course: Upon many haters hatred is desired. (b) An open enumerator is A. but in dealing with such a fettered document we must look at its original. *Athā* = *ardr* reminds us of *hathrā* Y 30 9 rendered by the same word *ardr*. We have at least a quasi transliteration here, the *th* of *athā* suggested the *s* of *ardr*, and

secondly the *r* (consonant generally at the end in Pahl save in a few cases) seems to show that the Pahl trlr read *hathrâ* or *athrâ*, and not *athâ* (see for reasons remarks on Y 30, 9) The trlr knew well enough how to render *athâ* as it stood before him at Y 29, 4, 31, 18, 44, 6 etc I should render as a curiously reproduced *athrâ* (*ʔsht*^o is also reproduced without translation) if it were possible to get rid of the gloss The history of the gloss was evidently this An earlier transcriber had an uncertain Zend text, and transliterated *asâr* for an uncertain *athrâ*, or *hathrâ* A later scholar added the gloss which explained the Pahl *asâr*, and not the badly transliterated Zend *athrâ* (or *hathrâ*), which was imperfectly reproduced in the same letters as the true Pahl *asâr* = 'endless' Ner, as an ordinary document, would be read 'Much hatied he beseeches for these haters . ', but see the Pahl and Gâthâ

7 Some have rendered somewhat to the following effect 'Not even an experienced person (*vîdvâo*) is able (that is, is 'endowed with completeness') to say (*aojôî*) how many living (*yâ javiyâ* (?)) he cuts (*ʔēnghaitē* (ē)) with his bright steel, of whose fury thou art most cognizant' This contains suggestions well worth weighing But *naē*(ē)*chîd*(t) *vîdvâo* hardly means 'not even an experienced, or a clever one', as it refers to the constant subject throughout, cp *ahyâ* of v 1, *yaschâ* of verse 3, the *paoun aē*(ē)*nâo* (?) of v 6, the *dušsastiš* of v 9, the *hvo . nâ* of v 10, *ahyâ grēhmô* in v. 14. *Naē*(ē)*chîd*(t) means 'nothing', as *naē*(ē)*chîš* Y 43, 6, 13 means 'nobody' 'Not able (*vîdvâo*) to say' must be carefully considered, as *aojôî* is certainly more simple in its grammatical form than *âjôî*, the reading selected by the last Pahl trlr At the same time such an expression seems a platitude I strongly incline to retain, at least as an alternative, my earlier opinion that *âjôî* = *zanishnô* is simply correct in the significant, and well adapted sense, 'to be smitten' *Âjôî* seems at first glance only explicable (in the sense of *zanishnô*) when regarded as a dat inf from *jan* = 'to slay', the form being compared with the dative of *jâ* = 'child' from *jan* = 'to produce', or 'be born' [(Or *âjôî* might = *âjayē*(ē), infin of *ji* = 'to conquer', see the metre Infinitives in *ē*(ē) are not to be expected in *r* verbs, but *ôî* = *ē*(ē) in *lhshathrôî* etc, and *ē*(ē) , , are positively the Pahl combination *yâ*, as in *kainyâ* erroneously transliterated *ē* (or *ē*) *J*, like *r* in *gēurvân* = *gēurwayan*(^{oen}), may have inherent *a*, like all Zend Pahl consonants, the following   () would then = *yâ*(*âjayâ* pl nom (?)) But this use of  =  () once begun, the conditions were not strictly held to, we should not think of objecting to  = *ya*, whereas originally it was actu-

ally *yā* nor to its representing *ye* which would be its value in *rayem* a transliteration of *𐬺𐬀𐬎𐬎* which would be strictly *rayām* for *rayam*. If then the two letters *y* + *a* (*ā*), viz. *𐬀𐬎* can = *ye*, we easily understand that the original force of *𐬀𐬎* = *yā* could be further violated and *𐬀𐬎* may = *ye* (*e*). This explains the actual later infin. *īr* = *īay* (*e*). Strictly according to orig. use *īr* (*e*) is *īryā* but *r* became used for *a* and *yā* for *ye* (*e*) *ye* (*e*). From this with *j* as possessing an inherent vowel as other Zend consonants sometimes have and as all Pahlavi consonants have we should read *jā* = *𐬵𐬀𐬎* = *īay* (*e*) dat. infin. noun in *(?)*.] The evil teacher is not aware that his so-called victorious hosts are destined (*āddroyā*) to be smitten or he is not able to describe (*āoyā* (?) his victorious *āddroyā* (hyperbole). *Ilādrōyā* is difficult, if *āddhryā* is strictly compared. Changing the text to *hadyā* it might be an adverbial instr. = with fixedness, completely. But this seems like a mechanical imitation of *āddhryā* and would show the waste of three syllables, by the succinct Gāthic writer on a useless adverb. *Ilādrōyā* may be a transition form from *hadri* to the *a* declension (cp *prithā jrayā* from *jri*) as an acc. pl. neut. = the collected possessions the mass of the military and politico religious forces at hand. About the destruction (*ājōi irikhtem*) of these forces he is ignorant. An acc. with the infin. would be indicated he does not know that his forces are to be smitten. There is a reading *ahyā drōyā* which would fill out the defective number of syllables. *Drōyā* like *vāthryā* may show the frequently miswritten *v* (*y* = *v* cp *tanuyā* = *tanvā* etc.). The word may be *drāyā* (cp. *drisigā* = possessions). He does not know that his possessions are to be smitten. Some render *irikhtem* sin. I prefer with the Pahl trlr a rendering more in accordance with Iranian etymology cp *rich* (*i* in *ira* has no value cp. *u* in *ura*). The reading *fristak* should be corrected by *raspatak* or read *ristak* (?) DJ om. *f*. In Y 44 2 the *irikhtem* does not mean sin. Like *ahyāchā* and *maimī* in v 1 like the antitheses between Y 31 15 and 31 16, Y 31 19 and Y 31, 20, etc., etc., *nat*(*f*)*ch*(*i*)(*f*) *ēdēdō* and *nat*(*f*)*dīdō* *ahī* are unquestionably opposed one meaning knowing nothing and the other meaning knowing everything. Haug's *in acie castrorum duorum quas auxilia* (*unt*) for *ājōi āddrōyā yā jōyā* has been followed by no one also his *quo spiritus modo* for *qatnā ayānā*. The indications of the Pahl trlr have been followed largely by all here. Haug except as above, well follows, as usual the general indications, or hints, of Ner.

Once more we have clear traces of a Gāthā text in the Pahl. character,

hadrôyâ (sic) would have initial $\text{h} = \text{h}$, or $\text{a}(\text{â})$, the title probably transliterated *adrôya*, see *adrēng* in Y. 29, 3 which he similarly translated *rôshanô Jôyâ = zamishnô* does not refer that word positively to *jan = han J₁ = 'to conquer'* is fairly rendered by *zamishnô Irkitem = raspatak*. Aside from its original, read *b*; 'who inculcate a smiting . . who have proclaimed . . ' Ner of course means 'smiting' by *vighâtam = zamishnô* 'Their smiting in the soul' (gloss *b*) shows that merely physical suffering was not borne in mind Nei seems to take it as meaning 'cruel action', perhaps understanding 'terrible execution of punishment'

8 Some able writers recoil from recognizing an evil sense in *chikhshnushô*, where one is spoken of as 'contenting' it is not likely (so it is thought) that person could be regarded as causing evil to result through this 'contenting'. But the other alternative is equally difficult, i.e. if an *â(ê)nah* were said to be a benefactor One scholar has seen the idea of 'cannibalism' here, 'who having appetite for our men' I think 'desiring to ingratiate our men' is a better meaning, even if we must note the unhappy result *Âê(ê)shâmchâd(t) â* (the gen with *â*) equals 'apud' with the accus, 'From among them, I am to be separated' *Vîchuthôî* is to be preferred to *vîchuthôî* as loc inf, cp *vîchuthahyâ* A reading *nâ*, if occurring, might tempt us to render, 'among these I am not in thy discernment (as thou seest me)', but the reading does not seem to be reasserted, and we have all suddenly ceased to conjecture frequent corrections Is line *c* possibly a question of deprecative denial? Haug's rendering of the last line seems to me to contain error '*ei, der die Menschen durch seine Gaben beglückte, und unsere Theile der Erde mit seinem Lichte erfüllte Auch ich bin in Ihnen, nach deiner Entscheidung, Weiser!*'

The Pahl at *b*, aside from its original should be read 'Eat ye our flesh . according to the size of breast, or arm' = 'as much as stomach can hold, or arm take' 'The breast-piece and fore-leg-piece' were hardly meant There is a question whether *proktavân* was not intended to express a passive idea, cp *srûd = srâvî*, 'was proclaimed' Otherwise we should call it, naturally, active 'having proclaimed' *Bajishnô = bagâ* was rendered by *dakhshmayâ*, as a sharing in the offering, and not as a mechanical dividing of the flesh

9 *Jyâtēuš (ju(ê)vatēuš)* . *khātām* = 'my scheme of life as revealed in my teachings for myself and my adherents', is the better meaning The opposer contradicts this, and so tends 'to destroy' it through his teachings As to *îstîm*, I follow the indication of the Pahl as explained by Ner As the preposition *apa* in *apayañtâ* introduces two superfluous syllables, it is better to regard it as one of the similar frequent glosses. The verbal

prefix *ma-* as in the Vedic Sanskrit be separated from the verb and *gṛh* is the nom. sg. m. c. of the verbal noun of *gṛ* and not as was formerly held a third pl. impf. It means a taker (away) in apposition with *dakṣiṇ*. Omitting *apī apyanta* as a 3rd pl. might afford us an instance of causative from *i* (cp. Ind. *adīśpayati* from *i*) they cause to go away = they take away. *Tā ulādī* are better as in tr. sg. than as adverbially used acc. nt. pl. (after Greek fashion). They might however be governed by *gṛe* (*i*) cp. RV. IV. 3. 6 *latīḥ ka tādī dṛuṇāya tādīm āgne lathā dīd garha* etc.

The Pahl. trlr. saw no second *apa* as in the reported *apyanta* thus showing himself to be the first expurgator of the interpolated prepositions which make such havoc with the metre. He followed an earlier text not that now written be *ide* him. Had his renderings been more critically studied many a correct emendation would have been made much earlier. Dropping the glosses in *b* we should have *br* whom my wealth, which is desired by a good mind is borne away etc. [] which is longed for (?) etc. The gloss spoils everything. *Mahyā* untranslated in *c* is taken up in the gloss and the *gar* *id* which by itself might be read *gar* *i* as a 3rd sg. or 2nd pl., is positively fixed as a first *s* in the gloss, which otherwise would show alternative translation as from a later hand. Such instances are of the last importance in forming a critical estimate of the Pahl. trl. A *ide* from its original we should undoubtedly render. It must be had in that way which is pleasing to Vohūman which is spiritually that of Ashavahisht. Nor a *salim* should be read in the light of *hāstim* rendered *allā*. Otherwise we should naturally render *pleasing object*. His rendering of *c* improves on the Pahl.

10. I can hardly accept the rendering 'who makes the righteous wicked'. Who establishes the appointed institutions of the wicked or simply 'who offers the gifts of the wicked' is the obvious meaning cp. the Vedic *dāta* in *trī dātām* cp. also *dātā*. The Pahl. trlr. distinctly notices the meaning *correct institution* as opposed to *incorrect institution* in Y. 46. 16 we might expect a similar notice here. The *dāthāng dregratō* equal the *addhathāchō*. As to *riśpād(f)* see S. B. E. XXXI page 62. note 6 p. 67 supplementary note. *i* is miswritten for *y* as so often *y* for *r*. We have the word in Pārsi-pahlavi literature, and not merely here in the Pahlavi commentary. It is *riśpād(f)* = to deprive of water to render desolate waste. Carried over, it means to devastate it is a denom. without sign.

The Pahl. *riśpādānīd* restores to us both text and meaning in *riśpād(f)* for the otherwise difficult *riśpād(f)*. It is not certain that *paran phidkth*

renders *vadarē*; as the Persian omits it, it is probably gloss. *Aōshushn yehabānd* renders *vōizhdad*, which, as in so many cases, appears to have stood divided in the MSS used by the earlier trl. It probably seemed superfluous to translate *vadarē*, as its idea was included in *aōshushnō*. It is surprising that Haug does not criticize more contemptuously what he supposes to be Ner's text here, and what may perhaps have really been his text, *azābhu* = 'with goats' (see below). Had he possessed a knowledge of the Pahl trl, he would have seen that Ner probably intended *akshābhu* (for *akshābhyām*, or *akshabhyām*), as he has *akshabhyām* = *ash* = *ashūbya* in Y 9, 91 (Sp), and he would not himself have given us the very improbable suggestion that *ashūbyā* = *negutis*, but, on the other hand, we might not have had his valuable remark as to *h*, *ch*, = *ξ*, *sh* (before *y*). He ought to have examined the source of Ner's error, which, whether Ner read *ϣ* = *az*, and thought of *𐭪𐭥* = goat, or not, would have infallibly led to the recognition of the Pahl *ash* = 'eyes'. Of course Ner may have meant after all 'goats', see the gloss which speaks of five-year-olds as well as three-year-olds, the former must refer to some animal. The gloss may be from a later hand, but this is not so likely in the case of Ner. Ner misread *vēnushnō* for *gōbushnō*, or for some word equalling *vachasā*.

11 *Chūd(t)* means 'to perceive', as well as 'to call attention to', which is properly a causative meaning. It means here 'who have counselled' (the Pahl is excessively free, Haug, *apparentes-sunt* (?)). The tendency to take such a word as *mazibīš*, an instr. sociative in the pl. as a mere forceless adverbial equalling 'emphatically', I regard as exaggerated. The cause seems to be a feeling that *dregvatō* must be an acc. pl. (possibly because we have some gen. singulars with the original Aryan *añtō*), but surely, if *berezatō* and *amavatō* are genitives, so may *dregvatō* be. *Dregvatō* is also obviously the *hvō* of v 10, the *dušcastīš* of v 9, and the *dregvañtem* of v 5 and of v 14, and the *dregvatō* of v 16. *Mazibīš* means 'with the chiefs', and is in antithesis to *anhēušcha* for *anhvāschā* which, notwithstanding the unusual form of *anhvaschā* (cp *dhenvas*), I still hold to be the better reading as both gen. (see, for the meaning v 9) with *apayē(c)itī*. The most unfortunate neglect of the close of sentences seems to me illustrated in the rendering of some able men here. At times indeed whole strophes belong together in syntax, and even more than one strophe, but in the large preponderance of cases the sense is closed with the line, or in a few words passing the end of the line, cp Homeric usage, etc. As striking examples of short sentences, see v 10, 9, 8, 6. Especially is the accusative object not pushed far away from the beginning, dragging out the sentence

heavily See verse 10 with the object in *achistēm cat(ḥ)nanhēt(ḥ)* and with *gām* after it, but in quasi apposition see *srardō īstīm* I would therefore not drag the 3rd sg *apayēt(ḥ)iti* (agreeing with *dregrdō* understood) into service as an infin. (although not an accus.) from *yanī* who have taught the wicked to to take away (ṛ). Can *a(n)payēt(ḥ)iti* be a denom. from *ap* = to reach and so to take? It would indeed be a great satisfaction if we could refer *apayēt(ḥ)iti* to *yanī* as a dat. infin. **apayati* cp. *yōti* and the datives in *s* but this was probably not very seriously suggested. It seems also most clumsy to attempt to explain the word as a formation from the preposition (or verbal prefix *apa*) and one cannot resist a suspicion of it when explained as a causative of *i* = to go that is to cause the possession of wealth to leave the householder. As to the sing. form it simply refers back to a *dregrdō* understood as the nom. sg. of *dregratō*. Or if we wish to abandon *anhzuschā* for *anhvischā anhvachā* (Haug and Geldner) they might still be explained as accus. see *apō md* (acc. (?)) in v 9 he takes from the house mistresses and the masters the possession of wealth. *Rāreś(k)yān* I would explain as a redup. form of *rash* with degeneration of *a* to *e* (cp. *yāḥ(ḥ)shē* = Sk. *yaksh* as a partial analagon proving however too much) or as possessing an irreg. redup. syllable *rd* for *ri* and = *rīreś(k)yān* as an optative perf. with intens. force, whereas we should expect *rīrīś(k)yān* (*rish*) *Vahīśād(ḥ)* *manankō* may be the abl. of cause on account of his best mind they would assail him or *rāreś(k)yān* having the receptive sense of *rash* from the best mind of the holy may they receive injury. Some might see a pass. notwithstanding the apparently active form of the term. Who are severely chastized by the better animus of the holy or finally who would utterly turn aside (sense carried over) the holy from the best mind. As to this last which had we the proper verb would seem the simplest from the syntax it may be said that, exegetically it is not so probable that the wicked either here, or in the next verse should be said to cause the saints to apostatize. (To make this sense more easy *rāreś(k)yān* has been read as from *sras*, *srans* by some.)

Pahl. More aside from the Gāthā read this which is mine [] they say that living existence is thus (b) The house-master and mistress speak thus. We are chiefs of householders (c) and they wound him who is best and righteous. Did the Pahl. trlr. really mean his *kāshnēnd* (?) for *chī* = to lay out in order and so to discriminate. The original trlr. may have seen *chikāga* (*ḥ* = *ḥ* *yo* = (*a*)*ya*) with the term. *terēś* separated as so often in the text before the real author of the trl. which was probably not exactly that which now stands written before his own text. Or else he renders *chikōterēś* as a whole by *kāshnēnd* (?), and added *tārā* as

an alternative note pointing to the separated *°terēs*, which in all human probability appeared in some early text (He not only knew what *chit* meant, but, by recognizing it in *chinastī*, he introduced us to the entire subject of the variation in the modes of conjugations in the two sister tongues) It is curious that he read *yê(e)itī* and not *apayê(e)itī*, which last is however quite necessary, both for sense and metre *Hankhetând barâ* explained in the later (gloss) in the sense of 'established' may possibly mean in the text 'uprooted', *barâ* might have here the force of *parâ* (not its original), cp the orig Sem sense of the verb Over-translation occurs in the rendering of the syllable *râ* in *râres(k)yân* by *îdîh* It probably stood separated in the early codex used Aside from his original, I would render Ner a 'They are committing base sins hugely', and commit sin with precedence', but see the Pahl gloss 12 *Yâ* hardly = *yéna* = 'wherefore', or *quia*, at the beginning of the strophe, it equals *yéna* (with *sravanîhâ*), or *yân* But 'what things men (*maretânô* as nom) would deliver (sic) apart from the best deed' might refer to the *urvâkhš-ukhtî* treacherously spoken, see the emphatic *aê(ê)ibyô* sharply pointing to *maretânô*, poss as the object of blame Then *râh*, if present, might equal 'take', 'render away' Reading (*s)râonhayen*, some follow the long since circulated suggestion of *sas*, *sras*, = (*s*)*ras* (see above, v 11) = 'cause men to fall' (?), *srah* = (*s*)*rah* We might read *îash* (with the Pahl, and alternatively) as = 'hinder' ('harm', or 'cripple from' (sic)) *Îshanâm*, gen pl of *îsha*, cp (*gav*)*îshâs*, etc, it is not desirable to suppose an irregular shortened form

Haug, while ably recognizing the possibility of a nom in *maretânô*, falls into error by neglecting some of the keen suggestions of Ner, which are now practically followed by all *Edictum-dicendo* is bad for *urvâkhš-ukhtî* We can forgive his oversight *ur* = *ud* = 'out', *urv* equals *vr*, and it is merely an ancient editor's (sic) error But he misses altogether the fine rendering of the Pahl trlr and Ner for *ashâd(t) varatâ* = 'chosen above', 'chosen rather than', he, Haug, rendering *contra-verum se-circum-dedit* He, however, with Spiegel, ably recognizes *îshanâm*, both of course following the hint of Ner and the Pahl as to the root idea

Pahl *Mân* should be rendered according to *yâ*, and that, notwithstanding the *ye* of Ner The trlr read (?) *râshayen*, see *râres(k)yân* v 11 Some would render his Grehmak(h) as a 'bribe', see Ner, and the Parsi-persian, but in the more original Pahl from which our last texts were taken it may well be a proper name With the glosses dropped, the Pahl is closer to the Gâthâ. In Ner *jîvanmattâm*, a clumsy abstract, might seem meant for a gen pl, but see the Gâthâ, Pahl and Per *Ichchhatâm* however improves on the Pahl

13 *Khshathrd* instr., or acc. pl nt., see *khshathrem* in v 12. In view of *saratā* one is tempted to correct *khshasad(f)* to *āshasad(f)* (sic) *sp* = Pahl. *u* = *d* cp. *šgere-ad(f) kamī(f)* A desid of *sad* = desired to seat himself (in the abode) long circulated, and was finally published but *khshasad(f)* is transitive. One is strongly tempted to read *marekhtarō* gen in apposition with *manakhō*. A nom pl. requires *hentī* understood *lat(f)chō* as acc. dual might refer to the *khshathrem* and the *Gdū* is nom pl. it would refer to the *marekhtarō* with irreg sg. verb or read *šgere en*. Notice the undoubted sentiment present a mournful and hopeless wish for what the faithful possessed of prestige this savours of civil war. Reading *marekhtarō*, we should have Which things (his hoped for resources) the G desired or will desire (?) as acquired by his power in the abode of the Worst Mind, the destroyer of the world which two things (the Power and the emblematic Herds or possibly the authority with the armed power) the G was lamenting in his baffled desire (and he was also lamenting with envious desire) the office of Thy prophet. Haug's departures from the indications of *Ner* form as usual the measure of his more striking error he renders *khshasat* = *tradidit* (?), *šgerezat* = *contumeliā affectit* (?), *darsat* = *ab impetu* (?) but his inclusive pioneer suggestions abound.

Pahl. Aside from the Gāthā render as of course He who desires by him *i* desired that which is in the abode etc. (as ordinary Pahl.). *Narenchintār* may be taken as sg for pl in accordance with *kōmand* and *tapdhiñd* *Gōbāk* first explained *dātīm* to us. I had rendered talkative but spokesman is much better *Pāshpāt* may be taken as sg for pl. or if *asā* is read as equalling chieftainship *Valmanshōn* in *c* would naturally be read as nom. but see the Gāthā I offer however the alternative those are keeping him (or it (?)) (or (again) them) In *Ner* the emphasis in *barā* is reproduced by *viçeshēya* *Pratishkalanti* = *impode* J^s has the better reading *dyū* (sic) see *dyātāttram* (sic) explaining *rdyāntār* in v 1 notice *gōbāk* there rendering *dātīdōnhō* *Ner* *stōtā* or *stētā* (sic) J^s

14. Some might suggest, let his G subject but the G was evidently on the same side with the Kavi. For that reason, and taking *Kācayas* (*chūq(f)*) with most scholars as a nom sg I was forced to suppose that the schemes of the Kavi and the Grēhma brought on their own ruin. This is suspicious as expressing too much meaning but recall the reproaches of the sinner's own conscience, Y 40 11 and as still more in point, the penal destruction induced by their own actions, Y 31 20 I would now prefer *Kācayas* as an acc. pl. *Khratuš* a somewhat sacred word (cp *Arō* *sydētūš* *sughandūš* *khratūm* in this same hymn (v 9)) would be far better referred to the righteous and orthodox party than to G (cp. *khratarō*

Y 46, 3) 'Let our policy (that which protects the Cow (line c)) cast down the Kavis'.

More in detail, I regard it as very erroneous to turn the sense in favour of the infidel, referring *ahyā* to the holy prophet *Ahyā* is characteristic. It is the repeated *ahyāchā* of v 1, the *paouru-aē(ē)nāo* of v 6, the *hvō* of v 9, 10 'His is the Grēhma' is exactly parallel to 'his (are(?) the) *Daē(ē)vas*', v 1, and it is greatly to be deplored that the constant omission of the expression of the forms of the verb which translates 'to be' in Iranian poetry (where those forms are to be understood) should be so much overlooked, for where forms of *ah* = 'to be' are understood, much becomes plain that was otherwise obscure, and it is also to be deplored that the antithesis should be so utterly missed as it is in many translations. Notwithstanding my change of opinion as to *hōithwōi*, I do not repudiate my former text with any vehemence. The enclitic *hōi* might possibly stand with the preposition in the Avesta, and *thwōi* is some seven times repeated in the MSS 'His is Grēhma, even his, but for Thee,' Reading *hōithwōi*, we might render 'in the fettering' (Haug) loc sg nt, cp 1st *si* = 'to bind', or better, cp a 2nd *si* (?), 'in the hurling down'. Or *hōitōi*, infin in *tōi*, *tē*, 'for casting down', (or 'for binding'), that is, 'to be cast down', *ad subiiciendum*. The *masih* of the Pahl trlr seems to point to a reading *ahuthwōi* = 'in this domination', or 'lordship', recall *anhēušchā* above, and *anhuthw(ə)em* in Yt 8, 1. This suggestion is quite possible, and a similar one has been made without reference to the Pahl, but we are bound to respect the MSS in our first renderings. I would therefore modify S B E XXXI, 64, putting 'to be cast down', or 'bound', in the first place, with the other suggestion 'even to him' doubtfully in the second place. As to emasculating *nī Kāvayaschîd(t) khratûs* [°*ûš* (?)] *dadad(t)* so far as to render 'The G has fixed his attention' on oppressing, etc, see the expressions in the next verse where *vī* takes the place of *nī*, and, for *nī* with *dā* = *dhā* in a hostile sense, cp Y 44, 14 *kathā Ashāi Driyem dyām zastayō, nī*, Y 48, 7 *nī Aē(ē)shmō dyātām*. Even in the sense of 'deposit', in *tad(t)chā, Mazdā, thwahnī ādām nīpāonhē(ē)*, Y 49, 10, we may have a different and stronger expression than merely 'directing, placing', cp Ved *dhā + ni*. Also *Kāvayaschîd(t)* is pl both here, and in Y 46, 11 *khshathrāiś jājēn Karapanō Kāvayaschā*. It is not 'to direct his attention', but to have attention directed to him, and that in a most positive manner. As to *varēchāo*, cp S B E XXXI, 65. Then the mechanical resemblance (Haug) between *fraīdivā* and *pradivas* = 'long since' is, in my opinion, entirely to be rejected. (There is no indication that the evils discussed were long past.) The word is one of those forms of *div* = 'to deceive' for which we have no certain analogon

in the Ved cp perhaps a second *dic* (P W). The meaning has been elsewhere maintained by the Pahl trlr cp *disammen Fra* = Ved *pra* = very as in *prakalpya* also *pragardha*. I regard it as a great mistake to take the sentences as strung together throughout the verses (strophes) contrary to all poetical usage. *Hyad(t) ebentā* etc falls in subordinately and to explain the foregoing and is causal showing the object for which *nī kdray-aschid(t) khratu dadad(t)*. *Aro* = aid aiding (infin). As to *c* see S D E. XXI 65. The deceit (*fradird*) is the false statement in line *c* Is *jaidydī* (so) better to *jan* (kan)? The nasal holds in infin. *hūntare* beside *katd gūntare* beside *gātā* (see *gūmadhyan*) *yūntare* beside *yūtd* etc. For unguinated *fidydī* cp *chidydi* *sūjydi* and Ved *crjādyai* etc. Haug directly inverts the sense of *c*. *Der Erde schrieb man die Sieg u*. The Pahl. trlr gives the only tolerable general sense followed by all Spiegel well leading the way *Ialman* gen by position = *ahyd* (not so Ver). Strictly and without gloss read *a*. His *it is* (om. *mun*) in accordance with the G (or the greatness of the G). *Amrān dāndkād* seem to be an amplified rendering for the dual. In the difficulties of the place the trlr thought that *kichā* referred to the evil and the wise (the good). I should read alternatively in this sense with the Gāthā more strictly held in view. I had rendered *padirēnd* rigidly in its more usual sense but in this trl. it should be translated go to meet see *risentā*. *Snochaya t(t)* was read *snochayad(t)* or more probably *sachayad(t)*, hence *gāstō rakti*. The trlr. are here naturally far from literal. But to those who use them properly they are full of suggestion. *Var(s)chāo* is determined to *potentia* rather than to *inimonia*. This sheds light on a not unimportant Vedic word as to which scholars are not yet quite decided some regarding light as the idea present, others power.

15. If the reading *nīndā* can be regarded as naturally equalling *nandā* we should have the interesting sg perf. agreeing with a nom. pl. neut. *yā*. I think however that a first person is rather indicated as well as a present or future event. See the throng of first personals in the chapter. The K. had not yet gone under far from it. It is a pity to modify the translations of the Avesta merely in order to show one more interesting likeness to a perf. form. *Nīndā* is 1st sg. conj. redup. aorist. of *nas* in the causative sense (cp. Vedic *nīdādhā* 1st (?) sg. imper. for form force intensive cp. for meaning 1. 44, 13 *kathā Drusjōm nīdā almiad(t) ā nākhmā*. *Idā Karapōtdoschā Keshīdoschā* is a distinct Iranian usage (see the middle Persian, Pahlavi or Iāzand, language everywhere): I will drive hence what are the K. and K. The K. K. might be abstract nom. pl. fem. in *idā* for concretos (cp. the English *ty* in commonalty) or they are nom. sg. feminines *īdoschā* = *īāschā* for *īdā + chā*, (cp. *astēntādoschā* = *astēntā*

+ *châ* = *astentâts* + *châ*), so, better See further as to lines *b* and *c* S B E XXXI, p 65, 66. But *demânê(ê)* is positively decisive against the comparison of *maê(ê)thâ* as to meaning with the Sansk. *mîthu*, *mithyâ* From the *baetâ* in Y 33, 9, and *bairyâônîc(ê)* here, we see that *demânê(ê)* is a mere 'change off' for *maê(ê)thâ* The spirts of the chiefs are to be borne to heaven, so here See Y 34, 6

Pahl *Barâ* = *vî* = 'apart', as ordinary Pahl 'they will be' *Madam* = *arbî* should apply to *valmanshân*, otherwise, as ordinary Pahl, it should simply qualify *yehabânêd*, 'and so it is when one gives to them' In *c Valman avô* might support the better rendering, 'Those two are bearing that one to Thee' Ner's *anrîkshanîyâ* is an alternative for *anâgamanatvât*, *ânîs* is rendered *pavan nikîrishnô* = *sunrîkshanatayâ* Y 28, 11, in Y 31, 2 *nîrîkshanena*, in Y 33, 1 *sunrîkshya*, in Y 53, 8 by *âgamanena* = *pavan yâtînîshnô*, that is to say, he renders at times as a particle meaning 'according to these things', 'as one observes', and at times as a particle containing the idea of a prep of approach (not necessarily thinking of *î* = 'to go' at all), i.e. he renders alternatively *Anâîs* = *anâgantâ* = *anayâtînîshnîh îâr* in Y 28, 9, *nâ 'gachchhantî* = *lâ yâtînd* in Y 53, 6, and *anâgantâ* = *min anayâtînîshnô* in Y 53, 8, while here we have *anrîkshanîyâ* and *anâgamatrât*, alternatives

16 Haug correctly follows the etymology suggested by the Pahl trlr as reported by Ner for *ushunuyê* Accepting the reading *syaschît*, he could only render *adjacens*, or similarly *Cujus me ad rem-omnino* for *yêhyâ mâ ârthîschît* is hardly judicious Spiegel, as to this last, boldly follows tradition (sic) I however can only venture to put its suggestions in the second place Haug's *Adeundos faciam* has had no followers as a translation for *ishyêng anhayâ* See S B E XXXI, p 66 *Ushunuyê(ê)* is, I now think, a miswriting for *ushî* + *uruvê(ê)* (cp the frequent miswriting of *y* for *v* elsewhere, *ushî* being a dat (cp Ind *utî*), and *uruvê(ê)* = *urâve*, or *urvê(ê)* (cp *çurve*), by synthesis with three syllables, (*yê*) *ushyurvê*, the meaning being 'for wide enlightenment, that is, teaching' We should not indeed hesitate to overlook etymology where it is imperative to do so, but the father of Zend etymology, the Pahl trlr, should not be too hastily abandoned here (It is to be hoped that even the most inactive student is aware that the one characteristic which all must praise in the Pahl trlr is a never ceasing and, in the overwhelming number of instances, correct effort to indicate the etymology, his real, or supposed, errors lying in grammatical connection) 'With enlarged intelligence' is especially applicable in Y 34, 7, with *vaê(ê)dô* in one line, and *naê(ê)chîm tēm anyēm yûshmad(t) vaê(ê)dâ* in another Reading *schyaschâd(t)*, it is especially in place here *Ârthîs,*

see S. B. E. XXXI, p. 67 *Deat(š)hā* poss. to *bi* = 'to fear', = 'terrors' *d* being not organic, *rat(š)hā* = *bat(š)hā* cp non-organic *f* in *(d)bat(š)hā*

For the shattered *zednā* here and in Y 47.2 (cp also *zedonhā* Y 28.11 and *zed rā* in Y 29.7) we may say that except here, the context every where speaks for the restoration of *donhā* or *znd* and here also it is rather favourable than the contrary. We have with words from the mouth declare from the mouth and delivering doctrinal statements from the mouth (?) and here *mšvres* (*š(k)yrng* = *šerhydn* (?), as *ršprng* may equal *ršrdn*, in Y 28.1 from the mouth see the entire context with its denunciations. No causative of *ah* = *as* occurs in Zend or Vedic this is however no argument at all against the possibility of such a formation here.

The Pahl. *ham* rendered equally in accordance with the glossaries may I think mean all in these translations. See Ner's *sarram* otherwise Ner saw *hamak* in the MS. before him. The trlr. evidently read *schy-archid(f)*. By the sovereignty of A fairly rendered A as ruling well. *Krñd arē* (so D) = 'vengeance for'. The idea of *š(k)yrng* is tentatively rendered by *lhrdšdr*. The idea of *anahyd* as a form of *ah* so understood and therefore as expressing existence seems to account for *arjdnikā*. Non-existence was the synonym of demerit with the Parsis of a thousand years ago. *Amat* corresponding to *yo* seems to show that the Pahl. MS used by Ner read *mān* for *amat* as our present MSS. frequently do.

Y XXXIII.

See for summary and further remarks S. B. E. XXVI pp. 68—79. Changes in opinion arrived at since its composition are not invariably noted here.

1 That *ratnš* is the proper reading, as equalling the personal subject, I regard as being beyond a doubt. As observed S. B. E. XXXI p. 70 I follow the Pahl. here with great reluctance. My alternative translation there sees in *yč(š)hyčhā* *mitahyd* (a partitive gen. governed by *hšmydnit(f)*, and *yčhā hōi d erexd* the needed antithesis but the antithesis is also recognized in my accepted rendering here. In my rendering above I escape taking *mitahyd* as a (most suspicious) nom. pl. neutr. but I must accept a change of structure for *yčhā hōi d erexd*. I would modify my alternative rendering now. *Yčhā hōi d erexd* may be adverbially used as so often (cp the constant usage in Greek) 'and according to what things seem to him just (in the other)'. But it may well be on the other hand that *š(k)yrōthand* (*šyaothand*) is understood with a transfer of subject in line *c* from line *b*. The deeds of whose fraud (the frauds of the one) he will reach (he administers justice to), and what are (or seem) to him the right

eous deeds of the other' *Yāsartê(ê)* to *yam* + *hēm* (governing the gen *mīthahyā*, or acc *š(l)yaothnā* understood) = 'come up with', 'overtake' Otherwise *yat* + *ham* = 'strive in rivalry together', 'whose good and evil deeds are balanced', 'strive together', so in S B E XXXI, of the Hamistakân Otherwise *hēm(e)myāsartê(ê)* = 'are mixed', to *mš*, *maš*, so, some scholars But the doctrine of the Hamistakân is anything but Gâthic, as is also the distinction between good and evil Zoroastrians This latter belongs entirely to the later Avesta, in the Gâthās we have the struggle for existence as against the Daê(ê)va-worshipping foe I therefore prefer my original explanation, and regard my later one in S B E XXXI, 72, as the doubtful alternative *Mīthahyā* is a most suspicious neut pl in view of *yê(e)hyā* Haug here equals the acknowledged, or supposed oddity of 'tradition' by his *perficienti* for *vareshantê(ê)*, and his *totam-rem colenti* for *hēm 'm* (sic) *jāsartê(ê)*

The Pahl renders *āš* as 'by the observation of', or better 'in consideration of *these things*', a merely amplified insti (so elsewhere) Aside from the Gâthā read (b) 'In the case of a lord, his actions are to be done righteously, [with a Dastur] who is wicked, one prays that he may become righteous, [and with a righteous Dastur, one desires him to become even more righteous], etc'

2 Notice the adverbial loc *vanhāu* used exactly as in Y 47, 6 See also the adverbial loc in *vanhāu siavahē* in Y 30, 10 *Āstīm* = *tanūm* = 'person' or 'people', with some, *astīm* = *āstiyem* = 'stand-by, help', *ā* + *stā* (= *sthā*), so, possibly, but cp Y 46, 12 where simply 'person' is the better meaning, to *āsthr* (?) = 'bone' I see no reason for abandoning the far more natural rendering of *zaoshê(ê)* 'in the friendship, love' for the colder, if more theological, 'in Thy will' It is not very probable that Ahura should be besought (v 10) to grant all the *huyāti*, 'blessings of life', 'in, or according to His will', or to 'please Himself' *Zaoshê(ê)* means I think there 'in His good will', 'friendship', or 'love' to the believer beyond any doubt And here it similarly refers, with change of subject, to the love of the believer for his God See the loc in both places *Vānāu* might more properly express the will of Ahura, but I think a more commonplace conception probable *Rādeñtī*, to Ind *rādñ* Haug, well following the hints of Nei in general in his *verbatim* trl, is unfortunate in departing from him in *non-existentiam* for *astīm*, and in *propugnaculo* for *vārā*

3 *Vāê(ê)tā* seems to be a nom masc in *ā* (comp *ahā*) The absence of the *s* is to be remarked as having no analogy in the Sk *ā* nouns It is of course not impossibly a soc instr *Verezēnyō* = 'working-class' may be
 |red, as to form, with *viyanā* *Vīdās*, part pres from second

vid = 'inventive' 'clever in acquisition' cp *vidafgāao* Some seem to prefer the meaning devoted to *vidh* (?) or *vi-dayās* to — (?) (possibly *dā*). *Vāstrā(f)* = in the field in the sacred service of Vohu Manah as representing the holy commonwealth Haug while for the most part well following the hints of Ner as to the root ideas present, is yet I think mistaken in *domesticorum duorum vel servorum duorum clientium duorum* for *bañā od afoā* (sic) *vereženyō airyamān* He well abandons Ner in his hint as to *vahištō*

The earlier Pahl. trlr had some form of *vakhsh* before him, or more probably misread the Pahl. letters in which *vahištō* stood in his ancient MS far older than that now written beside him (the letter *v* might equal *ā* or *h*). *Vakhshinashnō* is however itself no evil rendering for *vahištō* There is no reason at all why *pacan khvashih* *pacan vdrānith* and *pacan ayarmidnith* (notice the regularity) should not be regarded as intentionally free for the nom. which the trlr could not mistake see similar usage elsewhere the relation labourer and loyal friend act with relationship laboriousness and 'loyalty' All the *pacan's* might be rendered as *Vichāyaritā* (C.) as = establisher completer seems to render *varstādar* well enough. All the MSS report forms of *char*

4. The abl. *thwad(f)* is obviously the abl. of aversion in conjunction with the verbal postfix *apā* and casting light on a possible adverbial abl. of aversion in Y 82, 12. *Nazdištām* would seem most naturally rendered as their 'most familiar fault' but, if it is at all possible we should avoid any such a reference to the Draj I will suggest a comparison with Y 50 3 *Yam nazdištām gat(f)khām dregdo bakhshant* and propose the Lie-demon who approaches nearest to the saint for harm Then *nadentō* would have to be taken as acc. pl. (which is however doubtful). Still the composer may not be recognizing the faults in his people, but may be praying that offences against them may not occur I deprecate stubborn disobedience from Thee and I deprecate contempt from my relationship and the nearness of Satan from my district and I deprecate the complainers from my airyaman and bad care from my cow let not these evils befall Thee nor my relationship nor my district etc. But on the other hand the composer may mean this verse as in antithesis to the last and referring not to a *bañ(f)u* etc., as *vahišta* to an *ashdwal(f)* but to the evil *bañ(f)u verežna* and *airyaman* *Airyamanaschō nadentō* look like two genitives and the only positive ablatives are *thwad(f)* and *vāstrād(f)* I who am deprecating disobedience toward Thee the evil prince's contempt (see Y 45 11) the Lie that most easily beguiles the villager and the captious

peer (all offences to be deprecated as from the Deity *thwad(t)*, as sins against Him)*, then comes the offence against the sacred cattle. The grammatical relations favour this view, *tarēmatīm* and *dūjem* as subjective in the *ḍaē(ē)tu*, *verezēna* and *airyaman*, and *asīuštīm* and *mantām* as objective, things to be deprecated from the Deity and the Heid. Haug, well following the hints of Ner, proceeds correctly enough till he reaches the last words, when he renders *a-campo pessimam cogitationem* = *von der Erde Flus die verderblichste Gesinnung* (?) *In S B E XXXI I preferred *tarē*°, etc thus, as subjective

Pahl It is far from certain that the trlr failed to see *mān* = *ye* (I) who, see *barā yazīšnō hōmanam* = *yazāi apā Mānuch* after the noun in *dar* is naturally rendered 'with whom', but 'what also' is far from impossible. *Mantām*, although not from *mā*, is well rendered by *padmānō*

For Ner's *adhamatapramānā* read perhaps *adhamapramānāh*

5 *Avanhānē(ē)* dat inf in *ānē* (cp *dhūrvane*(?)) from a denom *avanh*, cp *savanhaitš*, *aē(e)nanhaiti*. Another prefers a dat inf from *av* in *sānai*. Others seem inclined to regard *ava* as a verbal prefix plus *°nhānē* = *sāne* = 'to remain', 'I call to remain'. Another modifies this by 'at the end of the journey', *avasāne*. *Apānō*, mid part *Ā* (*b*) with the accus seems to have the force of the Latin *in* with the acc as *in saecula saeculorum*, whereas one would more naturally connect *ā* in line *c* with *ashād(t)*, leaving *erezūš pathō*, as governed directly by the force of *apānō* understood. Otherwise we should have the causal abl, and *ā pathō* as *ā Khshathrem* 'In the paths, and continuing on in them', as 'in the kingdom from the sacred regulating authority of the Good Mind'. Save as to *yastē(ē)* and *apānō*, Haug follows the indications of Ner as to the root-ideas present. As to the first, he improves upon Ner, but his *durpientis* for *apānō* is not judicious.

The Pahl trlr errs, as elsewhere, in regarding *yastē(ē)* as a verbal form. He read(?) *apā nē* in *b*. *Avāyand* may express possibility, but here 'they are necessitated', or 'they shall' seems the best rendering. Dropping the glosses, the trl of *b* and *c* is very close. Ner, recognizing *tē(ē)* in *yastē(ē)* as the personal pronoun, still does not abandon his master, the Pahl trlr, with regard to *yas*. He seems to take the Pahl infin *yāmtāmshnō* (for it may be regarded as an infin) in the frequent Vedic sense of the imperative. By *paçchātje*, or *°ve*, he meant *paçchāttare*

6 *Avā mananhā* is a varying expression for the 'good mind', and was used on account of, and in allusion to, the mention of V M as possessing the *khshathra* in verse 5, but still more, on account of the extended discussion of the mental attitude described all along from verse 1, and especially in verse 4, where it is most emphatic. Its result and incidence is *tā*

but *valušta*) makes it possible that *asruštīm* should be meant in an objective sense, that is, he deprecated disobedience toward himself as God's prophet, and as representing Him. It was a negative *Sraosha*. If we wish to bring our rendering down to the closest detail, we might regard *nāo añtar(e)* as meaning 'between us two', the *magavan* and Z, the *nemaṇvautiš* referring to the humble loyalty of Z, and the *chithrāo rātayō* to the munificence of the *magavan*. But such detail, interesting as it is, is hardly expressed in the language. Haug follows, as often, the hints of Ner as to root ideas present, and as usual for the most part corrects his syntactical errors, but his text is erroneous in *daresatachā*, and his *tīl*, in *modi = rātayō*.

To bring the Pahl nearer to the Gāthā *yātūnshnō* might be taken as an infin for imper (see v 6), were it not for the disturbing gloss 'Be ye in coming to that which is me' (sic, recall the Pahl usage). It is hard to say whether *pavan pāmman*. *navak* is an intelligent free expression for *ṣaē(ē)thyāchā*, or whether *ānā* = 'with the mouth' (see remarks on p 425) was seen in the incipient letters *ayw* = *ṣa*, *oi*, in Pahl, possibly *ānā*. The syllable *dām* probably stood, as so often, separated in the MS used by the trlr from whose text our present Pahl *tīl* was transcribed, hence his unfortunate, and perhaps superstitious, translation of a separated syllable. I had rendered (in the face of Ner's second persons) *yemaleltānēdō* as a 3rd sg from a determined purpose to avoid favouring the *tīl*. The first gloss necessitates a bad rendering of *a*, so with Nei, but he avenges himself by rendering *nikēzishn* as an infin for imper, notwithstanding *dareshad(t)*. Of course Ner's gloss, being most probably contemporaneous with his text, forces us to render *āgamane*, 'in my coming'. I preferred *ātmaprakatāh* = 'manifest to yourself', as 'in the soul' does not occur in the Pahl. Notice Ner's improvement on the Pahl in line c.

8 *Fravōrīzādām* = **fraveddhvam* (Haug *provenite* (?)) *Arethā* is obviously the collective of which *yasnem*, *staomyā*, *vachāo* etc are the particulars. I am strongly tempted to regard *dātā* as a nom pl neutr, reading *Ameretāoschā* and *Haurvatās* as nominatives. 'Your gifts are Immortality and Weal, the eternal two, Your possession'. *Utayūtī* is thus better accounted for. Otherwise 'Give Ye the eternal two, Your offered-possession of Immortality (°*taschā*) and Weal (*haurvatatō*)'. *Draonō* is a nom, or acc of *draonah*, and may be compared with *drāvmas*, but many might prefer connecting the word with the soma-bowls, *dronān*, taken to express the offering. It is better exegesis to derive words from familiar objects where possible, and I would present an emphatic alternative in the sense of 'sacred objects', or 'offering', figuratively used, cp 'the *māthra* of fatness', 'Your sacred gifts 1 e Weal and Immortality', see the Pahl. Are A and H.voc.?. 'Give ye, O A. and H'(?)

The Pahl. trlr., seeing the proper root and form also of *frarōrdān* reports as his first translation a dat. infin. in *l(l)gmrāi* understanding Give ye forth for my instruction, or proclamation, those things which are for the approaching me (r) by V M. And this last he rendered by let Vohuman approach me. But an alternative translation may well be present in the gloss; see its first pers. *l d* seems to have been rendered or read as *rdō* in *b*. *Stāmyd* is freely rendered or was read *stāmyā d* *saudhi* having been seen. Or it seems to show that the Catha word stood before the trlr. here in the indefinite Iahl. character. The Gāthā texts now written before the Iahl. trl. were not those seen by the original trlr. In 'er fearing to favour the subject some might render *prakrī ktaniredanayd* at once too literally and too far from *niredagimī*. *Irakrīšta* means simply forth and with *niredanayd* { *nemī* } equals simply announcement.

9 As we desire to render *mainydm* as objectively as possible I suggest that the *spenta mainyu* may be here alluded to but the most timid scholar will not venture to deny that the efficiency of the *mainyu* as inspiring the two chieftains is of course as in every occurrence of similar concretes included. The poetical personification of the *animus* (to a great extent the theme throughout) of the two chiefs (probably Jāmāspa and Vištāspa (Y 49 D)) is to be borne to Heaven. *Sar(e)kyayāo* = lit. of the two chieftains (or abstract for concrete) of the two chieftainships (?) cp. Ved *śardha sardhya* a formation with the suffix *ya* from *sard* = *śardh* (*śridh*). *l dthrd mat(f)thd* are acc. pl. neutrs (acc. of goal) *mayd* is adverbial instr. *Baretā* has a subject in a lost or past verse see perhaps a *magad* or it is merely impersonal with a quasi allusion to *Ameretaitd(f)* and *Haurratd(f)*, see v 8 let them bear equalling *barydouti(f)* see Y 32, 15 To those who insist on comparing *mithra* a device will not be wanting to make that impossible meaning fit here but I do not think that this opinion will be permanently established. *l dthrd māt(f)thd* are evidently the shining or heavenly abodes. *īrōi* a loc. sg. nt. for meaning cp. *dra(maiti)* in readiness, completeness see the Pahl. The union of souls in the future state recalls the sublime Yt. 7 10, where the Bountiful Immortals are described as being of one thought, and word and deed. What they were on high their adherents were also on earth and in Heaven. Notice the undoubted depth and refinement of the conceptions Haug failing to follow the hints of Nor as to *saredyayāo l dthrd māyā baretā* and *hā kurumzi* rendered respectively per totum-animi-efficacium suo-igne origins indole praeparatio (?).

Dropping the gloss of the Pahl. and bringing line *a* into syntactical connection with *b*, read, as nearer the Gāthā. Thus as Thine (or to Thee)

who art A *let them bear* (sic from line *b*) the spirit of the giving of (i understood) the chieftainship (which appertains to (sic) = of) the increasing of righteousness (gen by position), *to* the abode of glory with *wise* judgment let them bear even a good mind, which is the perfect cooperation of those when their souls are in harmony' I would notice once more the fact that the sign of the mstr may have been, as often, carelessly omitted from *Vohūman*.

Notice Nei's curious freedom, *auritamanasī* for *dediōnānd Vohūman*, *bareta mananhā*.

10 *Stā* (= **sthā*) would more naturally be regarded as a dat from *stā* than a loc, and, as a dat, its use would only vary slightly. But it may be referred to a radical stem in *ā(a)* in the loc; compare Lanman's Noun-inflection in the Veda, p 449 *dāga-gie*, *sam-sthā*, also *thā*. No example of the masc locative in *i* from a radical *ā* stem occurs in the Veda. One scholar has read *īspāos toi* = 'all thy .'. *Uštā* loc adverbial = 'in the blessing, of salvation' rather than 'according to Thy will'. It is perhaps better to render it with *tanūm* as a compositum, cp *uštā-ahurem*^(?) in Y 29, 1. Others take the word as = 'joyful'. Haug avoids his usual rashness here, following the hints of Nei as to roots, and reducing vague freedom to order. **Uštā* loses inflectional force cp Y 43, 1.

The Pahl tili is certainly free as to *paran harispō*. I suppose 'that they are for this duty' is an alternative translation conveying the idea of 'holy life' as against that of 'mere prosperity' in *hū-zarishnūh*. As to *stn*, I should say that the tili saw an infin, and rendered freely in the conj for imper, see Nei's *samtishthantu*, recognizing the fact that an infin may express an imper. He did not at all suppose *stōi* to be a 3rd pl conj, see Y 31, 8 where he renders by a 3rd sg pres, so at Y 45, 10, 49, 2. In Y 46, 16 he renders as an infin, *hastishn*. In 50, 2 he omits in the text, in the gloss perhaps rendering 'in time', that is, as infin 'in being', in Y 50, 6 again as an infin '*hastishnūh*'. We might almost hope that these syntactically more correct renderings show freedom, or at least exceptional and accidental error in our present passage. Notice the similarity of the line *a* as to the structure of the first words here with that in v 11. The tili did not seriously intend to render *ābakhshōhrā* literally as a 3rd pl. He was aware that **hrā* = **sva*, as the 2nd sg mid imper term (see for instance, *dāhvā* = *yehabūnēd* pl for sg, Y 50, 2), see its gloss *frāz vahsh* which is literally a 2nd sg imper. He may be said even to make the distinction between 'being' and 'becoming', *heñtī* and *bavāntī*. *Ukhshyā* is recognized as a 2nd sg imper. *Vakhshīnāu* is certainly a 2nd sg, and I think that we have a conj. It should be remarked however that imperatives in *ā*

sometimes give the true trouble. It is difficult to say whether *Ver* meant the blessings of life by *aytranyāth* or di ciples.

11. For *mere dādā* we may choose the meaning pardon or purify. Pardon is the more objective and therefore the more probable. Surely it ought not to be necessary to cite this verse to prove that the Immortals were poetically and perhaps dramatically personified in the Gāthās: see however beside other passages λ 28 3 5 7 λ 29 2, 11 λ 34 5 6 λ 48 5 λ 50, 5 λ 51 2 where others beside Ahura are addressed. As to *dādā* some have been inclined to recognize a root *ad* = to pray noticing *a-dā* as a possible participle. *It* might possibly be compared with an *ad* (as *in* with an *am* in *damd* etc.) cp *al* *o akh* *k* = *sksh*. One scholar preferred *Be merciful to me in every care* (reading *adyā* instr. of *dā* = *dāh*). But the second *dā* *dā* is the obvious root the form being a dative by transfer to the *a* declension. There appear to be no forms of the dative from *d* roots in the R̥g Veda but cp the infin. *craddhē*. For every service rendered is the sense including prayer offering and activity in the holy cause. See the idea more closely defined in the next verse with reference to *acūdā*.

The Pahl. proceeding with much correctness throughout, falls into disorder by taking *paist* as = *paist* = chieftain (instr. or dat. comp. *ait*).

For the deed or gift = *dādā* may have been thought to be equivalent to a dat. inf. for imper. *De ye* for the giving of everything to me rendered by; give me whatever (sovereignty) there is (). With *Ver spendarmā* means the earth. He errs in *crinomi* having read *am nyākhshēdū*, which may be a 1st sg. pret. and rendering the pret. freely as pre. *ashamayami* following out his error in *crinomi* equals. I assume the attitude of patience or I ask indulgence (*āmār-hū* is (?) read for *imār tū* is). *Mattak* of the gloss which is however omitted by Haug's MS. would forbid of course the rendering I pardon even if that were otherwise possible.

12. Haug is judicious here. His *vera īrmaiti* also raises an interesting question: does *ahura* refer to *īrmaiti*? It is possible but on the whole hardly probable. *Zarō dādā* = *haru* + *dādā* as an instr. of the noun in radical *d*. *Fre ratām fse* occurs in three MSS. in λ 30 5 and *r* sometimes is written for *d* as in *yūg fse* = *fse* = *pad*. But it may not be necessary to select the less frequent readings. If the *d* can vanish altogether as in *vīcā panyāya vīcā panyāya* there is no difficulty about its becoming *a* under exceptional circumstances and it may appear even as *a* before *r* as it ends a syllable *fseratū* = **pad rītū* = **pa rītū* = **paritū*. So *fse* or *fse* = *faku* as *pad* = *pa* (see *padras* and *pauras*). (*S* gets into

the shape of *śh*, as it does in *fshēbīś* from *pas* = *paç*, consider also Sansk *kāçā* = *kashā* from a *kaç* = *kash* (?) (In this connection I beg to express my doubts as to the propriety of referring *paçu* to a *paç* = 'to bind' (?) the process was the reverse, *paç* + *u* may have meant the 'browser', 'the grazing cow', the original form of the word being our *fsē*, and from the fact that it had a 'tether' came the notion of 'to bind' *Paç*(?) meant 'to tether (the cow)', and I strongly suspect a connection between Vedic *psā* and *paç* (?) mediated as above. The idea that primitive speech developed from verbal roots is, it is to be hoped, now past. *Īsē* is then the grazing cow (as is *fshu*) *Rātu* may well be the original of *ritu*. We may take it as concrete, or abstract, see the other abstracts, but cp the *ratu* of Y 29, 2, 6 who was to nurture and tend the sacred Cow, the agricultural chief of Y 29, 1 (see Y 51, 4). In the abstract it was the law representing the regulator, so in Y 31, 2, 43, 6.

The earlier Pahl trlr grievously errs as to *āreshvā*, probably having had *āreshvā* before him in his MSS, or at least certainly so dividing, he renders *reshvā*, naturally enough, as if it were from a stem in *van*. *Am bōzāi*, in the gloss, may indeed be alternative trl for *ar(e)shva* (*ar*), and it is very possible that a later ancient scholar, in working over the texts which lay before him, should have felt necessitated to work-in the alternative translation, so as to make a readable whole. *Am bōzāi*, if gloss, expresses the Parsi doctrine that purification was needed in connection with bloody wounds. *Min zak* would then be properly gloss with *bōzāi*, the original Pahl trlr may have read 'Up Ahura, from the inflictor of wounds deliver me' (*ā* = *mōi*), and then alternatively 'Up, Ahura, purify me' (*ar* in the sense 'perfect me'), see its form as 2nd sg imper (2nd cl). Also *bāndak-mīnīshnō* may well have been meant as a voc, some scholars also holding that *Ār(a)marī*, which it literally renders, may be in that form. Otherwise *Ā(a)marī* is taken as a comitative rather than as a pure instr. 'Give me energy together with a perfect mind, that is, give me energy and a perfect mind (acc)'. From what text, or error, did his *rohūman grīstān* arise? The reading *vanhu* (*vohu*) *yazavō ādā* (sic) might have been considered as equaling 'May I establish', or 'take' (notwithstanding an active form) 'the benefit from the venerated being'. The trlr could not credit *hazō* in a good sense, hence his *avō stahamak* and gloss. There may be some question as to whether Nei's *çodhaya* simply renders *bōzāi* repeated in the gloss, or whether he read a form of *ruçh*, *çudh* might well render forms of *ruçh*. Nei seems to have partly detected the error of the Pahl trl, for he puts *pīdākarāt* in the gloss. Haug's text of Nei is chiefly helpful in that it proves, as usual, that his MS was independent.

13 *Youru-chashāntē(š)* may perhaps = that I may see at my will (Darm.). If *youru* = *urū* (so the later Av) it occurs in the Gāthās only here Ved. *jéshi jóshi* as to their outward form are not to be exactly comp with *dōiāhi* = **deṣ* + *si* a gunated imperatively used pres. of *dis* = show use as *jéshi jóshi* (?). (*Yōsi* from consonantal root gunated supplies the analogon). *Abifrá* cp *āitābifrem* = *āita-abifrem*, Vd. 13 44 = not double, undoubtful = distinct characteristic cp *ādayantam ādayam* (*deṣ*) so *bi* = *deṣ* *frem* (*pra*) = full cp (*apriḥas*) *jaraṇi prāś* *Ahiš* = (more properly) sacred rewards here otherwise the holy rituals and originally *pirae-indoles* *Datē(š)ndo* may possibly = souls here but see *fradakhšid* in Y 31, 17 in the sense of revealer *Fra* in *fradakhshayd* seems genuine and emphatic iteration and is not interpolated like similar prefixes elsewhere.

Youru in the Pahl. is rendered perhaps freely by *kāmak*, *chashāntē(š)* by *chāshush* referred by West to *chakāh* = to tell in the Sansk (also in the Veda), more to see in both. In the Pahl. *chāstāntē* seems to mean for the most part, if not exclusively to teach in a teaching according to desire i. e. perhaps freely = in a wide teaching (wide to the root in *youru*(*kasha*) etc. *Pavam patākh* = *abifrá*, as if *abifrá* meant the steadfast characteristic the not twofold or not doubtful thing Line *c* is very close Dropping the glosses read Grant me since joy is to be taught or seen with desire that which is thoroughly yours with power (b) *yea* that *which* is in Your Kingdom of Aūharmazd which is veneration recognition (or reward) on account of a good mind Ner's constructions are here more Pahlavi than Sanskrit; Spiegel well suggested *paktyd* for *paktd* in Ner see the Pahl.

14. *Ābyō rātābyō zaōthrdābyō* seems sufficient warrant for taking *rātām* as an acc. fem. sg

The datives, *Alasdā* and *asāhā* are perhaps preferable to the vocatives. *Yāchā* repeats the Iranian usage and *what are* the obedience, and princely power in the sacred commonwealth neuters or attracted accusatives, from *rātām* and *utānam*. The Pahl. trlr is admirably free and did not mistake the 1st for the 3rd pers. *Pavam rādāh* is free or lit. *Val Aūharmazd* shows a dat., not a voc. in the MS. used.


XXXIV

See for summary and further remarks S B E. XXXI pp 80—92. Changes in opinion arrived at since its publication are not always noted here.

1 *Ddonkā* as a 1st sg conj aor seems unmanageable without reconstruction of the context. There is no reason whatever for denying that *z* may equal *a* in *akmā* (cp *yēm* = *yam* *akēm* = *akam* etc.) as an Instr to

ahmā, while at the same time we assert that that *ē* equals *ā* in *āhmā* = *āhma* = 'we were', 'we may be' In all human probability had *ēhmā* = 'we may be' been first suggested, those who have advocated it would now prefer the instr, as a keen discovery There does not happen to be any Ved *asmā* surviving to correspond with the *asmé* dat or loc, but *ēhmā*, as equalling 'we may be', is especially undesirable on account of the apparent necessity which it entails to take *dastē(e)* as an infin See S B E p 83 *Paou utemāś* refers back to *paou vatātem*, it is sociative In Y 33, 14 the prophet offers his initiative as a chieftain, as he does his life, and here he offers them in company with the chiefs of his party *Dastē(ē)* is a 3rd sg pres mid (for passive) with a nom. pl neut understood, which belongs to the partitive gen *āē(ē)shām* 'of these', that is, 'of the equivalents to these gifts *dātā* by us are given' With *ēhmā* *dastē(ē)* = 'we are to be granted', consider 'those whom I can help through deeds, words, and the sacrifice (of my goods?)' with ever-repeating gift by all of these we shall be given favours' (?)

The Pahl. tlr, recognizing *ēhmā* as an instr of the first personal, found difficulty in accounting for *dāonhā* as in the second person in line *b* He seems to have regarded it as a first sg subj aor, which of course it may be, aside from its context He was the more easily led astray, as his MSS seem to have read *tarbyō* for *taē(ē)abyō*, throwing his rendering into the 1st and 2nd pers Read *c* possibly; 'and of these to thee we are giving as the more favoured' (*Pēshān* sg for pl as often) 'We give' is critically free for 'by us are given', or 'we are to give' Ner renders the Pahl intelligently Spiegel well restores *udakānām* for *udakām* in Ner

2 *Mamyēuš vanhēuš* here recall the *mamyām* of the two pious chiefs (cp Y 33, 9, Y 43, 16), but *mamyēuš* is taken here more in the concrete, and as nearly paralleled with the *speñtahyāchā neres* Some writers prefer taking *ś(h)yaothanā* as a nom pl, 'all the deeds are offered', but as other things beside deeds had just been mentioned as offered, I think it better to take *ś(h)yaoth(a)nā*, as an instr sg *Pairi gaē(ē)thē(ē)*, a *compositum* agreeing with *vahmē(ē)* the short *i* of *pairi* showing connection, cp *parikshī*, *pārigrāmika* It means that worship was celebrated in a hearty manner, and as the expression of national feeling One scholar has well considered the possibility of *vahmē(ē)* as = *vahmyā*, not surmising however that the  might actually be read *yā*, if such a text were necessary Looking to the Ved *vahni* for an analogon to *vahmē(ē)*, we should expect *vazmī(ē)* but the Aryan *h* of the original word has held, the sibilant element having perished We might also consider *vah* (*vanh*) as in *vāvanhatā*

(Y 53 5), or the 7th (?) *cas* = to aim cp *ukhidy^o* as = the aiming of confessing prayers *Stātām* = of hymns or of prayers Aside from the gloss *satnatadich* might be regarded as gen. *Afam* is properly gloss Having noticed the correct reproductions of the Pahl. we may notice his apparent mishap at *gāt(f)thē(f)* = *barā ydmīānam* but a 1st pers. may render a loc. + *akmi* understood. Did the trlr have *gāt(f)thē(f)* before him? It is greatly to be doubted He renders forms of *gāt(f)thā* by those of *gēhānō* elsewhere see the next strophe, also Y 31, 1 43 6 43 7 etc. He is quite right in supposing a 1st pers. implied here see *zāmō* and *dāmā* in verses 1 and 3 Eliminating this real, or supposed, error he comes out fairly close to his original

3. Some take *gāt(f)thāo rīspāo* as nom. in apposition with *we* understood as the subject of *dāmā* while *d* defines *khakathrōi* but *d* occurs constantly as a postposition cp Y 28, 11 with instr. 29 5 with dat. 29 9 (?) with acc. (?) 30 7 with gen. or dat. 31 13 gen. 31, 21 gen. 32, 8 gen. 33 1 dat. (?) 33 6 abl. gen. here 34, 10 loc. 34, 11 instr. 43 3 acc. *yng d* 44, 1 dat., or acc. 44, 11 *tāng d* 44, 12 *katarēm d* 45 9 abl. 46 2 dat. (?) 46 8 *tancēm d* 46, 10, dat. 48 11 *kāng d* 51 4 gen. 51 14 gen. 53 1 dat. 53 2 dat. 53 6 instr., while as prep with acc., see 33 5 I therefore prefer *gāt(f)thāo d*. On the other hand, a nom. is not impossible and *d* with a loc. (this same *khakathrōi*) is used at least once cp Y 49 8 once more on the contrary *Lhakathrōi* occurs some four times without *d* either as prep. or postposition, and once with it as postposition (Y 34, 10) Vedic usage favours *d* with the loc. only as a postposition. Consider the rendering we all the inhabitants (?) in the kingdom *Thraostā* is a 3rd ag. mid. with fem. pl. as with neutr. or if we recoll from this, it is safer as a 2nd pl. which ye have protected It cannot be a 2nd ag (with Hang and others) But I can hardly take *drōi rīspāō* = with exclusion (Ved. *drō*) of all others (Is there help with thee for the righteous) *Ārōi* is the same word which is found in *Ār(a)-maiti* cp *ara* in Ved. *ardmaiti*. *Āra* is a very special Gāthic expression. As to its general sense there can be little doubt. It is hardly desirable to take *haddōnkhō* as a gen. ag. it is a nom. pl. 'we, the well, or wisely doing' (2nd *dā* = *dād*).

Notice the general correctness of the Pahl. Ner's *saddāmatayō* (sic) was probably intended for *tāyām*, or *tayō*. *Yd* seems to refer naturally to *sanīraddhūm* which represents *gēhānō* rather as wealth than as population. Ner varies in rendering *gēhānō* see Y 31 1 *jagatyāh* Y 43 6 7 *hānōi-bāhāh* Y 50 8 *prithiviyāh*

4. Bending the *a* of *asistēm* short, Hang rendered *potentem* = not

left ($a + çish$)' But, as has been more than once remarked, when the Avesta text stood partly, or wholly in its original Pahl. character, initial μ represented long, or short, a The rendering 'instruction', likewise requires emended $\acute{a}st\acute{s}t\acute{m}$ But I think the idea of 'instruction' singularly out of place here The strophe is one of the few in the Gâthâs which breathes the spirit of the Rik The fire is 'quick' with its darting flames, and 'shining', and, in the form of lightning casts bolts as 'if from the hand' $Rap = rabh =$ (in the Gâthâs) 'to receive joyfully' $\acute{r}apant\acute{e}(\acute{e})$, or $\acute{r}apent\acute{e}(\acute{e})$, = 'to the joyfully receiving (people)' Some able scholars would see the acc with the infin in $\acute{d}tar\acute{e}m st\acute{o}r = st\acute{e}(\acute{e})$, 'we wish that thy Fire should be' ($st\acute{o}r$ from $st\acute{a}$ in the sense of $ah =$ 'to be') One might seriously suspect an infin in Y 31, 8 $\acute{a}d(t) thw\acute{a} m\acute{e}n\acute{g}h\acute{e} paour\acute{v}im y\acute{e}(\acute{e})z\acute{m} st\acute{o}r mananh\acute{a}$, but nothing makes the expressions more heavy than a clumsy and useless infin As an infin, the word would be either a dat = $st\acute{e}(\acute{e}) = st\acute{h}\acute{e} =$ 'to stand' in the sense of 'to be', or some might conjecture a weakened $ast\acute{e}(\acute{e})$, infin of $ah =$ 'to be' We have before us a nominal form from radical $st\acute{a}$ in the dat The meaning of the Sansk $sth\acute{a}$ = 'the stationary' is too restricted, but is not foreign to 'world', 'people', or the word might be a loc from $st\acute{a}$ (by transfer in Zend to a) The sense is that of the Vedic $st\acute{h}$, as Roth long ago showed of $st\acute{o}r$ in Y 31 [(It is also not impossible that the letter t in st contains an inherent a , and that the $\acute{o}i$ of $st\acute{o}r = \acute{e}(\acute{e})$ in $st\acute{e}(\acute{e})$, is in reality $(a)y\acute{e}$, so that we should have $stay\acute{c}$ There is strong reason to suspect at every turn that 𐬨 may have the force of the Pahl letter 𐬬 (see elsewhere) This letter in Pahl does not in fact ever represent $y\acute{e}(\acute{e})$, but its use once begun as a letter in Zend with Pahl varying value, it retains somewhat of this force, even where it does not retain all of it For instance in 𐬨𐬀𐬭𐬀 the letter 𐬨 = ya or ye , whereas in 𐬨𐬀𐬭𐬀𐬭𐬀 = $karny\acute{a}$, it has its full value $y\acute{a}$ If $stay\acute{e}$ is before us, we may call it a dat of $st\acute{h}$] Cp Y 45, 10 $Ahm\acute{a}r st\acute{o}r d\acute{a}n tev\acute{a}sh\acute{h} utay\acute{a}ut\acute{e} =$ 'for this land the enduring mighty two'; cp Y 46, 16 $Athr\acute{a} t\acute{u} ar(e)dr\acute{a}t\acute{s} id\acute{e} Hv\acute{o}gv\acute{a} t\acute{a}r\acute{s} y\acute{e}n\acute{g} usvah\acute{e} u\acute{s}t\acute{a} st\acute{o}r$, shall we render 'go with those whom we gladly wish to be (?) in blessedness'? The words obviously mean 'whom we pray for as $u\acute{s}t\acute{a}$ (cp $u\acute{s}t\acute{a} ahm\acute{a}r yahm\acute{a}r u\acute{s}t\acute{a} lahman\acute{a}ch\acute{a}d(t)$) as 'salvation' (adverbial) for the land' Cp Y 49, 2 $n\acute{o}id(t) sp\acute{e}nt\acute{a}m d\acute{o}re\acute{s}t ahm\acute{a}r st\acute{o}r \acute{A}(a)ma\acute{t}t\acute{m} =$ 'for this land', not 'to be for us', so Y. 50, 2 $y\acute{e} h\acute{m} ahm\acute{a}r v\acute{a}strav\acute{a}nt\acute{m} st\acute{o}r usy\acute{a}d(t) =$ not 'to be for us', but 'for this land' See especially Y 50, 6 $d\acute{a}t\acute{a} h\acute{r}at\acute{e}u\acute{s} huz\acute{e}r\acute{a}t\acute{h}m st\acute{o}r =$ 'not giver of understanding 'to be'', but 'giver of wise

voice-guidance for the land (or people) (In *stāš* we have the gen of the fem. word *stā*) *Chitrā-atanhēm* is in poetical parallelism and rhyme with *derešd-at(ē)nanhēm*. One might hesitate to decide whether a steady determined vengeance or a visible vengeance is the better rendering for *derešd* (from *dar(e)s* or *dar(s)s*). We should naturally advocate the latter on account of the fire and *chuthra* a *chithra* help and a *chithra* (*derešd* = seen) 'curse'. This seems decidedly better and I would therefore put *steadfast* steady in the second place, as the alternative. Haug's *qui commissit peccatum* for *derešd-atnanhēm* is not desirable.

Khūrsandih freely and not improperly although obscurely expresses the sense of *wasnahi* (see the gloss for the 1st para. The trlr was not ignorant of the term. *mahi* (see for instance Y 31 1 *sēghāmahi* = *āmāstem*) *Stā* was taken as an infin. of *stā* for the abiding as = which abides. Aside from its original read in *ō* who stands by a friend to him it makes joy manifest. The gloss who has tormented the fire is useless and harmful. *Puocan tēbānd* for *astā* is not ignorant error (see *yadman* = *astā* Y 28 1) It is a frequent free rendering, see remarks on Y 43, 4. *lētāš* erroneously to *ish* = to wish. There is no 1st para. in the gloss of Ner. *Zastā lētāš* = *hastechkhayā* shows that Ner's eye was on both Gāthā and Pahl.

b. I very much prefer the reading *ahmt* which stood before the Pahl. trlr., to either *hamt*, *hakkmt*, or *hakmt*. Haug's *vaokhmt* is not justified. *Vāo* is here possessive as so often whether it is grammatically the equivalent of *vā* is doubtful. That *tītāš* means wealth here, as the Pahl. trlr saw is obvious from the connection. Power and wealth were needed for the protection and sustenance of the poor. Haug's *ad triplicem faciendam trinitatem vestram* as = *thrōjōdydi drigūm grāhnamēm* was rather peculiar. We must also modify his rendering of line c. *Schon lange redeten wir eurentwillen gegen die bösen Geister, die Fleisch-esser und die (bösen) Menschen*. The meaning of *parē vaokhēmā* was seen by the Pahl. translator before all, as so often. *Parē* is here nearly equivalent to *aitarē* in *aitarē mrayē* (cf) see Y 49 3. Here it equals (?) *para*. Some scholars seem inclined to take *vā* in the sense of the Vedic *vā* and *ś(k)yaokhandāš* as simply meaning in fact. Some would drop *vaokh(e)mā* on account of the metre instead of the second *parē* but I may be here mistaken.

I should say that *vādāndāt* should be read for *vādāndud* (characters closely similar not identical) and *akaraytāndāt* for *ānd* (char identical). The approximately correct Pahl. trl. with its interesting gloss needs only the remark that a far less literal rendering would still give the invaluable indications. The idiomatic *parē* is here first critically rendered (see above).

Yet some writers have missed the hint entirely, rendering *parē* merely as indicating priority of announcement

6. Some would render 'If ye are well-inclined, O Mazda, and Asha' *Dakhštem* might mean the 'means', as well as the 'sign', I prefer the latter *Maē(ē)thā* is most obviously adverbial instrumental, meaning 'during my dwelling', 'abode' There is no indication whatsoever of the idea of 'perversion', 'wrong' here Some would prefer an acc pl 'that I may go to the abodes of this people' Comparing *ameshāo* as having at least the place of an accus pl, I formerly rendered *uvādyāo* here according to the context as an accus, taking the hint of the Pahl trlr which is closely in accord with the connection Now however, as in S B E XXXI, p 86, I prefer a nom sg masc of the comparative from a root adj, equalling 'to magnify' in the sense of *mumaghzhō*, Y 45, 10 *Urvādyāo* may equal *vādyāo*, as *uvazā* equals *vazā*, and *vrādh*, in a transitive sense, might be compared Some prefer *uvādyāo*, and changing that reading to *urvādyāi*, see an infin of a root of *urvā* = 'to believe', see the Pahl of Y 31, 2, where *uvānē(e)* is similarly taken Some may exclaim at the error of *stī* for *stā*, but the error was not ignorant, see *hōmanēd* in Y. 32, 3 made certain as a 2nd by *atānō*, and *°tānō* in the gloss Had he not a different reading here?, or did he not change (sic) his text? Possibly, as Sp suggests, he regarded *stā* as a loc of *stī* In Ner *etadīyenacha* seems for *etadīyechā*

7 Some are inclined to regard lines *a* and *b* as expressions of repudiation 'Hast thou as helpers those who deliver the possessions of the pious community, the doctrines, the property, the cattle (?) *asvēn* (?) in an evil manner, to robbery? *Thou hast not*' I think however that this rendering possesses equal difficulty with one constructed on simpler principles The strophe expresses a momentary discouragement (comp the preceding verse) The sage rhetorically complains of the absence of the *aredā* who turn every *aspēn(chād(t))* (?) and even *sādrā* into admonitions which result in prosperity (treasures) by their proselyting zeal So I rendered formerly, allowing perhaps too much meaning Evil is described as being turned into good elsewhere, as where the Fryāna, the converted Turks, are mentioned in Y 46 But we might perhaps better take *aspēnchād(t)* (?) *sādrāchād(t)* adverbially 'in our misery and our woe', or, very much better, read *āspēnchād(t)* with the Pahl trlr not forgetting that the text once stood in the Pahl characters, and that initial *u* = *a*, or *ā*, 'in prosperity, or in woe' that was what the composer meant *Sēnghāš* might well equal *çansus* (see Haug) 3rd pl perf, 'who as the instructed of the Good Mind have proclaimed blessings to us, producing the treasures of the Good Mind (recall the *ishti*)

in weal or woe *Chakhrayō* to *chākrī* (not 2nd sg with H.). I can see no valid reason at all for distorting the plain words *uśhī urā* *Uśhī* (sic) and *urā* might well both be instr. or taken together they might well be a descriptive composition with the adjective last, a form seldom or never found in Sanskrit. And with wide apprehension should be no more considered an improbable meaning than *urukṣna* = commanding afar I hardly like Haug's *possessa* = *ratemna*

Pahl. The concrete *aredrā* is rendered by the abstract *rādīk*. The trlr. was not ignorant that *yōi* = *mān*. If *hū carisknō* were indeed figuratively applied to *rat(f)lāndo* it would be a fine rendering but it is difficult to believe that it was so intended. No *a priv* is seen in *aspēchīd(f)*. It was read *aspēchīd(f)* probably affording an important emendation. *Chakhrayō* was referred to its proper root (cp. *chākrī*). I had read *akardynānd* on account of *eddānānd* and Ner's gloss but *akardynāni* is better in case we venture on the easy emendation *eddānāni*. Without gloss read when I shall fulfil righteousness do ye then bestow deliverance upon us

8. I formerly read *bayantī(f)* = *bhadyanti* rendering They are terrified by these our actions but see the connection, the apprehension expressed in v. 7 and the rest of v. 8. It is our duty in exegesis to render from the context, or else to deny that the context is original. By these actions they terrify us reading *bayanti* as having transitive sense disturbs the analogy with *bhadyanti* but this cannot be helped. See Yt. 17. 12 *Ah(f)shām aspōnhō bayanti āsarō varō-frathmanō* etc. here *bayanti* cannot mean take fright (or read *bavanti* (?)) *Ah(f)shām uśīrdonhō bayanti(f)* v. 15. In the Vedic the transitive sense has disappeared except in the causative. *Yōi nōid(f) ashem mainyanti* is a varying expression for the drag-vānts who were opposed to the Holy Order of the cause. The absence of *Asha* from these has its parallelism in the next verse. Indian students should be on their guard against Haug's *affligas cognatum (inimicus) the Sapiens! angore edicto* for *asrogydo nādydonhem ihwakyō Ma.dā uśīd wōdīahyō*, more freely *den nahen wunden Feind mögest du durch deinen Ausspruch Weiser! ängstigen* etc. His suggestion that we have a citation is however well worth considering. His text *volū armanō* = *a lucente coelo* is again misleading.

The Pahl. trlr. is free, or erroneous in the difficult *ō* with the word which I could only decipher in view of its original, as *nikādaq* (?) (Sp. n, h, d, f, f) D's MS. might be read *nikādīnō* (sic) I formerly corrected to *nikāqō* in accordance with Ner and the Pers. Sp. suggests *nikān*. But I think it more than probable that we have here a partial so-called transliteration rather than a translation. The letters of D might possibly be read n, d, h, d y ō n (?)

dahushn Ner understood a *nagā* (?) in the sense of *nihān*, that is, as a word given up, the root being loosely indicated. *Nād* might well be a Pahl word descended from the Zend. As more ordinary Pahl read 'to whom yet in that which happens there is great destruction' . (b with *nihādāt*)

the one who conceals the gifts which belong to Thy disciples, etc'

9 *Yōi* is curious in view of *avazazad(t)*, but it is attested by *ai(ē)abyō*. *Vīdushō* is not from *vid* = 'to worship', and this is proved by its antithesis *ēvistī* (which however some would render 'behind the back' (of the congregation, V M). If the long *i* of *vīdushō* points toward the nasalized *vid*, we must answer that in the older language of the Avesta the distinction between the two forms had not worked itself out as in the Vedic. *Vai(ē)demnō* has the two senses being 'known', and found, 'obtained', also 'knowing', 'possessing'. *Avazazad(t)* is irregularly the sg with the pl pronoun, not a neut. See v 3 where the fem pl may possibly agree (?) with the sg verb, see also Y 32, 13 where *marchhtārō* *jigereza(t)* is found, apparently a pl. masc with sg verb. Perhaps a correction is here indicated to *an*, *en*. But is it critical to suppose that no irregularities ever occurred in ancient grammar?, cp Greek pl fem with sg verb. The word is obviously from *zā* = *hā*, as is proved by the varying expression *syazdad(t)*. As to *maš*, it is an acc sg neut. adverbially used, meaning, as the Pahl trlr long since indicated, 'much'. It stands related to *mazōi* as *huareš* (= *huwareš*) is related to *sraosha-verēza*. Reading *mash*, we might compare *maksh* (cp *tash* = *taksh*), and as possessing the meaning 'suddenly', *mor*.

This would agree quite well enough with the *labeled* of the Pahl. The o of *moshuchā*. Y 53, 8 is occasioned by an epenthetic *u* before *u* of the termination, *moshuchā* = *mokshuchā* = *maulshuchā* (so *moghu* = *maughu*). The meaning 'man', a very old suggestion, is difficult here, as it is in Y 32, 3. As to an Aryan *mar*ts, there is at least no Vedic root in *r* extended by *t* or *ts* in the noun, *t* is an extension of *i*, *u*, and *ri*. *Ashā* nom pl neut is the subject of *syazdad(t)*. Y 32, 3, and this line c of v 9 constitute an obvious parallelism to verse 8. As 'Vohu Manah' remains aloof in the one verse, 'Asha's blessings' depart in the other. Haug, *avazazat* = *progignendo* (?)

ahmad(t) = *ex hoc* (?), *aurunā* = *discurrentes* (?) Some might render 'Who (*yō*) contemptuously injures (?) the holy faith which is highly prized by Thy devoted one, behind the back (in the ignorance) (?) of the pious congregation, such a man must fly before us, as the wild beasts'

The first *hōmand* in the Pahl is difficult. I ventured to suggest that it might be used as a suffix *afzūnīk-bāndak-mīnīshnō-hōmand*, otherwise I should introduce an *ākās* understood. Perhaps *hōmand* = 'is' should be read 'Theirs is the bountiful and perfect mind'. For the pl *sed-*

lānyen we might emend *calman* to *calmansādn*, but even in ordinary Pahl. nothing is more common than sg for pl, especially after a pl. has been once expressed. In *c akmaq(f)* was read as *akmdā(f)* possibly an improvement and *khrafstrā* is taken comitatively. In Ner *sādm* is possibly meant as a gen. pl., but it is difficult. We should expect *lāspayanti* in view of the Pahl.

10 *Haitham* is an impossible reading. I do not see any gain from *hitam* although Ner seems to hint in that direction. *Hdūm* (Haug = *substantiam* (?)) is not so probable. But the correction *haithyam* is clearly indicated by *haithm* (*haithym*) *ashahyd dāmim* (Y 31 8). As to the difficult *drōyathrd* all are at a loss. One suggestion might be the reading and rendering *drōyd athrd* with sandhi *drōydāthrd* = here and there cp. *drōya* Yt. 19 63. Haug suggested *quae moventur* (?) which I formerly followed as to root idea only. But I think in this confusion we may in the main accept the hint of the Pahl. trlr., who sees the element of retribution pointing to verses 9 and 8 (amidst otherwise genial allusion). I think that the word is *bayathrd* from *bi*. The interchange of *b* and *v* is too familiar to need defence (cp. *radh* and *badh* etc.) and *ū* often displaces *a*. The word is *baya* + *tra* nom. pl. neut. All these things are the elements of terror (cp. *bayantī(f)*, v 8) within Thy kingdom for these (*ai(f) rōyd*) whom Asha deserts (v 9) and from whom Vohu Manah is afar (v 8). See also the reference to defence against foes amidst the genial allusions of the next verse. The Pahl. seems to have seen the presence of the adverb *asa* = down. Some would render

the holy Obedience (*Armaitīm*), the true originator (or dwelling (?)) of rectitude. All these good gifts are in thy kingdom here and there (valuable suggestions).

The Pahl. trlr. could not credit *gerēbām* or else he reports an earlier reading *grabem*. This he had rendered in Y 31 8 as here also (freely). *Hā-khrad* naturally means the beneficently wise yet see the gloss or alternative. *Haithyam* = *hōmnwīshnd* was *haithyām* if here read regarded as in its true sense what is real the accredited creature of A? *Hōmnwīshnd* goes back to a Semitic word meaning true and realizing as true. I.e. believing used also in connection with *errata*. Elsewhere *haithm* = *haithyam* is expressed in Pahl. by *ashkdrak* = evidently real. *drōyathrd* (?) is freely rendered as if an adverbial form from *asa* were seen. The passive *kāshī all* resulted from a more modern doubt as to the propriety of any active striking down within the Holy kingdom or perhaps render literally is a striking down so, exceptionally but, I think, possibly in this exceptional Pahlavi. Ner renders the Pahl. more as an ordinary document. He seems to have read *kā demīnīshnd*, see the Pahl. persian *ekā*. Ner's

nikhâtâyate (sic) I suppose to be for *nighât*°, or an intended denom from °*khâta*. It was probably understood passively, possibly in the sense 'boiled into', 'pierced'.

11 *Hauvâoschâ* (for *hauvâtâtschâ*) and *Ameretatâoschâ* (for *ameretatâtschâ*) must from their form be nom sg's, yet one is not surprised to see them emended as acc duals, see *utayûti* after *vakhšt* taken transitively. But *vakhšt* is oftener intransitive. *Utayûti tevîshî* are characteristic and especially express the lasting beatitude of the faithful. I have a strong objection to the adverbial insti sg for *utayûti tevîshî*, not that the corresponding *Hauvâtâtâ Ameretatâtâ* may not be in the instr on occasion. *Varethân â* seemed to me doubtful here in its usual sense, but, on the whole, I return now to the indication of the Pahl trlr Eternal for *utayûti*, and, as a literal sense, may well be called suspicious, that however which is 'continuous' may be called 'eternal' in this connection. *Vîdvâê(ê)shām Thwōi ahî* seems clumsy enough. *Vîdvîshām* might give some relief as a gen pl, stem *vîdvîš(sh)*, one might be inclined to suggest *vîdvâê(ê)shāmthwōi*, an abstract (*ām* = falsely nasalized *a*), 'with these art thou in friendliness', a very desirable rendering, if the proper text were at hand. As the words stand, their form reminds us of *âê(ê)shām tōi â anhad(t)*, Y 30, 7. They can only be rendered 'thou belongest to Thy defending devotees'~ (stem *vîdvîš(sh)*), i.e. 'Thou hast devoted defenders, who are, like the desired Ratu of Y 29, 3, *advâê(ê)sha*, exempt from hostile-oppression, and the vengeful passions which it must awake, and also able to avert them from the faithful'. *Thwōi* here may equal *tvdyi* for the dat = (simply) 'Thy'. *Haug varethân* = *in splendor*. Some would bring the meaning to the following: 'Strength and long life inhere in nourishment, in the kingdom of the pious congregation faith (?) grows together with good order in increasing power, with these thou standest, Mazda, on friendly terms'.

I should say that *tâdânîkîhâ* was a pl rather than an adverb here, see its original. The trlr takes *vîdvâê(ê)shām* (?) etymologically, and adverbially. Ner renders *vakhshêd* here, as he does its sister forms elsewhere, by a form of *kâç*. Did he understand 'causing light' as a spiritual 'increasing', or was *ukhsh* possibly regarded as related to *ush*?, cp *ukhshâ*. Could he have intended *kaç* in the sense of 'to speak', mistaking *vakhshêd* (= *vakhšt*) for a form from *vach*? *Tvam* cannot be the abstract suffix here, see *lak*.

12 *Râzarē* = regulations (Haug *arcanum* (?) = *Geheimniss*). We might take *yâ* as equalling *yēna*, and *vîdâyâd(t)* with impersonal subject in the sense of 'take', but such a view is not at all necessary. 'The regulations which may establish *Yon ashî's*', is quite tenable as a translation. Here *ashî* may well mean the sacred regulations, and not merely one of their results, a 'reward'. Perhaps I have been somewhat too positive in S B E.

XXXI p 83. *P hndm* is I think without any doubt, the equivalent of *rd nam* the noun becoming a male before the nasal as in *rashnu*. The stem would be *rd m* of which *rd ar()* is a varying form (cp *dān* and *darthas* stems *dham* and *dkar*). Haur rendered *cu todum* (to *ralsh* (r)) Some would give the sense how one regulates the sanctity of the feasts *!at(f)ng* = *stat n* preserving a suffix *ti* not reported from the Vedic in this connection so also we have the suffix *tu* in *ca(f)u*. This of course recalls *riti(r)* in Y 34, 11 *!a(f)u* is a gunate *rit*. As an alternative suggestion we might consider *hu* + *d* + *ita* = gladly trod Haur self trod (*ga* = *stat*) but the influence of *ca(f)u* is too positive.

He would be an instance of an adversary blinded by prejudice who would object to the free 1st pres. *nyakham* as rendering the dat. infin. here I am listening speak is very intelligent for speak for my listening. We might even say that the literal *amā di* = *sishd i* not really freer from error than the seemingly careless *nyakham*. *Puran* I like *shih* is free for *ta(f)g M*. The meaning it is possible might be justified for *shdyat*. In c J has *chetan* for *cheti*. *Sinimdrjanam* = arrangement rather than purification. Haur might mislead when he says that *ca(f)ng* is given by Ver as *nydgarantam*. Its proper translation is of course *srddhnam*.

13. By an oversight in S B F XXXI p 80 I did not sufficiently express the *doce nos* understood which I had printed several years before. *Sish* in v 12 precedes *mrno* here, as *u* in Y 43 11 precedes *mrno* and *mrno*. The *ardnem* is here described with an intelligence almost modern, as the holy precepts of the insight. *Hakretid* has been freely taken as the verbal noun by many critics in spite of its ungunated form. *hakar(e)id* is of course preferable unless a neut pl is seen. As we should avoid the more abstract good deeds if possible we naturally prefer the possibility of the verbal noun but an acc. pl. neut with sg. verb is also very possible. As to *uredkshail(f)*, (3rd sg. aor conj of *era* = *eraj*) I do not think it necessary to compare *eraj* and to render to go especially because a way is spoken of. Ahura is said, Y 33 5 to dwell in paths. It is not well to run poetical diction into close prosaic precision but *eraj* is to be compared as satisfying the conditions under which *uredkshail(f)* appears to progress is to prosper. The rendering the way whereby the well-doer may proceed from his righteousness in itself admirable, does not express the force of *chf(f)* = even. The way is the precepts by which the well-doer may by A even (addition of idea) prosper is more probable, see the last line. He prospers because it assigns to the just a reward which Ahura will certainly see to be given. This seems bereft of force.

if *urrákkshad(t)* = 'walk', see also *way* in *taorázathu*, Y 30, 5. No literal 'walking' is meant there. Haug errs as to *urrá'kshat* = *enita-unt*. Some might give the following colour: 'Mayest Thou teach me, O M that way which is that of the pious congregation, and the manner of its prominent members, on which well-ordered way (or through a good regulator) it may walk aright, for this promises to the righteous a reward which thou, Mazda, dost confirm'.

Without glosses we might render the Pahl. 'Tell me that way which is provided by the Good Mind (*b*) that is the Religion of the benefactors. He who is in that way which is with good work has his joyful-mindedness from righteousness . . . since by Thee a reward has been declared to him who is wise, in which way it is given by Thee (omit *i* with DJ before *lól*) to that one'. 'Where' is closer to the Pahl. in translating Ner's trl., line *c*, than 'by which means'.

14 *Tad(t)* refers of course back syntactically to *nízhlem*, but the 'way' is implied and is referred to in *huchstím*. That *verezēnā(t)* and *verezēnā* are the same word in different forms admits no doubt. The devout sage would not think of a pun in such a serious composition, although he might call in the aid of alliteration and jingle, as in Y 28, 8. *Yōi*, as the plural of majesty, might refer to *Mazda*, as the subject of *datā*, but the *zi* makes it impossible. The *yōi* refers back to the *hūlarc'u*, a sg., just as *mōi* in v. 13 refers back to *nūo* in v. 12. I ought to have expressed 'for' in S B E XXXI p. 90. Undoubtedly a dative is understood before *yōi*: 'to these well-doers who are furthering Your beneficent plans, O Ahura, through the holy (*ashā* a noun used adjectively or an adverbial instr. meaning, 'with the help of Sanctity) service of their plans and intentions'. 'In the stall of the kine' (?) had long since been suggested, while *verezēnā* is taken as an acc. pl. neut. in the sense of 'villages'. If *verezēnā(t)* means 'in the (cattle) culture' as a locative infinitive (?) or noun, *verezēnā* must mean 'through the furtherance, with *hhratēuś*'. I now prefer *frādō* as plural, although I formerly preferred a singular which is also possible with *Mazdā*, *tū dathrem*, *sishā nāo* and the following v. 15, in view. *Azyāo* I prefer as the 'mother' Cow, although 'drivable' seems grammatically simpler, see page 421. Haug's *propugnaculum* for *tairim* is not desirable, nor is *tutus-es* for *frādō*. Some would colour: 'What a glorious gift Mazda thou dost impart to earthly beings (that is) to those who . . . bring up your villages'.

Pahl. Omitting the 'am' of *a* with DJ, and dropping the gloss we have: 'For that, O A which is the desire (desired thing) for that which is bodily and living, is granted' see the Gāthā, but to silence all cavil I had refrained too much from favouring the trlr. So *b* without glosses: ' . . . to him

whose is the deed with a good mind by whom service is rendered for the Cow Az Is *karman* used by Ner as = for the doer? see *dehāra-ytr* but see also *l n hns* and *kyrothand* Ner seems to collect two

ancient opinions in *sunirrdpa jnd(n) taya* *ku fir ānalik* contains *far dn* and *as*

and *j* are expressed by the same character in Pahl the idea of *furdm* = end struck some early scholar (possibly having a defective MS) but Ner blends the two ideas rendering both end *nirrdpa* = *furdm* and *j d(na) taya* = *paran fur-ānalik* = 'with knowledge I has *jndnat* in Y 46 4

16 On *ishudem* see Y 31 14 Some take *rumd* as qualifying answering(?) make the world as enting (?) It is very possible that we may have here an indication that the early Zoroastrians held that the future life was to be a continuation of an improved present Others would colour Mazda tell me the best words with word and work for that pray I thee (reading *tā tē ishudyem*) Make the world also consenting for the duration of Thy kingdom *ishudem* with the Pahl trlr involves an expression of defect *Ddo as* (freely) = *gehābānt* all is not error see Y 43 6 where *dō* is rendered *amatat gehābānt* Ner a *seechkhayd* = *paran kdmako* = *rasn* should properly be referred to Ahura.

The Gāthā Uktavāiti(?) Ya no 43-46

Yasna 43.

For summary and additional notes see S. B. F. XXI pp. 91-100 Changes in opinion decided upon since its composition are not always noticed here

1 The rendering in the gloss of the Pahl. is no longer to be followed as to its fine idea. Read Pahl (not as in Z. D. M. G. 42, s. 443) Blessed is that one blessing to him who is that one to whomsoever (poss., to every member of the holy community). *Uštā* is loc. of *ušt* used adverbially (Haug, curiously as imper 2nd pl. from the prep. *as* = *sed auf* Gal(f) [(not in *gad(f)u* = *gal* infin nor loc. in analogy with *urāt(f)u* (f)] is either = *gel(f)* = *gha* + *id* or an exclamatory form having its origin in *gāq(f)* may it be come a quasi *amen*. For *ras* with the dat. in the sense of wish from thee cp RV 1 80 12 *tāthā tāu asti somapāh adlha cāyri* *tāthā kṛiṇ yāthā ta* (te) *uṣmdat aḥīye* RV 8 45 6 *utd tēdun maghātan ekhyānu yds te vdaḥī vardkzhi tāt* Haug (followed by De Harlez and Geldner) brought lines *a* and *b* together One scholar loses sight of the exclamatory character of *uštā* Line *a* is complete in itself For *uayāiti terišt* see Y 34 11 45, 10 51 7 Reading *Ar(a)man*! we might avoid a voc. but see the connection. *Rāyō* = 'glorious distinctions' (not 'riches' cp *ra(f)raut*) is applied to Ahura some 9 times, to the sun about 4 times, to stars 7 times,

to the Aīyan glory (*ahē(ē)* *raya vārenanhacha*) some thirty odd times, to the camel, to Haoma, and to Zarathuštra, and in the sense of 'rich' once. So in the secondary stage of the Zend, the Pahl *paīsi*, *rayē-hōmand* universally = 'glorious' and the like *Gaē(ē)m* is a false transliteration, *gaya(e)m* is the word, $\text{𐬕} = \text{𐬕} = yā$, or (by usage) = *ya* (*ye*). The 'life of the good mind' was the sum of the interests of the orthodox citizen. Pahl *Mān* gen by position = dat *Tūkh(sh)ishnō ī tūbānīkīhā* should equal *utayūtī tevīshī* as to form, otherwise '• of the powerful ones'. The *dahishnō* in *d* is positively harmless, or auxiliary, as always, although doubtless used on account of *d* in *°dyā*. *Tarsakāi* (sic) = 'venerating recognition of merit' (?) Ner's *kebhyaçhut* was meant to equal 'every one'. *Rājyam* can hardly be brought nearer the Pahl as adverbial. Nei saw *tūkh(sh)ishnō ī t°* as gen by position, here erroneously. *Ārmaī* = 'earth', but explained in gloss *Zāk ī rayē-hōmand ī tarsakāi* (sic) = gen by pos erroneously, but note the fact of the case. As to *hāvisht-hōmandīh* see Z D M G 42, s 443.

2 I like the rendering 'To him be the best of all things, let-the beatified man receive the beatitude, but is it tenable'? *Vāthrōyā* = *vāthrōvā* (*y* miswritten for *v*, as often, (cp *mruyē(ē)* for *muwē(ē)* etc), and *ō* = *a* before the labial) is from *vāthrōvan*. Haug and others, as a denom *vāthra* + *ya*. Another as an adverb = *vāthrōyā* (cp *vasāyā*) = 'with desire for *vāthra*'. Is *thwā* possibly = *thwā* = *thwam* = *tuēm* (*twēm*), cp *tvam*, nom sg = 'thou'? Or is it acc pl nt = 'Thy (truths)', or finally an inst with *spēmštā manyū*? *Dardīta* 3rd sg opt mid, sense of 'give' to avoid a reflexive *ahmāi* (but see above), cp *dasvā* etc mid = 'give', also *dā* mid in the Ved and Sansk = 'give' at times, not 'take' (with prefixes). Otherwise it = 'take, establish (for him (or us?))'. Haug and others '*sibi-det*' or 'take'. The middle for active is more used in the Avesta than elsewhere, a slavish imitation of Vedic translations should be avoided. *Chīchīthwā* [(poss (?) *°wāo* continuing the sense of *vāthrōvā*, 'the beatified man perceiving') not as qualifying the subject of *dāo*, nor yet as *chīchī*, suffixless ungunated imperat (?+ *thwā*) in *ī*, nor as instr of *chīchītu* (, cp *chīkītū*)] is a perf imperat (= **chīkītsva*, cp *chīkīddhi*, *vavītsva*) miswritten for *chīchīh(s)vā* (see the Pahl followed by Justi) hardly = 'perceive Thou, O M', *chī* must here = 'indicate', 'reveal'. Is a gerund from an unmodified redup root possible, *chīchī* + *tvā* = 'guarding'? see *hafshī*. *Māyāo*, Ved *māyā* (hardly = 'joys'). *Ayārē* = *ayār* (cp *īazarē* = *īazar*) indeclinable with *vīspā* inst, or neut pl adverbially. *Urīvādanhā* to *urīvād*.

Kvārīh-hōmand = *vāthrōvā* (so read). Nei understood *yehabānēd* in *d* as a 3rd sg. It was possibly so intended, 'what he gives', but see the

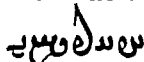
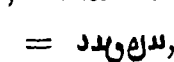
2nd sg.'s preceding and *ddo* *Madam yekābānīshnō* is an expressive, if not valuable, auxiliary replacing the usual *dahīshnō* yet (N B) it was, as often similarly occasioned by the *d* in *danhād*!

8 *Vahyō* is neut. acc. of goal. As to *pathō* notice the depth of the conceptions. For *anhēnū* understood with *manankarshā* cp *vanhēnū* *gaθ(f)an* *mananhō* v 1 As *stī* is fem. in other occurrences, it is proposed to read *astī* = subjects. A dwells with his subjects. But *stī* is masc. in the Rīg Veda, while *d* seems needed as a preposition to complete the sense. *Stīš* = worlds or habitations here = *stīnō* (*š* = nasalized *t* as *t* in *paṭi* = *in* cp A. 1 14) See also the immediately preceding *anhēnū* expressed, the two words 'of the bodily and the mental' implying also an additional *anhēnū* understood. Cp also *akrdo* in Y 28, 2. The meanings bodily and mental lives were, as in English, closely approaching to the bodily and mental worlds hence the *d stīš*. Line *e* in spite of *d*, is better referred to the human subject, *huxētutū* suggests *hn* + *zaitū* = the good citizen although *zaitū* is unknown to the Gāthās as describing a division of the population. Possibly the meaning is (with the Pahl.) the beneficently wise for form cp *yantu*. One able writer would render 'he who is pious as Thou art (?) true and holy O M. *Thwōdant* meant like thee only as = Thysself. Otherwise it means thy servant worthy of thee. It never institutes a comparison. Perhaps *huxētutū* = noble-hearted cp *syana*.

Omit *arō*, *salwan* = *hō* *Gabrā* as ordinary Pahl. to *shaptr* other wise on no account to *shaptr* which is of importance. As the Pahl. is nearly verbatim, for him who is the good man is absolutely erroneous, although the natural result as ordinary Pahl. For gloss in *e* cp p 454. Ner renders as ordinary Pahl. *Vīshāpayati* is not meant for a caus. from a desid., but more probably for a denom. from *chikshā*. *Nirmalatard* = *rōshnō* is meant to equal more manifest so forms of *rudh*. *Quddha* *saikartā* seems to indicate some form of *shandīqānō* in the Pahl. so *sat* + *karō* in Y 28 1 Y 90 5 46 1 13, 18 but see Y 46 5 Y 49 5

4. *Zastā* is translated by *paran tābānō* as elsewhere. The use of *zastā* to express energy is constant cp *ustānazastō* Y 28, 1 50 8 (of prayer) etc. especially see *zastavād(f)* Y 29 9 *zastā-istāš* Y 34, 4 *zastā-istā* Y 50, 5 *Hafakī* is 2nd sg. cp *sep śāpātī* *hap* is here athematically conjugated. *Ashī* is remarkable as applied to the wicked but note that the mention of the *ashdwan* in immediate connection. *Ashī*, the holy regulation as to rewards, the blessing could never mean 'punishments for the wicked except in such a connection as the present. *Garemd* is inst. sg.

Pahl. *Zak t kōd* is natural for *tā* (= *tī* (?)), and an error of such a kind should be absolutely unnoticed, or else favourably noticed as it refers

intelligently to the two lives in v 3 *Pavan túbânō* is expressively free for *zastâ*, cp *pavan túbânō* = *zastavâd(t)*, Y 29, 9, so = *zastâ*, Y 34, 4, Y 50, 5, otherwise *zastâ* = *yadman* (lit) four times, *dastîh* (sic) once, while the dual is lit expressed twice, ignorance is not present, *yadman* need not be supplied *Benafshman* = *hafshâ* shows the existence of Pahl character wholly, or partly, in the Zend text used by earlier translators, which was not that now written before the trl in our MSS  = , which also = *afesh(i)*, some mark on the paper made *nâfesh i*, suggesting *napesh i* = 'self who' This error is of more value than many correct suggestions combined, showing that the Gâthâ once stood partly, or wholly, in the Pahl character, and solving innumerable difficulties, cp v 8, also Y 28, 3 *Yehabânêd*, 2nd pl or 3rd sg *Âîrîd*, *ugrîrîd* (?), or, better a *ûrîkht*, was formerly, from an excessive scrupulousness, rendered by me as having a priv, but see Pers and Ner *Sôshâns* is an ancient Parsi commentator quoted on account of *hazê* elsewhere = 'evil force' and yet associated with V M, but Gâthic Zoroastrianism was not so sensitive

5 *Zâthôr*, or *zâthwôr* (cp *jântvam*) is a significant poetical image, we should render 'birth', not 'production', *paourvîm* = *paourvyem* may be adj, or adverb But if adv, it does not qualify *daresem*, but means 'the birth at first', and the antithesis is in *urvaê(ê)sê(ê) apēmê(ê)* One scholar would see the 'new-birth of life' here Roth took *paourvîm* as in Y XXXI, 8 as adj, so also Haug here as not adv, *primum* = *Urgrund* Hesitating to accept *vân* as = *vâm*, one might think of *mîzhdavân* = *van* The rewards, established at the first, were to have their effect throughout probation, and their final result in the *urvaê(ê)sê(ê) apēmê(ê)* *Ahēm* (hardly fem, an evil ash), is undoubtedly the fine abstract *Hunarâ* is poetical, rich with anthropomorphism, and should not be diluted One scholar prefers 'by thy favours' Also the 'turning of creation' in its crisis should not be understood merely as *ânte*

Pahl The verbatim order is not followed in *a* or *e* *Zamishnō avō zadâr* is admirably free *Tarsakâh* = *tarsâkâsh* = something as opposed to *zamishnō*, hence = 'reversing recompense' *Urvaê(ê)sê(ê)* was not understood as a verbal form, *vardêd* is free (with forsaken verbatim order), *urvaê(ê)sê(ê)* is lit rendered *vardishnō* in v 6 Ner's *paribhramati*, so better, = 'turns' = *vardêd* The restricted meaning 'change' is not indicated, a 'turning at an end' is the idea present

6 Here *Spentâ thwâ mainyû* is better as adverbial, not sociative, instr than as voc which is however also perfectly possible, cp v 2 *Khshathrâ*, here especially in place, was par excellence the 'Immortal' of

the Restoration, the Divine Royal Power 'the Kingdom All four of the Immortals here mentioned, represent of course these abstract attributes as incarnate in the faithful. Notice that Āramaiti discharges functions for the people in Y 47 3 she is given for the pasture Spiegel and Geldner take *ratūs* as (*lehrt*) *die Führer* and *herren* (*ernennen*).

Pahl. A *mān* = *yahmī* has undoubtedly fallen out. *Pavan* and *vardišk* belong positively together (see the Gāthā) and yet this would be impossible according to ordinary Pahl. Hence as my second rendering read in which (*mīn*) changing (end) ye come. So *dān* *ra* = *akmī* should = in that changing. Even *Vohāman* should be taken with *pavan* notwithstanding intervening matter but I do not so translate. *Aharāyith* also should be taken as lit. = *askā* but I refrain again. *Valmanshām* ought certainly as oblique by pos. to equal *ak(ē)ibyd* *radō* generally = master should be rendered *law* = *ratūs* om. *pavan* with P. Read *d* to these to whom the perfect mind is teaching a regulation. *Mahattaratvam* (Haug) is not good, against other MSS. *Paribhramatā* or *paribhram* (?), = *vardiškō* = *word(ē)-sk(ē)* = turning 'changing (?) Taught by the master is better in *d*.

7 *Sraosha* is probably the missing subject in *b* see v 12, and *parā hyad(f)* *mōs d jmad(f)* *Sraosho* see also Y 44 16. *Ayārē* is adverbial neut. = day by day or to day. *Dakshārd* shows a double suffix *d* + *ra* (cp *edard* etc.) acc. pl. or instr. Spiegel as *compoe ayārē dakshārd* Geldner as instr. *Diskā* shall I show (cp. Pahl.) 1st sg. unstrengthened aor conj. of *dis* (*dis* *ōdikahd*). Another regards it 2nd sg. opt. of *dā*. This may be considered a test case for estimating the value of the Pahl. trl. What could possibly be suggested more appropriate to the word signs on the one side than the word show on the other. It would even call for a change of text in its favour. *Aibī* obviously = *gwōd*. Note that Z. came from one of the *gaē(ē)thas* he was not from a foreign province. *Tanush* is a transition from a *w* stem to one in *nē* or *nāh* cp the transitions from Sk. stems in *a* to those in *as*. Pahl. *Vohāman*, free for *pavan* V., or supply *pavan* omitted because the Gāthic instr. stood in full sight on the paper used by the last transcriber. *Yōm* gen. or adverbial the gloss *yōm* is misleading. *Nunād y* shows the root of *diskā* and *dakshak* *ōddānam* shows the 1st pers. *Madam* = *aibī* properly = concerning but lit. on. *Rātī* is really superfluous, yet it improves on *madam* as expressing the case.

8. The Pahl. trl. takes *īōyd* as a denom. of *is* so Haug and others. *Y* is here as in *bāllrōyd* miswritten for *e* the stem being *īōvan*, *īōvan* (for form cp *maghdvan*). Another regards it as an opt. = *īōyd*. Notice the undoubted abstract, *rafenō* as the predicate of the first personal pronoun a necessary and unavoidable diction with abstracts, proving if proof were

necessary, the depth and refinement of conceptions *Bāstīš* seems to have the meaning of *bhāsh* with *ā* = 'to be active on behalf of', 'to care for' Others, following Haug's suggestion elsewhere, *bhuj*, prefer 'enjoyments' *Vasas(e)* = *vasah* (?) before *k*, cp *°aschā* = *ahchā*, *vasas-khshathrahyā*, compos, or we might emend *vasē*, reading *vasē-khshathrahyā*, see *vasē* and *vasē(ē)* in MSS *Vasast* brings 12 syllables Haug suggested the possibility of a pres part stem, cp *stavas*, Geldner, following, prefers *vasase* = *vasas*, nom sg But *vasē-khshathrahyā* is characteristic, cp *vasē-khshayās*, v 1 *Dāyāi*, so emending *dāyāi*, *dayā* (MSS) is 1st sg conj mid, stem *dāya* (cp *dāyamāna*) *Dyā* would bring 10 syllables, disturbing the metre *Dayā* with *ābāstīš* would = 'I will establish the supports'

Pahl I add the alternative, 'I am Z' for fairness, but *hōmanam* otherwise without correspondent equals *ego*, as often elsewhere in the trls of the Avesta The term of *aojōnhvad(t)* curiously and accidentally caused the abl (not in D and Pers), so in Y 28, 6, Y 31, 4, not so for *zastavad(t)*, Y 29, 9, *ēmavad(t)*, Y 33, 12, *astvad(t)*, Y 43, 16, *aojonhvad(t)* Y 43, 16, *spēnvad(t)* Y 51, 21, *vēnvad(t)* Y 53, 4 *Rāmīnam* = *rafenō hyēm* is of course admirable, although a noun is rendered in a verb (objected to by some) *Yehevūnēd* = the separated *bu* (sic), *nadūkīh* = *°uštīš* (sic) orig long *ū* = *ṛ* = *u* = *u*, *u* = *ū* here (*bu uštīš*), hence *yehevūnēd* = *bu* + *nadūkīh* = *uštīš*, or *°štīš* may account for *nadūkīh*, *bū* as in Pahl char recalling *bava* (*ṛ* = *ū* or *v*), *b* and *v* in Pahl may have both inherent *a*, or other short vowel *Ufyā* again suggested *nafsh*, as *𐬢𐬀𐬎𐬎* in Pahl = *ufyā*, or *nafsh* (*nepesh*) clearly proving that the Gāthic word *𐬢𐬀𐬎𐬎* stood as Pahl *𐬢𐬀𐬎𐬎* before the original trls, hence his invaluable (sic) mistake, cp *nafshmanīnam* (DJ) = *ufyē(e)mī* in Y 26, 1 I formerly rendered *khvēshīnīshnō*, 'an appropriating', see Ner, but I conclude otherwise *Yadīchchhayā* J³ may well stand as against Haug's *yad ichchhayā*, and that, notwithstanding *yāvad ichchhayā* *Pracharāmī* (strictly 'I advance') should here = 'produce', see *dedrūnam* Haug's *ṣobhayīshyatī* (?) might seem meant for a denom = *yehevūnēd nadūkīh* (see *nadūkīh* = *ṣūbham* v 1(?)) Additional is *Pīakīshīdā vāk Jarathuṣtrasya*, *piṣṇaṇṇcha* (J³) *Hoi mydasya*, *piatyuttara[d] vāk Jarathuṣtrasya*

9 *Vivīduyē(ē)* = *vī* + *vīdvē*, infin = 'to know thoroughly', or 'to possess(?)', others, 'for whom wilt thou decide(?)' *Manyāi*, 1st sg conj mid, governs *ātām nemanhō āshdhyā*, as the answer to *kahmār vivīduyē vashī* 'I will ponder the proper offering, in order that I may know it' Or read *manāyāi* = 'I will cause men to ponder', others, 'to make A comprehensible', infin, *manyāi* infin (?) It is not impossible that the author meant to express again the idea of offering which we have in Y 33, 14 where the expressions are

11 *Khshmə-ukhdhâš*, a compos, cp *yushmā-dattasya*, *yushmā-nîtas* *Didainê(ē)* in form would seem a redup pres 1st sg, but piēt meaning seems needed. Can it be a perf with rarer redup, cp *vivakvāns*(?), a 3rd pers is most simple. It is of course most regularly a 1st sg redup aor mid-pass, or again in form it might be a pres 1edup 3rd sg in *ē(ē)*. *Sās* seems to be objected to because *ās* does not become *ēng*, but modes of writing are not vital. The orig trl of it as a sg piēt of *sah*, *sanh*, cp *çans* (Pahl) seems indicated by *ukhdhâš*, *mraotâ*, etc. One scholar renders as = *chhants*, to *chhand* = 'seemed' (see the well-known hymn), 'trusting in men appeared to me destruction'(?). Interior (or poss initial) Sansk *chh* may = Zend *s*, rad *t* may fall out. Another, abandoning any attempt at analogy (often most proper), renders, 'my faith' (*zarazdâtiš*) 'prepared' for me sufferings among men'. *Zarazdâtiš* (*h'îd* + *dâ*) = 'heart-devotion', or concretely 'heart-devoted one' = 'the one who approached', made certain in v 12 as *Sraosha* = 'obedience' poetically personified, a mere variant for *zarazdâtiš*. The following infin, whether taken as an immediate imper = 'do thou do', or with a repeated *sās* understood, gives the clue to the treatment of *uzu eidyâi* (twice), and *vôizdyâi*. Spiegel however, taking it as infin for imper, followed by others, renders keenly 'that will I do', but 'that to do' was probably the 'painful thing', 'that one commanded me to do' is more natural.

Pahl *Zarazdâtiš* (apparently) = *rûbâk-dahishnîh*, so *zarazdâo* in Y 31, 1. First we must show from *zeredâchâ* = *libbemman* in Y 31, 12 that the trlr was perfectly aware of the proper word for 'heart' in Zend-Pahl. Then we must acknowledge that his *rûbâk dahishnîh* seems strangely free. *Rûbâk* is a corrupted translation, or text *Leb* = *ج* = 'heart' is the Semitic original of *libbemman*, and it is possible that *ج* was reproduced in the *r* and *b* of *rûbâk*, but I have little doubt that *rûbânîk-dahishnîh* = 'devotion of the soul' was the original. In Y 53, 7 we have *sâtûnêdô* (same element of 'progress') = *Zarazdâstô*, the idea of *rûbâk* had become firmly implanted in the ancient exegesis. *Verezeidyâi* (?) was divided *verezer* (cp *var ezî nâo* (MSS), Y 45, 9) and *dyâi*, hence the mischievous *yehabûnam* which spoils the smoothness of the rendering; but mark well that the trlr saw a firstsg pres (=imper-fut) in the infin for he could only have rendered sg pres. after seeing infin for imper. Haug has *prai ohinapi an opita* = *lasst hervorwachsen* (?) *Ropita* (or *otâ*) would seem part of the causative conjugation. But a 3rd pers seems needed, see Pahl and Gâthâ, I therefore had thought of two corrections. If *yûyâm* is left (but see *khshmə*, and *didainê(ē)*), **prai opitâ* would need mending to *prai opayata*, imper, or **ropayitâ* = 'elevator'. Haug

read *piśhmācha* for *viśhamāucha* against the other MSS and possibly misreading Sansk. *p* for *v*

12. I agree alternatively with the Pahl. (here followed by Spiegel and Geldner) which introduces *jam frākhshnenē(f)* as the thing said, *mraoδ* *Weil du mir befohlen hast* „komme ~mī Peimen but see v 10. *Ad(f) tā mōs dliś ashem hyal(f) wā saoznomi* with no break see also *frākhshnenem* in no citation in v 14 *Frākhshnenē(f)* to *khshnā (jud)* with Haug As to the agreeable rendering *arw id* = '(not) in my disobedience I e not without my obeying it needs more language Then as to the rendering *Ariso* before my *Sraoša* will appear why before ? The meaning cannot be Thou didst (?) not call me in my disobedience *ariso* before my obedience or my obedient one came or will come to me A fault would also lie in referring *arwāid* to the speaker with the following *Sraoškō* in view meaning I was obedient at first obedience came to me before thou (?) didst (?) declare Such a cumbrous and twisted diction is excessively improbable and the imperative *pairyaogh hā* makes it impossible The meaning is that obedient followers stood ready before he was ordered to march. The infin for imper presents no difficulty as it exists in many languages Do not declare to me unheard-of things, to go forth to (= go thou forth You told me to go = you told me, go). *Arwāid* (with Spiegel and Geldner loc. of *arwāiti*) is more naturally acc. pl. nt. another word for *agwāid* Y 31 1 It may well mean not gladly or obediently heard *Pairyaogh hā* 2nd sg imper *sa* nor of *aog* = *cach* some would render Thou didst call (?) For *w ireidyā* externally only like *irādkhyā* cp for sense, Vedic *ar* or *irāte* *irādyādyā* 'arise or go forth possibly arouse *Sraoškō* indicates the missing subject in v 7 9 11 13, 15 *Ashī* (here hardly personified) means with a blessing as a recompense *Mādrayē* is now again read by some, and rendered wealthy ; better as glorious cp. *tāthrōd* or divided *mādrāyē* with great splendour Bribing the chiefs through the wealthy *Ashī* is not indicated nor could *mādrāyē* mean with much money *Rāmdibōyē* (so with most MSS. not in the dual) is, together with the absence of the Fire, adverse to Haug's brilliant comparison with the *arag*: one scholar prefers with the associated ones see on Y 31 1 2. Compare the *dayō* of Y 31 2. In Y 31 3 51 9 it is *khshnātem* satisfaction settling of the dispute to the two sides, *khshnātem* being used, in spite of the evil character of one of the disputing parties, on account of the holy character of the other So here *ashīš* the sacred blessings as reward, are used because one of the *rāma* was the holy party in the struggle See also the striking *yāo dāo ashīš dregdāitē(f) ashāduatē(f)chā* cp. also Y 31, 12 where *Ar(a)maish* questions the two spirits, one of them the *mishah-*

vacháo, in then abode, *maê(é)thá*, an expression elsewhere used in a good sense, and described by *váthiá*. So also the dat inf *sarôu* is used in view of the righteous element in *ânôibiyô*. As to Geldner's welcome, but hardly tenable, suggestion with regard to *ânôibiyô*, see on Y 31, 2 *Yâmtânishnô*, strictly a fut pass part, but here as infin for imper is better, see *jasô* DJ's *min*. *li* should not be inserted in line *b*, but *li* is essential, see however the Pārsi-pers which has the entire insertion, almost enforcing a text in that sense, Spiegel having no word for *môu* (so also M¹). I take *li* from DJ's text. With DJ's full text *min zak i li* (see also Nei. and the Pārsi-pers) we have the inferior, (b) 'it was from no refusal on my part to hear Thee that it was declared by Thee', see also the gloss *Yehabûntanô* in the gloss points to *varizishnô yehabûnam* in *e v 11* 'The lifting up' *henyishn(ih)*, infin for imper = *uzueidyâu*. *Râst* = *ashî* (insufficiently). The gloss [*va Vishtâsp*] forces the translation of *mûnash ratû*. *Ratû* so, according to authority, I should suggest *radô* (so *tanô* for *tanû*). Or read *râdô* (diff word) see Nei, and the Pārsi-pers (which would render a *rad*) 'with whom is the great liberal one', less foreign to the original which, with some, might = 'with great gift' (?). The gloss however carries us wide. *Ratû* elsewhere (not here) = *guruh* (Nei) (*rad* in the Pārsi-pers), not *°dâtrâ* as here, and that in spite of the gloss. In Y 33, 7 *râdô* = Sk *dakshinâh* = Pārsi-pers *rad* = *ratayô*. In Y 33, 14 *pavan radîh* renders *râtâm*, Sansk *dakshinayâ* = Pārsi-pers *pah radî*, in *v 9* *ratâm* is rendered *radô*, Sansk *dakshinâ*, Pārsi-pers *sakhâu(ê)at*, I think therefore that the Sansk and Pārsi-pers indicate an emendation of *radô* for *ratû* (*radô*) here. *Levatman* well renders the idea of *hachimnô*, so elsewhere. The trlr, as ever, sees the 'stivers' in *ânôibiyô*, whether offering the relics of a rendering which recognized the 'rubbing sticks', I will not say. Without glosses 'When also Ye said to me, 'by thee (there should be) an abundant coming to righteousness, (b) thus by Thee not-hearing (the not-obeyed-thing) was not declared to me, '(let there be) an arousing' (lift up'), *this was not said by You* before *Srôsh* (obedience) the righteous comes to me, the holy *thing* whose is, in accompaniment, the great liberal one (*râdô* (?)), whereby he will give justice for the advantage of the stivers'. Haug's text was unfortunate in line *a* of Ner "Einen vorzüglichen Mann" is not Ner's rendering for *frâhshnenê*, hardly even according to Haug's text of Nei. Ner read the text of DJ. *li* in line *b*. Did he see the very MS? Of course Nei rendering the Pahl, as his chief, if not only, text, repeats its syntactical error, but reproduces nevertheless its correct indications as to the roots present, or else he improves(?) upon it, as in the case of *mahâ-datrâ* (see above), so, of the Pārsi-pers 13 Haug *c* 'lasst mir die Dinge werden(?) die ich erwünscht' Spiegel, 'damit ich lehre die richtige Lenkung

des Willens Geldner als er erschien um die Iede meines wünschens zu erfahren All the other emphatic infinitives with expression of desire (see v 9 3) refer to the human subject. *Arethā kāmahyā* are, I think far more than the objects of my desire (*Hyān(f) mōi* etc. is mere recurring formula, and is separated from *ēōi hāyāi* *Arethā* is sanctified and definite quasi technical and so defined in 1 33 8 (see also *ēōi hāām* there) *yānēu M stāomyā cāchāo Ameret II Arethā* does not express desire only but the holy offices. *Yōi hāām* and *ēōishāyāi* = know or reveal The Divine Being did not need to know these that knowledge was the *tem* (*kāmēu* (Spiegel) *yānēu* (Justi)) prayed for *Dārāid itē*, so Haug *delineat itone* (hint of Ner from Pahl). Geld. *dārešt itē in das einzu gehen niemand auch abnōthigen kann* to *dar* cp *dōrešt* (?)^o I, with others, had taken (for lack of better) *dārāitāitē(f)* as denom. If Spiegel's *dar(ē)hāitū(f)* could be verified I would prefer it, or *derešt* root aor *dereštā* root cl., cp *dhyāshant* *Yīm rāo*, etc. looks very unnatural as into which to go no one *enah abnōthigen kann* Which no one can audaciously extort from (?) you seems far more probable cp for partial analogy RV 1 85 6 *im ānā kachitamasya māyām mahām deśaya nākar ā dadharaka* *Tairyādo* = *airyāydo* shortened for metre as so often cp. *cedhūm* for *cedhūsam* *surādhas* for *surādhasam* *mahām* for *mahāntam* cp *mahimā prathimā* etc. with loss of *m* Cp the omitted *a* s to be restored in reading the dat. infin in *ane* cp Whitney Sansk. gram. p. 143 See also *yānā* for *yānānā* This strophe has no exclusive reference to the future world the composer is praying for the success of the holy cause in the perfected State (^o Haug's *dareth* (?) = *detiners* (?) is followed as to meaning by those who cp *dōrešt*)

Pahl The gloss as usual forces an unnecessarily erroneous syntax *kāmaku* should of course be taken as a gen after *kāmahyā* if by no other means, then by supplying the *izāfat*. *Mo-d* also a gloss, is nearly equally mischievous. So also as to *paraw tanā t pa inō* The roots present are however correctly indicated except that in *dārāid* (?) *ite* or *dārāit* (?) *itē(f)* (?) here the trlr not unnaturally sees *dare* (?) = to see *stōiā* was most certainly not supposed to be either a part. or a third ag conj *yekardmānāq* may be either Perhaps *stōiā* was regarded as a gen infin. for a dat., and that as an imper 'It is to (= let it) be from desire Dropping the almost certainly later glosses we have (c) Be he or be thou an announcer of the decree of, or as to the desire, that do ye grant to me (e) According to desire let it happen, also as belonging to it, Thy kingdom is declared As ordinary Pahl. we might render Grant me the desire of that announcer of decrees

14 *Vat(f)demnō Vid* in its two senses, was not yet firmly distinguished. *Vat(f)demnō* may well equal knowing, 'intelligent' but it seems

here determined by *isvâ*, *dardîd(t)*, *fîyâi*, and *rafenô*, to the sense 'obtaining', 'finding', 'possessing', see Y 28, 6, 'finding the way' (?). Whereas in Y 53, 5 'knowing' is rather indicated, so *vaê(ê)â°* in Y 31, 22, Y 34, 7, Y. 48, 3, and in Y 51, 19 *Rafenô*, acc sg neut, object of *dasvâ* understood, in apposition is *frâkhshnenem*, to *khshnâ* (with Haug), object given, or 'prayed-for instruction'. Or with Geldner nom and subject „*mir ward, o M zu erner hulfe wie*" etc *Frâštâ*. The form might point to the verbal noun of *as + pîa* 'I, as 'reaching forth' 'attaining influence', 'having authority'. But it may be *fîās* (not *fîās̄*, cp *apās*, see the MSS *parās* at Y. 9, 11) + *stâ* sg, cp *sthâ + pîa + achhâ*, cp RV IV, 34, 3 (330, 3) *pîa vó 'chhâ juyushânâsô asthur abhûta vîçve agrîyotâ vâjâh* *S + s = ś, sh*, cp *dîshâ* from *dis* etc, and *s* of course is in order where internal Ind *chchh* occurs *Frâs + stâ = frâštâ*. In the difficulty I formerly suggested *frâkhštâ*. One writer prefers *azî* to *azēm* (but see the 1st pers in every v) *azē = azô* (a noun, or 2nd pers), from *az =* in sense of 'come' *Erhebe dich, fasse vertrauen* (? *saredanâo*) Spiegel and Geldner take *uzneydyâr* in the often familiar sense of imper, as above. It is here infin of aim, or perhaps better as 1st sg imper, 'I will go forth to', or 'arouse'. *Saredanâo* is a nom sg masc of *saredanas*, cp. *çandh + suffix ana* transferred to the *as* declension. Or, it is may acc pl masc, cp *ameshâo*, see p 403 'I take my stand to approach the chiefs'. See S B E XXXI p 105. The general sense is unmistakable, the Pahl trlr having, as usual, long since indicated the correct idea. *Mâthrá*, or perhaps better, *mâthâo*, cp Y 28, 7, which is interesting as showing a possible neut beside the masc. *Mareñtî* or *mareñtê(ê)* with most MSS. Notice the clearly indicated sense 'recite', 'fervently repeat', 'hold to as their creed'. De Harlez, Geldner, and others render more exclusively in the sense 'be mindful', see notes on Y 31, 1, p 449. I prefer the middle as the 'reciting' included 'memorizing' which, like *man* to 'mind', we naturally think of as middle. The disturbing *sûd vâdânyên*, which seems to advise that the first line should be taken as a maxim, had better be read 'afford (2nd sg imper) an advantage', see the other gloss. *Mân* can always be rendered as = *amat* when equalling *hyad(t)* or *yyad(t)* in these trls. *Khshatraver* ought, I firmly believe, to be taken in the case of its original, and *farmâdô* may fall back on a *li*, or *am*, understood. Notice that the infin for imper was positively understood by the trlr. *Azēm* may not have been translated (but see Nei). If *azî* was read, it may have been understood as 'pressing on', or *sâtânânô* may be altern for *uzn°* (infin). *Î dâñâh* is an instance of the translation of a part of a word which may have stood divided in the earlier sacred text, *sare dâñâo*. Read as alternative 'When one who is (see Pers) instructed gives to a friend it was commanded (possibly by me(?))', 'who is

wise seems to translate the *dā* of *dandō*! As ordinary Pahl read *c* that which *Klukatracar* ordered for Thee with the help of righteousness

15 *Uš(k)yā* (or *ušk(y)ā*, so Spiegel and Geldner) adverbial instr or dat, infin = with understanding or for understanding *Tuśnā* with *mautis* a variant for *dravaitis* cp Indian *tūṣṭi* adv., fem of a *tūṣṭa*, cp *tush* and *ing* Or *tuśnā-mautis* might be taken in the concrete = The contented one cp *warardūtis* *Sraoša*, or the divine messenger is alluded to Yt. 13 130 *Vahistā* is more idiomatic as instr with *ušk(y)* or it may be acc. pl *Paouruś* *pouruś* has been regarded by some as a pl of *p(a)ours* = *pāru* but it would have to be taken as equalling *p(a)ouruś* which in case of necessity might well be allowed Notice the awkwardness of 'let not a man men evil ingratiate It is either = *primarius* or = to an exceeding degree see RV VIII 63 1 *Sāpārvyā mahānām vande kṛtūbhīr ānaye* One writer reports let no one please the infidel hordes Then they make all the righteous recreant I do not think that many *paouruś* would be apt to be emphasized The two throgs (cp *ḍāydo*) were in armed conflict. But one leader or chief might be too conciliating in his policy better read the sg see S. B. F XXXI, p 100. Line *e* means they have considered all Thy foes as holy (in their adulation) or thus (obeying what I say) they render all Thy foes converted or finally they render all the saints recreant (not probable) One writer suggested *vīspīg angrēg* as neut. Thus they do all evil things to thy saints (later retracted) *Dalkhah* rendering only the idea of *dalkhah*(f) does not prove that the Pahl trlr was ignorant as to the term *ad(f)* *Tuśnā* probably stood divided in the MS. before the earlier trlr. as *tuśnā*, or else with a minute (or superstitious) industry he rendered each syllable. *Valkhshishnō* shows accidental error the Gāthā being read by an earlier trlr in the Pahl character *𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥* would be expressed by *𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥* letters which also spell *valkshst ā*. Line (*e*) is important, and may be correct. Aside from the Gāthā one might render *c* a sign with intelligence is a mental enlargement of the energetic man but *tūšk(y)* = energetic is a blunder *Chaitanyena J², J⁴ J^{*} = parān kīsh* = *ušk(y)* (In all occurrences before this read J^{*} for J⁴) *Samamllatw* again associates 'giving light with increasing see *valkshshishnō* Haug's *sakhyā* for *sakhyā* is not desirable. *Schanda* is difficult (sa (sam(?)) + *ānanda*) we should expect *ena* (see the Pahl) or *an* *Balishkatarān*(? curious redup.)

16. To be more concrete we may suppose the *apenista mainyu* to be here alluded to but cp Y 33 9 As to *yasth(f)* or *yāst* (*yast*) I now hesitate somewhat before deciding too positively for the sense *adorat* (Haug). *S* = *chakh* and *yast* would equal *yachchite* but no unthematic form of *yachch*

(from *yam*) occurs in Sansk. This of course is not decisive by any means, for the Avesta in some respects dominates the Veda, and if *s* positively = *chchh* here, this occurrence might be cited in critical comparative grammars. But the reading *yastê(ê)* (*yas tê(ê)*) must be considered. Geldner (most philosophically, as often) proposing an alternative to the reading in his valuable edition, boldly follows Spiegel (Comm.) and De Hailez, and refers this 'who is thy most bountiful' to *mainyât* K. Z XXX(X), s 334 *Z erwählt für sich jeden heiligsten geist von dir, o A M*. But this is hazardous. These generalizing expressions in the Gâthâs apply to human subjects, cp *ahmâi*, *yahmâi* *kahmâi* *châd(t)*, Y 43, 1, Z's representative character is here noticed, 'Z. and whoever is most bountiful (holy (?)) also loves and chooses'. I was formerly far too wide and general in applying *vēñg khshathrô*. The expression more probably designates the sacred political system. 'The realm especially blest with the sacred favour of the Sun' is the meaning, cp the *ayô*, *ashîš*, the *vâthrôyâ* (*vâthrôvâ*) etc. *Ashîm* is 'sacred reward', 'blessing as recompense'. Notice the obvious character of the strophe. The leading important composer may well have constructed many such closing verses as in Y 28, 11, Y 30, 11, Y 31, 22, Y 32, 16, Y 33, 14, Y 34, 15, Y 44, 20, Y 45, 11, Y 46, 19, Y 48, 12, Y 49, 11, Y 50, 11, Y 51, 22, Y 53, 9. They are homogeneous in style and tone with many strophes not final in their character. Yet if any verses are to be attributed to leading successors, such final ones irresistibly suggest themselves. This strophe (among many others) is of the utmost value to prove that the Pahl trlrs were capable of intelligent freedom. That the trlr supposed *hvô*, etc. to express literally the first pers., it is no longer necessary to deny. He intelligently saw that Z was represented by the Gâthic composer as speaking concerning himself. *Vereñtê(ê)* as a sg. points to a stem *veren* which is here first recognized by the Pahl trlr in *dôsham* (for *doshêd*). *Pavan aîtkîh* = 'in reality' is expressive, but we may have here *aîtkîh* + *îk* + *îh* in the sense 'in continuance' = 'for ever', which is so probable where *aîtkîh* occurs as translating words implying duration of time, see the remarks on p 413, and this in spite of Ner's *sattayâ* and the Parsi-pers *hêd(?) dakîyâ*. That careless freedom, or accidental confusion, is the reason why *hyâd(t)* = *aîtkîh(?)*, is proved by *hyâd(t)* = *hōmanâd* in v 15. I do not doubt that *aqj-hōmandîhâtar* was originally *aqj-hōmand* changed to qualify *dôsham*. In view of the Gâthâ and with glosses aside, read; 'in it, that which has the Sun's manifestation (*khîrîshêd-pêdakîh* (adj.)) which is the kingdom, it (that is, Righteousness) is his through the perfect-minded-one'. As ordinary Pahl read *b* 'by him is [the reward] of the Sun's manifestation given'.

Y XLIV

See S B L. XXVI pp 107 — 121 for summary and additional comments changes in opinion here are not always emphasized The mechanical division of the lines in the Gatha texts in my former printing of this chapter was intended to be wholly informal and merely meant to assist ordinary readers in noticing a supposed strong stress on the 7th syllable Great doubt exists as to the proper division of the line hence I abandoned the attempt to fix the caesura positively at the 4th syllable with no further pause An interesting suggestion is as I range act of praise beside act of praise Some scholars would render Marest thou (a being such as thou art) O M teach a friend like me Then are friendly helps to be given us in truth that we may have success Another prefers *frýti* in line *d* and *ni* in line *e* and changing to *hdk'rend* without MSS., would turn the sense of lines *d* and *e* in an inverted direction Then shall offering *ashd* (apparently as pl neut.) and songs of praise (*lor* (*r*) = *-lor* = *lir*) be devoted as often (*r*) as he comes to us, etc *Ad*(*f*) *n*? *dazdyd* may indeed

well have for its subject *hik'rend* so are friendly cooperations to be given to us Or it is inf. for imper., and the 3rd for the 2nd sg then let this friend that is, Thyself, deliver to us through Asha (instrumental as almost always when not voc) his friendly fellow help by his teaching (*sahydt*) in order that (see Vedic *gúhát* with the conj) he may thus approach us with his good mind Observe the analogy with the frequent *hyad*(*r*), or *yyad*(*f*) and *lohd* *paurjasad*(*f*) *Manahd* of Y 43

Pahl. *Homand parun amdrandh* presupposes a text *marai t*(*f*) (sic) *Macait*(*f*) in Y 46 7 = *arō* *li* The trlr read *d* lit. thus ours are through righteousness friendly cooperations for giving (*at* is free addition). Ho understood ours as possessive not as recipient and this he rendered freely

2. To vary our view we might give alternatively the following cast with some How best shall the desire for the best life find success his, who strives after it. For Thou art a conscientious observer of transgression with all creatures (*ahābīš*) Another renders whether already before the best life good deeds shall be available to the salvation of those who do them *Puourras* (hardly = beforehand or the beginning here (Spiegel and others)) undoubtedly has the sense sometimes of 'supreme' as well as at first, and was so accepted by Roth in Y 31 8 I think this meaning is here plainly indicated. See Y 20 10 Y 31 8. So also possibly RV 10 18 1 *īnjē* *edm* *brdhma* *pūrrydm* see P W and for other not impossible occurrences see also Grassmann. I had intended at the time of my former printing to explain *kāhāt*(*f*) as = *kāhā* possibly hence my

former *quo modo*, see *kathā* P¹¹, and notice the characteristic repetitions of the piece, *kasnā, kasnā*, v 3, *kasnā, kē, kasnā* v 4, *kē, kē* v 5. But I prefer now *kāthē(ē)* as loc or dat inf of *kan(m)*, *kā*, = 'in subserving', 'in pleasing', or 'to subserve', 'to please'. Were it not for the Pahl tih I should adhere to my former opinion. *Kōthē(ē)* may mean 'in pleasing', or 'to please' as thrown in to heighten the meaning of *sūdyāi* which is mfn for 1st sg imper, 'how in pleasing to serve' = precisely the English 'how to serve' = 'how *am I* to serve?' It is dangerous to accept the later written-in word *dāyād(t)*, as I did in S B E XXXI, p 112, where I was tempted to insert. The gap might be filled by reading *ī* as = *ī-ī*, and *partishād(t)* as so pronounced in reciting, cp *ferā* for *fiā*, etc. *Partishād(t)* to *ish* = to 'wish', 'who may desire', so better than 'who may send'. *Irīkhtem* (with some, = 'misdeed') = 'desolation', 'emptiness', to *rich*. It is governed by the force in *hāiō*, 'a guardian, guarding, i e averting, from the people'. *Ahūbiš* sheds light on the peculiar reading *ahūm bhiš* of many MSS. It seems very likely that it is instr pl for dat pl, or dual. As had long been taught in private, *ahūbiš* may = 'living beings', 'people'. 'The two worlds' were also borne in mind, and they are explained in Y 28, 2 as *astvataschā hyad(t)chā mananhō*. See Y 31, 19 and v 16. Possibly a third world was held in view, as that of the *hamistakān*, and hence the pl, but the idea of the *hamistakān* was as yet only beginning to form itself. *Ahūmbiš* (sic) = 'healing (?) the world', 'or desiring after life' (to *biksh*). *Paourvām* may possibly refer to *Vīstāspa(?)*, but see following strophes.

The Pahl tlr corrects me as to *kāthē(ē)*, see above. As to the *dahishn*, it is no longer necessary to state that its addition is no serious defect. It is generally associated with a syllable *da, d°*. Also, as to *partishād(t)*, I would now, as in S B E XXXI, accede to the indication of the tih. As to *raspatakō* = *vinās-kārdār* I still differ, while many follow. I must apologize for my doubtful words on p 477. 'I prefer with the Pahl tih a rendering more in accordance with Iranian etymology'. Of course this only applies in case we read *ristak*, which is doubtfully proper. *Afzāyīnād(t)* = *speñtō* seems to show that *afzānīh*, which generally renders it, means 'bountiful' rather than 'majestic'. Dropping glosses, read 'What, or how (*mān* = *amat*), according to his desire is the giving of the advantage to *him* who desires it as to both these two things, (*d*) for he according to righteousness will bless (?) *in regard to* (?) the sinner, as regards all, a chief in spirituality for both the worlds, the friendship (om *ī*) of A'. The missing element is *raspatakō*. Ner reads more as ordinary Pahl, but the mistake of the Pahl tlr consists in his failure to connect *irīkhtem* with *hāiō* as its object, and this makes both translations, as to their

literal character in *d* and *e*, while the glosses, as usual, do the mischief elsewhere.

3. *Kasā* enclitic *nā* = if = *vir* may still explain Lat. *nam edithā* or *ēthwā* might be better read, cp. a **jantwā* (= *und*) from *jantu* (cp *paçwā*) = who in his race otherwise the verbal noun with De Harlex and Bartholomae might be conjectured, but two equivalent words would stand together generator father **Veng* = **scan* = *scar* It might be gen as a **scans* cp *suar* gen (so long since privately circulated) but then *starēm* would need to be *am* or *ēm* = *ām* (so possibly but not probably) who has fixed (*dhd*) the way of the sun and stars A double acc. is better cp *yō spānem tarō-pithwem* (adj (?)) *dast* Vd 18 20 *Narefšant* what Sk. equivalent? cp. a nasalized *ārbka* as *naq* = *aq*(?) *Thwād(f)* might = *tead* from *tea* = many cp RV VII 101, 3 *tead tead starīr u tead bhārate sūta u tead* so here now waxes, now wanes but this single *thwād(f)* = *anyō thwād(f)* see however Caland K. Z. Bd. XXX(X) s 536 Pahl. Observe approximate literal correctness, not forgetting however that literal correctness is not so desirable as the traces of former texts. *Fravardīrīh* might rather mean education than as more originally nourishment The instr *yō* freely = *awiat* 'from whom is it when In Ner a read *Sōdmin* or retaining *Sōdminah* (P O) render This ask I of Thee the Lord tell me

4. *Derētā*, pret. of *dar* (*dhr̥s dhar*) cp *dhrita* *Adā* (= *adō* = *adhās*) is hardly to be modified so as to = the more natural *dhāi* It must = (holding up) as from under The Pahl. trlr probably did not regard the syllable *dā* as organic, it being taken for the *Dz*, as in *Dyānāpa*. The trlr certainly renders it probable that a text **nabāoschā* once existed, and this he referred to *nābā* i. e. without supporting centre *adāriškāh*. *Ara pastōis* (to *pat*) like so many nouns is also an infin. *Āsh*, (?) (with others) = the swift ones the lightnings (?), may be a dual who yoked the two swift ones *yoking* with the winds to the clouds RV 122 11 *Ādha gmadātī nākusho hāvam sūrēh grātā rājāno amṛtasya mandrāk nabhōjīto* The latter may mean driving the cloud (so Roth and Grassmann) *Dpān mābyaschā* hardly to *dhāmd* = smoke Yoking the swift would favour a meaning rushing cp *dāis* but cp Zend *dunma*. Spiegel led the way in applying the meaning man to Vohu Manah here.

Pahl. *Nabāoschā* to *nābāi* the navel of heaven and earth affording support like the hub of a wheel, *nabā* as in *ndbhas* does not seem to have been thought of. *Abard āfīshāw* might be gen. by position or the force of *parān* should be brought down, in its not-falling, this I had rendered *d* with rigour as not favouring a literal correctness, but position gives

the force of a gen in Pahl, and the *izâfat* should be often understood 'From whom is it when (a thing happened)' is admirably free for 'who did (the thing)' Read former printing *nâ'stî* Ner warns us by *upakramanti* that *âyâjênd* might be read *âyâzênd* in the Pahl character Did the trl read the Gâthic 'yaoz(j)êd(t) = 'who hastens the swift ones with winds and clouds?' *j* and *z* are expressed by the same letter in Pahl, and the Gâthic text often stood in the Pahl character Haug's depreciating remark as to Nei's translation was based on his erroneous text, *arbudâçcha* for *ambudâçcha*

5 There was probably a formal caesura after the fourth syllable in the lines throughout, but, as the sense does not by any means undeviatingly indicate such a division, I formerly omitted it as understood The division of the lines at the 7th syllable was intended to show a possible accent (see elsewhere) guiding laymen in catching the rhythm *Hvâpâo* = *svâpâs*, *su-apas*, cp RV IV, 56, 3, *sâ it svâpâ bhûvaneshv âsa ya imê dyâvâprithivî jajâna Manaothrîs*, acc pl fem of °tan, cp RV II, 9, 4 *tvâm hy âsi rayipâtî rayînâm tvâm çukrâsya vâchaso manôtâ Manaothrîm* = 'head' in Vd 13, 30, 37, Yt 5, 127 is striking Applications of meaning generally pass from the concrete to the abstract, here we have the reverse *Arethahyâ* = 'holy duties'

The Pahl trl goes back in his etymology not only to *apas*, but to its root, rendering a 'good attaining' rather than 'good workmanship', the difference is not great *Manaothrîs* = *padmân î valman î âimar* I had been needlessly unfavourable to the trl in *e*, read 'which are the rules of memory (?) of him who is the distinguisher of the decree'

6 Formal caesura after the 4th syllable, yet see the difficulty of such a division especially in *e* My old division at the 6th syllable was again wholly informal, and intended to mark a stress of voice on the 7th Notice the doubt expressed in *b*, recall the scepticism of the Rik as to India etc *Debâzantî* The prefixed *de* (*dê*) is used to facilitate some form of pronunciation, as in *debâzanhâ*, Y 47, 6, *Dējāmâspa*, perhaps also in *demânem*, °nâr, °nê Cp Indian *bahû* which goes back on *banh*, *bâh*, *bah*, cp also the idea in *speñta* = *çvânta*, 'increasing', 'glorifying' Some might prefer *chinas* as a 2nd sg of *chit*, *na* conjugation (see the 2nd sg in the following *tashô*), *chinas* for *chinats*, whereas we should expect *chinat(s)* Alternatively I suggested a pres part, so better, *chinas* = *chinâs*. But a 3rd sg of *chit*, *na* conjug stands expressed in *chinas* as it is = *chinat(t)*, *t* before *t* = *s*, and the personal ending *t* falling off, subject *Âr(a)marîs* *Azîm*, see p 421. I formerly yielded to the more simple etymology from *az* = 'to drive', 'drivable', 'mature', or 'docile', better 'mother' *Rânyô sker erîm* *Rânyô*, to *ran* = 'to take delight', *skereîm* to *skar* = *kar*, cp. *spaç* = *paç*, cp

raṇa-lrūt raṇya-rūchas Some scholars gave the following cast 'Does A. powerfully (s)(l)ynothnail) support the righteous (*Asheni*)? Dost Thou assign the Dominion to Thyself with perceptive sense? For what men didst Thou make the unconquerable Cow the one that shuns (?) the wilderness (*rānyō* to *drānya*)?'

Pahl. Only the etymological root of *debū-aist* in *stasar chinās* is put in the 3rd pers. *Rāllā* = gift is I think not so desirable for *rānyō*. The glosses are intelligent or harmless. As to remarks on Ner s MSS. p. 400 correct the MSS. P C. to *pācchātye* I should say that *mānasā* was quite formable.

7 Formal caesura after the 4th vet see the awkwardness in c syn thesis may help out *lzu-(e)mīm chōrī(d)f* but see c. Read *beatam* in my former verbatim. I formerly printed *profluentias* as a concession to the Pahl. s *kabed* It was superfluous *Berekkadhūm* = blessed beloved to *bhrdī* (?). *U emīm* beloved or roving so dear to Ind. *śh śhate* *īgyāyā*; see on Y 29 6 where the Pahl. trlr gives the meaning *vyāriśhānō* followed by all. Here he seems to start with the idea of *cid*. Whether he means causes the son to be discriminating recall *vyāriśhānō* or causes to the son to acquire *cid* *cind* or simply who made the friendly love when the father gets the son is hard to determine. The gloss is indifferent, see Ner *Frakshānē(f)* to *kshānā* dat. infin., see on p 430 whether possibly to *priksh* (?) is a question. We should at once decide on *priksh* rendering for satisfaction from *frakshān* but *frakshānē(f)* makes *kshānā* certain in that form. Have we *priksh* in *frakshānē(f)* and *kshānā* *kshānē(f)*?

The Pahl. *levatman* = *mad* occurs after *khūldyā* in accordance with the Gāthā, but fearing to favour the literalness of the rendering I had translated without reference to this fact, *levatman* being generally a preposition. I would now regard it as (unusually) a postposition. *Vindīakē* corresponds to *vyāyā*, reproducing its general idea see also Y 29 6 where *vyāyā* equals *vyāriśhānō*. The mere outward shape of words not unnaturally determined the choice of the early scholar even when freely rendering and here we have a free rendering which is sufficiently intelligent. To cause one to understand or even to be an abundant acquirer' certainly implies *vyāyā*. So in *ardmī* the first two syllables, doubtless separated from *mī* in the MS. before the early scribe suggested a form of *av* = to come to help hence *aiyydrīk*, and he was only able to suggest *mīnam* as giving point to the isolated *mī*. It is quite impossible to suppose than any of the Pahl. trlr. could regard such a rendering to be literal see *mīx lakō* which is certainly free for *thnō*. As proof that he knew that *av* was a verb see *avām*, or *avām* (in Y 57 10 2) = *āstūnd*

This curious translation of the separated syllables of a familiar word had probably descended from generation to generation, having originated from mechanical causes. *Kabed* may well be regarded now as a mere general rendering of the force of *frakhshnē(t)* (so, elsewhere: Haug's text of Ner., *pratyakarot* is not to be desisted in view of *dostih*. Ner. renders *gathāti* reading *umdīnīd*, or *umdīd*).

8 *Mōñdaidyāi* seems literally = 'animadvertens' hardly as *men* + *d*, but *men* + *dā*, cp *çrat-dhā*. *Ādīstē* = 'doctrinal direction', as to the substance of the Faith and the course of religious political action, cp *dishti*, *smād-dishti*, RV III, 45, 5 *Indra smādhi pith*. *Thayā nah suçravastamah*. *Frashī* I now prefer a 1st sg. of the s aor. of *pret*, a suggestion which had circulated privately for many years. My former rendering *interrogatum est* is well possible, but not so desirable, 'what revelations were sought for with questioning'. *Frashī* refers characteristically to the questions of this chapter and the Avesta generally cp Y. I³, 5. 'in all the questions, and conferences in which they two conversed together Mazda and Z'. *Asīm* is the familiar *ama* as in *Ārəməti* (*arəməti*), and is a characteristic Gāthic expression. *Vāñdyāi* is the dat. of the infin. noun = 'to know', or 'to attain to', *kā* = *lena* = *per quam* (*urvākhshad(t)*), so better than *urvāshad(t)*, does not necessarily or even so probably, mean 'may go' because of *āgemad(t)*, it is 3rd sg. s aor., or conj. s aor. of *crat*: if = 'may go', then the meaning is in the sense, 'prosperous progress', and not mere motion. One writer takes *urvākhshat* as pres. part. neut. with *vohū* = 'the prospering'. In accordance with a suggestion privately circulated years ago some prefer to emend to *āgematā*. *Tā* may well = *tēna* (*tēna* + *tēna*). Another cast to this line would be 'How shall my soul proceed (*urvākhshat*) toward this good, and reach it (*āgematā*)'.

The Pahl. curiously read *pñdaidyāi*, *p* for *m*, the two letters might be confounded in a careless Sasanian MS, but see Ner. s *me dātm*. *Frashī* is freely rendered as an aor. pass. *Shāyad(t)* is rendered *çalyate* by Ner. West has remarked that *shāyad(t)* has not been positively limited in its meaning as yet. *Prabhāvena* is free for *vās*. Ner. may have chosen the word from the idea which inheres in *prabhutva*, 'reaching over to'. Haug's text might help in offering *bhuvaneshu* = 'in the (pure) worlds'. Read *Mahājānanin* in *a*, *yan me* in *e*, misprinted in my former text.

9 Formal caesura was probably intended after the 4th, yet see *b*, *c*, and *e*. Former divisions after the seventh were wholly mechanical, to mark the supposed stress on the 7th. We should not too contemptuously repudiate the Pahl. trll. here, who saw a possible fem. of the superl., see *āsū* in v. 4 and

the Pahl *II* I would not however follow Read *sacractions* in my former verbat and *sahyād rohuchā* emending my former printing. The second *yoō* is as in most, if not all similar cases probably a later interpolation, but see the metre which without it requires *da(ē)nām* with three syllables and *yoō* with two *yoō* = *yo* is indeclinable It casts light on the Vedic word We desire naturally to read *da(ē)nām* here as meaning soul

How shall I hallow the soul, but the syntax is too pointed *yam sahyād(f)* seems to compel the more common meaning of *da(ē)nām Dān(f)* 1st sg mid. conj., a form lost in the Veda. The hallowing of the Faith was the conducting it to triumph over the opposing creed of the dregvaht. The ideas of sanctity and prosperity were closely associated in early Zoroastrian ideas, cp the shade of meaning in *spenta* see the next v *Ereshēd kshathrd* might be voc. but this seems awkward in view of *huddānūš patiš* *kh.kathrahād Patiš* *Thwari* is merely an oblique Thou a ruler O true ruler would hardly be added. *Asi tis* = *asī tī* hardly the fem. of a superl of *asw* with the Pahl Cp the forms from the Indian *śās śāśha śāśhī praśis* Some would prefer the meaning rejoicing for *skyis* but see *hademus* which is decisive. Some might colour as follows How shall I regulate my doctrine of faith which the Lord of a well-ordered land emphasizes with powerful might an energetic ruler like Thee O M., in common with the pious rejoicing therein in truth? *Asīti* (K. etc) might = a commander

The Pahl trlr., etymologizing vigorously here seems to see the root of *asw* in *asīti* a fem. of the superl, which is not impossible Read *ātrand* in former *d*. Notice the general correctness of the Pahl The MS. text of Ner is difficult as to *sahasakāyayā* (**sakhya + ti*) Haug suggested (P)*sakhyayā* having *sahasakāyayā* before him. Read *Dinir yam* in *e* in my former printing

10 Read a formal caesura after the 4th syllable former divisions at the 7th marked a supposed accent. My former *optatio, desiderans* should have read, *ego desiderans*. The *Da(ē)na* is here still the Holy Insight, the Faith *Frdduī(f)* throws light on the *yoō* *dānē(f)* of v 9 The hallowing was the deeper consecration of the Holy Faith in his own (*mōi*) mind and in that of the people Some prefer to render *kachēmind* being followed i.e. obeyed rather than following *Asīd usēm* In the Latin transl I formerly transcribed what I thought, and think still may be the form of *usēm* that is, a present participle (so Haug) but I carefully separated it from the fem *istis* by a comma. *istis* is only probable as a masc with *usēm* when regarded as an exceptional form and I obviously did not suppose *istis* and *usēm* to be in agreement. *Usēm* = *usēm* as a part. would be at the Vedic stage, its oldest form would be *usēm* cp. *kshayis* =

khshayañts The *ô* of *barô*, etc. is the relic of an *as* degenerated from *ās* = *ants*, and is more primitive than the Vedic nom *°an* (which has lost both *t* and *s*) I now greatly prefer the reading *îštîš* as an irregular nom pl fem by transition to the *î* declension, cp Ved *bhūmîs* *Usēn* would then equal *uṣān*, 'My enlightened supplications will seek for Thee, O M', cp *dōishî mōi yâ vē abīfrâ*, *Ashâ kad(t) thwâ daresânî* One scholar regards *usēn* as a neut pl from *usan*, see on Y 45, 9 (a very old suggestion) As some writers justly hold to a shifting caesura, there should be no objection to an enclitic *thwâ* Some would refer *dāidyad(t)* to *dhyâ*, or *dhi* (?) 'He should with his action rightly consider the words he who is striving after (*îštîš* nom sg masc) thy (*thwâ* acc pl neut) commands (*usēn* acc pl neut)' Others (long previously) have given the following colour 'That doctrine, the best of existing ones, when it is correctly followed, blesses my people, through the commands of obedience it correctly brings actions to pass, from thee I desire (*îštîš* nom sg. masc (?)) the guidance (*usēn* n pl nt) of my mind'

No one should object to the easy freedom of the Pahl trlr in interchanging the forms of *frâdôd(t) hachēmna*. Rendering one by a noun and the other by a verb, he shows that he could not have been ignorant of the forms, and was free with both Possibly *vādūnyēn* may have been meant as the 2nd sg imper, so possibly in the next gloss The trlr had great difficulty with *îštî(î)š usēn*, as do all, and with no contemptible decision he separated the words, beginning a new phrase with *usēn* In this he may well have shown us the correct solution Nei's *datte* is undoubtedly meant as an equivalent of *yehabūned*, and in the sense 'produces', not in the sense 'receives' Of course, if *tubhyam* refers to the Deity, it must be rendered 'for Thee' The reward could not be given to the Deity Read my former text, *Dînir nyam*

11 A type had broken in my former و س و س. Read caesura at the 4th, and *paouruyô*, correcting a misprint in my old transliteration Read *enuntiabitur* for my former careless *enuntiatu* *Paouruyô* = *paourvyô* recalls *paourvatâtem* Y 33, 14 and *padurutemâs* Y 34, 1 The leadership, and the leaders, were an element of the last importance in the holy struggle No vanity or egoism attached to the 'priority in the cause' The leaders were the true representatives of the people, and without them Gâthic life was nothing Some render *paouruyê(ê)* 'at first' *Thwôr* = *thwê* = (ط) س و س = *thwayâ*, س = و = *yâ*, و has inherent *a*, n sg fem = 'Thy' I prefer my former alternative *prior-cognitus-sum* to my former translation, but the mid often occurs in active sense *Dvâê(ê)shanhâ* is, as one would naturally

I have been rigidly impartial in line *b*, but *hampârsîdô* may represent the 1st person as well as the 3rd, and that the *tîr* was not ignorant that *peresâ* was a first person is proved by the preceding line, and the first lines throughout *Gandâk* will not of course at present be questioned as a regular form and proper name. Line *e* contains the original exegesis of *chyanhad(t)* which all have followed, but which I have first explained, see S B E XXXI, p 117 *Ait* is here, as so constantly, understood, from whence *is it*, = *chî* + *anhad(t)* In *e* *pavan yâtâmshnô* is apparently an alternative translation for what of *ayēm* may have stood in the MS. used by the earlier Pahl trlr He first rendered correctly but freely *valmanshân*, and then he (or more probably some successor) inserted the *pavan yâtâmshnô*, suspecting the presence of some form of *î* = 'to go' *Manyê(e)tê(ê)* was not mistaken for a first person The 3rd pers, with the passive, freely expresses 1st, 2nd, or 3rd It is also not impossible that *m* of *ayēm*, being detached from the other letters, gave the suggestion which accidentally led to the free use of the first person

13 Caesura after the 4th, yet see the awkwardness in *d* and *e*, disregard my former informal divisions of the lines, read °*yîrîrî* Read *nobis* rather than follow the less accredited reading *almâd(t)*, and perhaps *illustrant* is more exact *Nâshâmâ*, 1st pl s aor conj of *nas*, *âdîvyê(e)rîrî*, to *div*, *dîvya*, cp *sudîvas* The Pahl trlr seems also to have seen the word in a similar sense Others see the root *dâ* as in *duvâsas*, and render 'do not strive after' One reads *hachēnâ* as an acc pl in agreement with *Ashâ* *Hachēmna* might be the middle participle from a thematic stem Some would give the following cast 'How shall we drive from hence the evil one (Satan) hence to those who, full of opposition, do not zealously strive after the right, and will know nothing of intercourse with the faithful?'

The Pahl with a natural blunder refers *perenâonhō* to *par* = 'to battle' The second *lâ* may be an echo from the first, and may therefore not indicate that the trlr read an *a* priv in *âdîvyê(e)rîrî* Ner does not notice the second *lâ* The idea of mental illumination is conveyed by *nikêzēnd*, and by Ner's *patpâdayanto* (so better than Haug's °*nte*(?)) as the part expresses *amat*) *Amatshân* is difficult, 'when in them they observe', 'when to them they speak it' *Châkhnarē* is freely but correctly rendered

14 Notice the highly developed tone of the language 'to slay the Druj-party with the Mâthras', 'to kill the Lie with holy words' *Sa(î)nām*, to *sa* (*sî*) = 'to cut', see the Pahl *Anâs(sh)ê(ê)* might seem a negative infin from the aor stem of *nas*, or with *nâs* = *nās*, a suff *sê(ê)* would produce *anâs(sh)ê* = 'to the non-attaining' a sort of acc infin, 'that the *dravshû* should not attain', we are reminded of the Latin gerundives For a neg infin cp *nahî parîndse* (1, 54, 1) Better to emend *anâs(sh)ê* = *ânâs(sh)ê* = 'that I may reach

(to punish) or to reach, infin. (cp *ṛndāhstā* possibly in that sense) or *dndš(ah)š* might be *d* + *nas* + *sc* s aor inf. (?) of *nas* = that they may perish or 'that I may destroy(?)'. One scholar solves the difficulties by taking *drafshēng* and *āstāschd* as neuters. Others would colour somewhat as follows. How could I give the evil into the hands of the pious that he should threaten him with the words of Thy commands that he should attain to (*dārcōi*) mighty power over the unbelieving that he should seize the deceivers and tormentors (or, I will seize)

Observe the extended explanation of *Ashdō* in the Pahl. I had rendered *c* without favour and syntactically in the light of Ner., but an alternative is positively necessary in the sense of the Gāthā so also in the gloss. *Dindō būrdārdn* may be nom., and not acc. *Valmian t gand* (*ganak*, D (?)) is gloss, and is also highly characteristic, as applied to *Ganrāk* (or *nāk*) *Alīnārad*. The infin. *dārcōi* is taken as so often correctly as a finite, and as expressing continuous action. Line *c* is broken up as I think quite on modern principles, for facility of reproduction. *Andō(ah)š* was recognized as an infin. with the *a* priv. To recast *c* read 'Whom those who teach this Thy word will slay, and they are producing a mighty destruction of the wicked [] the producers of profanity are deceived, O A. they are of the non approaching'. Ner. of course reproduces the Pahl. when taken as ordinary language and without considering that it is hampered at every word by a supposed necessity to follow the literal order of the Gāthā. Haug was entirely mistaken, when he supposed that *drafshō* in l. 53. 8 was rendered by Ner. by *prasadak* which is gloss (= *wa-d*) the rendering being in the same sense as here *chhadumena* = Pahl. *frift*. *Syāma* (C. (?) P) referring to *yekavimānēm* is obviously preferable to *smaye* although this latter is corroborated by J² J⁴ J⁶. Without *yekavimānēm* in the Pahl. *smaye* might be better as not introducing a 1st para.

15 *Ahyā* refers to the situation. I would, as in S. B. E. XXXI p. 118, recall my former rendering *cum* for *mad(f)* as being only possibly correct. *Pōi mad(f)* is either *pōimad(f)* = *madpōi* pronoun in composition, = 'for my protection' or it is ablat. for gen. 'if thou hast power over me (my fate) for protection' cp Y. 48, 9 *kadā vat(f)dā yē(e)st chahyā lāhaya-athā* or finally *pōi* may possibly be used without the immediate object, to hold it off from me. Then also *mad(f)* may possibly be the prep. *Kāshayē(e)hi* = (with some merely) art Thou able. It seems to possess more meaning in the Avesta. *Andōi vrvātdōi* the instr. of relation or causality on account of the institutions which both parties, the Ashavan a, and the Daē(ō)va party also claimed (after a fashion) as their own. Some seem to take the instr. as meaning according to the predeterminations which Thou hast fixed,

De Harlez, *par les lois*, Bartholomae, *gemasz den Bestimmungen*, but the *in vâtd*, a modification of the *vâtd*, were plainly the institutions of religion in a special sense. The expression seems a half appeal to Ahura in the sense, 'the *vâtân* which Thou dost desire to maintain, therefore surely Thou wilt give the day to the righteous party struggling in the Holy Cause'. *Vananām*, acc sg fem from *van* = 'to conquer', or 'to desire'. Some scholars would render, 'Whether you can really take notice (? = *pô* from *pâ* in that Vedic sense) of my person, when the hitherto irreconcilable hosts become united (?) under the conditions which Thou wilt fix for them, to which of them wilt Thou then give the predominance?'

What text may have stood before the Pahl trlr I cannot well conjecture. He knew what *pô* meant as from *pâ* (see v 16). Perhaps he thought fit to vary here, rendering 'in manifestation', as what is 'guarded' should be 'kept in sight'. According to Spiegel's text, *anaochanhâ* is merely rendered by the Pahl *aê avô* (so we should naturally decipher). In Dastur Jâmâspî's MS the letters are **𐬀𐬎𐬌𐬎𐬎𐬀**, which, in view of *anaochanhâ*, may be read Parsi *a, n, â, î, ân* = 'the torments', or *anâkân* = 'the (mutually) evil'. D's MS has *aê khânakô* = 'this house' (?), or *aê-âhankô* = 'having this intention' (?), or perhaps a transliteration. Ner's *anaçvanân* shows that he may have seen the letter **𐬀**, and not **𐬎**, reading perhaps *anasâi* (?) = 'undecaying', and as *anhâ* is regarded by some modern writers as an acc pl neut suffix, the plural *ân* should not be regarded as scandalously free. Or Ner may possibly have seen *anôshân* (?) in the word, reconstructing according to the gloss of the Pahl which, as I hold, gives a mischievous misdirection. It is not at all certain that the Pahl trlr read a form of *dâres* (?) for what now stands as *dîdere(gh)zhô*, for the emphatic (see the recognition of the reduplication) 'expounding' of the doctrines might have expressed 'sustaining them'. *Vananām* was vaguely but not unnaturally rendered by '*shapîrîh*'. In Nei we have *parohîna*^o again. Here it must equal *pavan nîkêzishnô*, so in Y 43, 11.

16 Formal caesura after the fourth, but see *d* and *e* where the sense opposes. Read my former texts *tutioni* = [*in tutionem*], *potestatem* (-*habens*) (?), and also *pro civibus* for *pro vitis*. My former translation records the opinion that in *jâthwâ* we might have the absolutive, cp *hatvâ*. This relieves the awkwardness of *thwâ*, but on the contrary it demands a '*certat*' understood. It is better to divide *verethnem jâ*, as I do in S B E XXXI, p 119. This supplies the verb, 'smiting with victory (cp *verethraja*) to save all who are of, or for, Thy doctrine', the insti in the same sense as in the previous verse. *Thwâ sêngghâ* would then qualify *yô* *heñt*, which of

course can hardly be left in this concrete connection to equal the Vedic *ye santi* = all beings. Even taking *thwēd sēighd* instrumentally in immediate connection with *verethremyā* (smiting victoriously by means of thy doctrine (cp the unmistakable *ni him merāzhdyāi thwāyā Mathrāis sēigh-ahyā*) a rendering by no means improbable) the *yōi heiti* gather from attraction a concrete sense. The words mean those who are of the party whose weapons are the holy Mātira. Haug's gallant effort to emend *ke verethremyāthō wā pōisēig hā chithrā* = *quis daemones inimicos necavit reformā qui sunt diversi* is not judicious. *Cithrā chizhdi* stand in alliterated relation, and do not mean promise but like *chikāthwā* (?) in Y 43 2 = reveal show cp. RV VIII 89 3, *śi derāhu prī chikiddhi*. *Dām* by some eagerly cherished as an acc. infin. is closely related to *dāg* as is *ratām* to *patōis* cp *ddnsu patni*. *Ahūbīs* inst. for dat., better = for the people (as taught privately many years ago), than for the worlds although this latter is specially Gāthic. *Ratām* is concrete as in Y 29 2 Y 83 1. *Sraoshō jantā* is another indication as to what is the missing subject in Y 43 7 9 11 13 15. *Ahmāi yahmāi kahmāichid(f)* recall Y 43 1 line a. The *ratu* could be one of several prominent chiefs whom Ahura might choose so very possibly also in Y 43 1. May holy obedience be rendered to that saving governor whomsoever thou mayst select. Some would turn the sense somewhat as follows. Who has the predominance? Those whom Thou through Thy command hast appointed to protect? Grant an understanding (*mōi dām* = *medhām* (?) prince to the people.

If we regard *chāshishnā* as practically an infin. which we may well do, then the infin. as often with the trlr. may represent the imperative we should then have let the teaching be clear which would not be far from *chizhdi* = *designa*. As Spiegel well suggests, *ye santi* in Ner belongs in the text, and in J² it does not appear in the gloss. Q. J⁴ and Haug read *hantāram pātārah* and appear one or all, to leave out *tara rakahyā* which stands clearly in the original MS. J² It would certainly be an advantage to get rid of *tara*, if we hold *yāthwā* to be the better reading but see the Pahl. Is *chikādyām* (see J⁴?) an advantage? The *thaloke paraloke* of J² should be read.

17 I would now read [*ad eam*] in *c* for my former rendering *ad [eam]* for my former rendering in *d*, *me in principatu* and for *rdthēmō vīam sacram indicans-duz*. *Zarēm* to Ved *jar* = *char* (?), sense terms of your covenant. The Pahl. read *askerastm* as a closer definition of *sarēm* [-ām], the agreed-to consummation cp *ākrās* for form, and partly for meaning. Reading *askastm* (?), *a* + *sak* + *ati* we have 'convenanted companionship' with *askistm* (*askettm* (?)) we might have that this (?) word

(*vākhš-āē(ē)shō*) reach Your abode' (Haug *in-habitationem vestram*). With the Pahl I read *vākhš-āē(ē)shō* as a *compos*, *āē(ē)sha* with aor stem of *vach*, cp *hyad(t) mōi*, etc of v 18 If noun forms occur from the reduplicated root, cp *chakūt*, *sasrut*, *dadyūt*, *juhū*, and with intensive reduplication, cp. *jōgā*, *yavīyādā*, *vānīvan*, why cannot an aorist stem exist as a noun form in composition, or separated? Another, '*dass mein Lied wolgemut erschalle*' Consider also *vākhsh* = *vakhsh*, *vakhš*, 'that my prayer may be prospered' Is *vākhš* probable as *vāch* + sign of nom s?, cp *ch* + *s* = *khsh*, as *ch* + *s* in *merekhshāna*, etc? *Āē(ē)shō* hardly = 'fulfilled (?) wish' *Sarōi*, as infin (?) hardly = 'for ever', the Pahl *sar*, *sar(dār)* is the identical word at the next stage of the language Haug's *in-tutela* = *sarōi* has been widely followed *Bāzhdīyār* as = *bhuyē* (Haug's sug) 'to enjoy Weal and Deathlessness' is interesting, but *sarōi* would be awkward The *j* of *bhuy* also holds as in *bunjayād(t)* Vd 7, 71, *būgem*, Y 31, 13 (see also the meaning 'suffer' for *bhōjam* RV II, 28, 9 *mā 'hām . . anyākrītena bhōjam*) *Bāzhdīyār* might be aor infin, cp *prabhūshān*, 'that W and A should be to the chief', or a formation like the Latin 'for the chief-being', i e 'to be a chief endowed with blessedness and immortality' But although *j* holds, *j* + *s* might become *zh* (?), an aor infin of *bhuy* governing the acc duals H. and A *Haurvatā* and A may of course be inst sg, see Y 31, 20, where some see gen sg But *bhūsh* might be thought of in the sense 'to seek to grant H and A to the chief', cp *devēshu yāco mārīāya bhūshan* RV IX, 94, 3 (806, 3) *Rāthemō*, cp *huzvō rāthīm*, Y 50, 6, is literally = *rathura* = 'waggoner', 'guide', cp Y 53, 6, *ratha* + *ma* Or the Pahl trlr may be right, referring to *rād* (cp *dād* = *dath* (?)) *Yē rāthemō* may perhaps refer to *sarōi*, cp the *ratīm* of v 16, but the syntax indicates the Māthra which guides, cp Y 34, 13 *tēm advānem ahurā yēm mōi mraos vaxhēus mananhō dāē(ē)ndō saos(h)yañtām* Some would render *e*, 'who live completely, or perfectly, according to Thy word' Some would give the following cast. 'How can I enter into personal intercourse with you, and (how is it possible) that my word should reach to your abode, in order that he who lives entirely according to Thy law may enjoy happiness and life in his house'

The Pahl trlr seems to fail to see a first person in *charānī*, if indeed he possessed such a text He well knew however what *ōānī* meant Possibly he omitted the expression of the first person as being obvious, see it in line α Omitting *va* in *d* with DJ and the Pers, we might read, 'when also (*mān* = *amat* = *hyad(t)chā*, but see Ner) that which is my beseeching (? *khvāstār*) word(s) shall be verified' (see the gloss) *Pācchātīyasya* well renders *i pasīnō* I do not think that Haug's unsupported *paçchātīasya* is justified in view of the Pahl, and other frequent occurrences of *ōya*

Read *prarṣṭiḥ* in former printing. One is naturally surprised to see the older form *dadanti* and one would therefore prefer Haug's *daddti* (so J²), but a pl is required.

18. Most MSS have *handnt* read *apiranti* *kathā* like how in Eng-lish is often scarcely more than a sign of interrogation. *Mi hdm* may have its more original sense cp *mīlhd* the animals being expected booty cp RV 169 2 *śrṣṛmīlharṣya pradhṇarṣya* *Apiranti* so better is 3rd sg. pass. nor of *rat*. Some seem to have seen a form of *pi pinu* here. *Haur rātd* and *A* can hardly be nom. dual with a sg. verb they might be quasi predicates. Since it, the reward was announced to me as *equalling* Welfare and Deathless life or an Instr. (which is in itself thoroughly possible with *hi* referring to the two parts of the treasured reward, the mares and the camel) might express by or in accordance with the Divine II and A. Or finally II and A. might be simply the means by which the blessing was assured. It was made known to me by my happy fate that I. Some scholars would give the following ca. t. Shall I really (*kathā aśhd*?) give away (? *handnt*) as a reward the ten pregnant mares and the camel which grew (form of *pi pinu* (?)) to me unconsumed and living (II. A. (?)), that I should give them to another. *Homam* in *d* of the Palil. was corrected after the Persian but I might of course have written the verbal form *hōmanam* which may = I. The pers. pronoun is here well in place and I thoroughly know II and A = II. and A are made known to me supposing that the trlr took that view of line *d*. I had translated when I am *thus* from excessive cautiousness as the use of I am for I was probably mediated by some such understanding. There is no doubt that the trlr read *tailbyō* in *e* (see her) with *am* understood are given to Theo by me.

19. Caesura after the 4th yet see *e* read *yas tad(f)* disregard my former divisions of lines except as marking the stress on the 7th. Some scholars who render *handnt* or *handnt(f)* in the preceding verse shall I really give away render *hanent* here: to him who ought to receive it (so, correctly). Some scholars seem to read *ere-hukhdhdi* as = to the one who has kept his promise. This follows a very old suggestion long privately circulated but *ere hukhdhdi* is probably a special and concrete term for the orthodox disciple cp. Y 31 12 Y 31 10 and especially *adrujanū* in Y 31 15 the truth speaker in antithesis to the adherent to the Lie-Demon. Notice the idiomatic *tēm* for *ahmā* also in *Mat(f)ni* (so better than *manis* cp Ved *manim*) = anger blow cp a Ved. sense of *manyā*. But, as *id(f)* *nā* = *nōnt(f)* is suspicious with *ukhdhdi* (so) *nā* read 'When one does

not give the appointed prize to him who has earned a right to it, who verily as a loyal saint does not give it', or *yē . nā* (quasi enclitic)

The Pahl trlr, amid much correctness, manages to insert a *madō*, as an alternative not affecting the sense. He probably wished to show that he was aware that *yastā* could be a part (cp *yattā*). It is hardly probable that he actually thought *yastā* (so he must have read) such a form. Else whence his *mūn* which must = *yas°*. The same thing occurs in Y. 31, 7, see *mūnash* there after *madash*. But his rendering for *nā* = *gabrā* may well be excused as enclitic with *erezhukhdhāi*, for so he read. If *i* could be omitted, *rāstō* would be nom. = *ukhdhā* (so), and *gabrā* regular. *Maē(ē)nīs* (or *mamīs*) is rendered in its result. Notice that Nei varies his *naro* by *nā*.

20 *Chuthenā* interrog. particle, possibly originally = *in quo modo*, or with force of English 'how ever'. *Hukshathā*, better as nom. pl with the Pahl, although an instr sg adv is not impossible. pl masc in *ā* are possible, but irregular. *Daē(ē)vā* = *Daē(ē)va-worshippers* (yet cp *sukshatrā* applied to Varuna, Mitra, Indra, and cp the *Devāsas sukshatrāsas*). *Kām* = *lām*, (irregularly spelt) placed after the dat for emphasis, otherwise, if in order, it might refer to a *gām* understood, 'what cow' (have they possessed)? Haug's *existentiam* is not desirable. *Dātā* 3rd pl aor mid = 'they have taken', or poss 'given'. *Ānmainē(ē)*, correctly rendered by the Pahl, root *an* = *in* (but even *nam + a* is not so impossible, see p 442) is dat for instr or loc adv. *Urūdōyatā* is 3rd sg pret caus mid of *rud*, or also possibly nreg 3rd pl with *Kavā* in a collective sense, and as feeling the influence of the subjects preceding, the K and U, see also the pl *mīzēn*. Some would render 'Have the infidels ever been good agriculturalists? Ask those only who observe them (seeing a form of *paç* = *spaç* in *peš(k)yē(ē)wītī* (?)) how (*yāiš*) the stupid, passionate, and abandoned to wrath, cause the Cow to groan (*rud* = 'to weep'). Never do they favour her aright.' *Chīgūn* = *chuthenā*. 'How' is often merely a sign of a question in English and in other languages. Are the trlrs right in seeing a form of *pā* in *peš(k)*? (*pā* = *pādīrārīnēnd* Y 32, 13). *Yemaleltūnd aīgh* is gloss, see Nei, the evil party saw something laudatory in the transcribed word *usukshchā*. The dative is I think expressed in *Khēshmō* (or *Aēsh°*) *avōch*. *Astūbō* is very valuable. *Rānākēh dādār* may be intended to convey a correct idea of *urūdōyatā*. The ever-recurring form of *dādanō* for a Zend syllable with a *d*, should be condoned as harmless, the trlrs fearing to omit the smallest particle on which to hang a meaning. Searching for misunderstandings, see again *urūdōyatā*, *ru* (= *siu*) = 'to go' may have caught the trlr's attention, hence *īānakīh*. Many might be scandalized at *mozd* for *mīzēn*, but the two words may be

radically connected. J³ has *kdydm* (?), others *yam* (?), but J⁴ is reported as *kdyanti* see Burnouf Dict. Sans. J⁴ seems *nirridmdna* (?), *nir+rid+man* (?). J³ *nirridmdn(a?)* see *anirridhne* = *astūbo*. Line *c* is added from later hands. *Prodadanti* reported by Haug is an improvement. Haug persistently writes *sadh* for *sade*, whether he or his MS. was to blame remains a question.

Yasna 45

See for summary and additional translation and comment S. B. E. XXXI. pp 122—130. Changes in opinion arrived at since its composition are not always noted here.

1 *Chitrē* = *chithrinē* with *respel* *e* = *e* from *je* (which was miswritten *je*) = *in* = *dn* (cp in *ameshē* = *ameshān*) the *i* has disappeared as from *mi hācām* = *mi hācāni*. Otherwise *e* may = *am* or even *ām* (fem.) with *im* (?). *Im* (only a particle in the RV) has retained life as a pron. in the Av., (cp *īd*) and may refer to *dat(f)nd* understood (see v 3), it is also possibly a particle while elsewhere a living pronoun. *Ma ddonkhōdām* (valuable correction of Koth's long privately circulated) = *madh* + *dā* 2 pl. sa. aor mid **madh* + *dhd* + *sa(s)* + *dham* or *madh* 1ceretō active sense as *hi-rd* is more than soc. instr. (hemmed in with his tongue) confessing seems the better sense the word is a sort of deponent, not impossibly part. perf., otherwise *dacretō* from *tar* = confessor. My former free trl. depended on the old reading which was universally current at the time of printing read it. Now therefore all things well do ye ponder. As a slightly different cast read for ye can now mark all things, for it is to be understood that the false teacher will not for the second time.

The Pahl. trlr., glosses aside may be considered as proceeding with substantial correctness. *Ishathā* is taken in its sense of wish (see the gloss) and freely as a 3rd sg., but *bañhōnēd* is also a 2nd pl. The trlr. had frequently rendered the term *īdā* and could not have departed from his other renderings from pure ignorance. Read *ū* alternatively and ye who are desiring it from near and from afar. The divided *ma ddonkhōdām* misled the trlr. as it did all his successors till a recent period and this should afford an explanation of many similar errors. In *mazddonhō* (sic) he sees the clumsy meaning necessary to that text. *Pēdāk* = *prakaṣani* = *chitrē*. The conj. in *siarā(k)yāḍ(f)* was recognized in *warechindāq* and *dacretō* was reproduced as active and transitive in the word *hēmnnēq*. Haug not aware of the Pahl. free forms, declared Ner to have rendered *gāshōdām* as a noun in the dual. Ner was rendering *gāsh dēm* in the gl. = *nyākahishnō* in the text. The Pahl. renders infin. for Imper. Ner is more graphic with his

noun in the text, while the Pahl trl places *gôsh dên* in the gloss. Read my former misprint **kr̥iyate*, *duštaçishyâytâ* seems in order as a denom not needing alteration, although **yâpitâ* is in analogy with an *arthâpayati*, cp Max Müller's Sansk Gram Geiman trl s 319. Is *durgatīyam* meant for a comparative with primary suffix, for **īyah*?, see the Pahl comparative form, or it is a needless variation?

2 *Paouruyê(ê) = paourvyâ* acc. du masc., see p 436, *u = yâ*. I will proclaim the two spirits 'at first' is weak and improbable. Some would render 'earlier than the world'. See Y 30, 4 *valuštem manô*, and Y 30, 6 *achuštem manô*. *Spanyâo anğrem* corresponds to *vahyô, akemchâ* in Y 30, 3. Disregard the divisions of the lines at the 6th syllable which were formerly printed to guide non-experts in catching the supposed rhythm. Read my former text *urvânô*.

J³ has *advyâpâra°*, J^{*} (?) the same, or *adhy°*, but the same characters represent *adv* in *yadvayam* (sic) v 6, c. One MS, which is properly J.⁴ not J.^{*}, is reported by a friend to have *asadvyâpârî* in 2 d. Either read *avyâpârî°* throughout with Sp's MSS C and P, or correct to *asadvyâpârî°* where needed. This latter is of course the better reading, if it were really genuine. Read *antar bhu°*, *nâchâ 'tmânah*. In the Parsi-pers the *wa* in the interior after *mân* had better be *u*, and this notwithstanding the curious, and one would say positively erroneous, *Pâzand u*, which intrudes every where, even at the beginnings of sentences, while the Pahl *va*, its original holds, as we suppose, throughout, and not only at the beginnings of sentences. For this latter reason I had formerly preferred reading *wa (= va)* throughout in this mixed Parsi and Persian. But with some *u* is orig *uta*.

3 Caesura after the 4th syllable, yet see lines c, d, e. Read in my old free trl b, 'Which unto .', e 'Thens'. All the divisions of the lines are wholly informal. *Avô* is loc, Is it purely adverbial, or = *in miseria*? Read my former text *pavan shân* in e. In Ner *âdau = frâtâm*. Read my former printing *antar bhuwane*.

4 Formal caesura after the fourth, yet see c. My former *volens* in e should be supplemented with *aspiçiens*. Great obscurity is here present. Some scholars, chiefly anxious to differ from predecessors, do not hesitate at a first-personal *vaê(ê)dâ* of course thoroughly possible, but see *vâdvâo* in v 3 referring to *Ahurô*. A voc. *Mazdâ* is also not so probable just here, see *Mazdâo A* in the 3rd pers nom in v 3, 5, 6, 7, 9, 10. The nom is characteristic, and the formal address is to the people, see the voc only in v 11. But who is the 'father of the Good Mind', 'the father of the saints', possibly the saintly monarch whose daughter is 'Piety'. Then comes

line *c* with the mention of A. as 'undecceivable' a repetition of the idea in line *b* *rat(i)dd*. The Monarch could only be referred to as priestly and representing all virtues in his person possibly *Zarathustra* is meant hence he is referred to immediately after the mention of the *Māthra* which he delivered. We might be tempted to regard *d* of *Ma dā* (20) as having lost its nasalization *Ma dā* = *Ma dām*. I know Mazda, who appointed him. Finally have we here oblique diction, the Father of the Good Mind and of Piety strongly suggests Ahura. Shall we render I know M the Father etc. Or finally can the meaning be M. A knows who appointed = constituted himself by his gracious revelation the Father (begetting them again by the living word) *Ispā-hiṣhas* might be taken as a *compositum* or not, *Hiṣhas* seems a reduplicated root noun from *ṣhas* i. e. unless we can correct to *d iṣhas* & stood as Pahl. *ṣ* = *h* or *d* to *iṣh iṣhaṣ* Y 31 4 *iṣhaṣid(i)* Y 50 2. For meaning see the Pahl., followed by very many not deceived and all-searching (or all viewing") Some might give the following cast 'I will now make known what is the dearest thing in this world to him I know well (*aṣhā ṇ(i) haṣhā*) the father of the diligent pious man who has established it. But his daughter is Obedience which expresses itself in good deeds. Ahura is not to be deceived the one present to all

We can easily forgive the *lhc iak-das* (or *dath*) of the Pahl. glossist. I read *car it* in *c* and omit *ra* in *d*. The old-fashioned Sansk. letter which looks so much like *rtē* is *o shuactuo* is the word, not *shuacturto*.

6 Consider They who render me obedience in this come to Weal and Immortality (acc. du. of goal) for the deeds of the good spirit. I (?) say (?) *it* Ahura (*it*) *Ahūrō* has thus no verb but see *fracakshyd*. Can *Ahūrō* be its subject? Improbable see *mraod(i) spenōtemō*. Reading *jimem* to them I will come with W and I. for their action done in a good spirit. But the 1st pers. I Ahura would be isolated in the piece see the 3rd verso. See *Ahūrō*-[*em*] in v 3 4, 6 7 8, 9 10. A first person is also improbable as Ahura on account of line *a* with its first pers. verb, with another subject. I defend as altern. my rendering now several years old that the duals combined plus *Ahūrō* are the subject, if *jimem* is read and He elsewhere comes. Otherwise I would accede to the very suspicious 1st eg. *jimem* in spite of the 1st pers. of the speaker expressed throughout in *fracakshyd*. There is a question whether we may not have the pres. part. in *jimem* to them A is coming. Pahl. Read *c* without gloss: who renders *Brāsh* obedience to me, and inculcates [it]. This is of importance to show the havoc in these tris made by glosses. *Chayachā* rendered by a verbal form should scandalize no competent scholar, perhaps a present

part was seen 'Offering obedience and attention' involved transmitting the doctrine *Chayaschâ*, if standing in the Pahl character, may have accidentally suggested *chish* Nei Line *b* was formerly rendered freely of course by me, *vâchah* was not intended to be rendered as a gen sg, but as a nom pl in agreement with *deyâh* *Samlâpe* of itself expresses 'in the course of speech', and I corrected the *vachah* of the MSS (with Spiegel) on account of *deyâh* which is otherwise unmanageable, having had also an eye to *vâk* in *a*, see also *yâ(h)* Lit 'the utterances to be delivered in discourse, which express' Read my former text *adam eva*, also the bracket after *anyeshâm*

6 Disregard my former informal division at the sixth syllable Consider, 'those who exist', i e 'the holy Immortals', and for my former noun form, *interrogatum est*, which were thoroughly possible, read *consultans interrogavi*, 'in praise of whom I have consulted with the Good Mind in His saints, i e with Him and His holier representatives' *Frashî* is a 1st sg mid s aor of *paes* = *prachh*, *s* + *s* = *ś*, *sh*, cp *frāštâ*, *nāshimâ*, *frāoirīšaiti*, *dareshad(t)*, etc The word was formerly held by authors to be a 3rd sg pass aor, and the view that it is a 1st sg had long privately circulated before its later publication *Yôî heîti* in the sense 'all who exist', so in the RV, seems rather unsubstantial, but may be correct, *huddô* understood would be safer *Huddô* (*sudās*) may allude to the Bountiful Immortals who are so frequently termed *huddô* in the Avesta Some might colour 'Now will I make known the most important truth of all, righteously thanking Him who rightly guides all the living through His holy spirit Let A. M. hear me, in whose glorification, I, of pious mind, concern myself'.

The somewhat harmless glosses of the Pahl tili should not scandalize the critical reader The gloss [*Aîharmazd nafshman*] (so read) spoils line *b* No reasonable critic will be hard on the free, 'O A hear' for 'let A hear' More fault might be found with the tame *âmûzend*, pres for imper in *e* Read *spênâk* in *c* *Stuti* was perhaps intended for *stuti(h)* *Naisargihâm* always = *âsn*, it has otherwise never been explained Is an inverted *naiyosangh* its base?

7 Caesura at the 4th syllable *Jvâ* = *jvâ*, or *jivâ* *J* was regarded as having inherent *i* Read my former text *ishâoîti* With some *râdanhô* is gen sg with *yê(e)hyâ*, better concrete n pl masc subj to *ishâoîti* *Yê(e)hyâ* refers obviously to the personal *ahyâ* of v. 6 *Ishâoîti* (which some render 'enjoy') = 'will pray for', or 'let the offerers pray for' The verse is an encouragement to prayer for the liberal adherents *B(a)vaîti* may well = 'become', and so 'shall be' *Âê(ê)shô* may = 'enjoying' on

account of the state of perfection, but as *ishdoni* better = 'seek' a (f)shō its noun may = 'seeking' the soul progresses see YL 2., etc. *Arē* in its form can hardly be other than acc. pl. *On ins*. Or we may read a gen. with *dryotā* see h¹ *nerē* (iclyran f(r) (f declension). The acc. would be the object of the force in *ishdō* needing no prep. between. *Sāded* is rendered by able scholars as loc. (r) with an *utayō* in the noun sense in a wretched continuance but *ā* was a sanctified idea which abhorred an evil adj. *Tīti kshōdō* keenly rendered the c two places has the same objection. The sanctified word could hardly be applied to Hell. Ahura is difficult as 'appointing Hell' but this would be more possible in the Gāthās in which the extreme dualism may have been modified by previous monotheism see *ash* applied to the wicked but never without mention of the *ā havan*. Some might possibly render at the other hand The fruits of which devotion those who have been and are in life shall enjoy *ishdoni* (?) the soul of the pious shall be a participant (*sh(f)h* = enjoying) in immortality but the soul of the wicked (*nerē*) will be a participant (*sh(f)shō*) in a continuance (*utayō* not with *Am*) which is tormented (*ishdō* loc. of *radri*), and these two places *ā M* determines. *ā* is hardly sufficiently explained here.

The Pahl. trlr., I should say with little doubt saw *ishdoni* divided hence his first personal. Otherwise he is free see the gloss in the first person thrown in after the 3^d pers. in *h*. It is quite out of the question to suppose that he could mistake *ishdoni* for a first personal. *Arō* is mischievous in *c*. The expositors probably did not think the soul praying a natural idea or *arō* might apply to *khrdōdr*. *Tūkh(ah)ī hno* (?) is again very pardonable for *utayō* | *id* as persistent energy expresses perishing continuance. If *arō* could be corrected and the freedom of the first pers. is accepted in *a* the line would fall into a shape closely approximating its original. The loc. of *Ameretditi* is recognized in the gloss omit *ra* in *d*. *her* of course follows the Pahl. *logyd* as nom. pl. masc. they are fit (to smile anew) the MSS. have *yogra* (?) = *yoga* (r).

8 See line *b* as to caesura. Some scholars, properly seeking new renderings might take *starcshō* as = *erj* (*rarj*) + *d*. I am desiring to turn Him toward us *erj*. RV I, 33, 1 *gārdmī kṛīmī pādam ādṛjate naḥ* but cp *stānōdī nemanhō ā starcshō* with *yo īm rē nōdī(f) īthā mūthrem car(e)shēti* v 3. *īār(e)* is used in its usual sense of performance of duty toward (d) Him with hymns of self humiliating praise. See the position of *nō* as against that of *naḥ* in RV I, 33, 1. Yet the suggestion is a fine one if still not so probable. *īār(e)* (*rarj*) is far more restricted in its use in the Avesta than in the Itg Veda. Some might colour as follows
Him do I strive with worshipful songs to turn toward me for well have

I seen him with the eyesight of thought, and word, and deed, knowing him in truth as A M May we make our songs to reach to the place of praise'

The *lanman* in line *a* was regarded by the Pahl tlr as a sufficient expression for the first person in *vyādaresem*. The gloss *yehevānēd* enforces a needless interruption in the syntax. That the Pahl trlr was able to render a 1st pl opt freely seems proved by Y 30, 9, and other places, yet, unless we read *yehabānd* in *e*, and understand the distant *lanman* with difficulty from *a*, it would seem that the tlr fails to render the 1st pret-conj here. See Nei line *e*. Without gloss, omitting *ī*, read *d* 'knowing *A* in truth', see the Gāthā. Notice the force of *barā* effectively rendered in Ner by *tato* 'dhukam, which may be intended to mean merely 'up'. He follows of course the 3rd personals of the Pahl, concluding however with his 1st pers *mdadāmahe* in *e*. Notice that the sense must necessarily be active here, notwithstanding the form. Perhaps *vettd* should be understood after *yah*, 'who is a knower of *M*', see the Gāthā.

9 See line *e* as to the caesura. With some forgetfulness of the difference in tone between Gāthā and Rik, we might render *verezēnd(nt)* 'stalls', but a *viyāna(m)* may = 'strength' (L G) even in the Rik as well as 'stalls', and *var(e)z* = *varj*, *vrj* expresses 'energy' far oftener than 'enclosures'. The Gāthic party did not need herds, stalls, etc like the freebooting Daê(ê)va-worshippers. Their *Dhenū* was on the defensive, they wished to save what they had (cp Y 29, etc). Reading *verezēnyāo* as = a *viyanyān(s)(m)* in the sense 'householders', 'community', cp *°jānā(h)* RV VII, 32, 27 (of hostile hordes), (also of citizens), cp *dhamā bhuvaḍ viyanyāsyā(nt) rājā*, RV IX, 97, 23. I formerly yielded to the force of *verez* in *verezī-dōithiā*, etc, rendering, 'endow us with energy', and in view of *vīvareśhō*, v 8, and *Māthrem vareśhēnti*, v 3, together with the well-nigh universal sense of *var(e)z* in the Avesta, I thought that view at least a desirable alternative. But I now doubt the existence of such a word as *verez*, *z* = Pahl *y* with inherent *a*, the word is *verezya*. *Huzāthwād(t)* to *huzēntu* = 'good citizen' (?) is interesting, but the *zāntu* is not Gāthic. *Suyātā*, *suyānman*, and *suyātātā* may be recalled, and *huzāthwacha*, of *Sraosha*, Y 57, 23, is suggestive as well as *anhēuš zāthwōi* (or *zāthōi*) *paouruyē(ē)hya*, Y 48, 6. I should either render 'by the nobleness of His Good Mind', or 'by the revival of it'. *Usēn* looks more like an acc pl neut (?) here than in Y 44, 10. If it were such, I should compare Ved *uṣa*, as in *uṣādhak*. But it is altogether improbable that no instances of the defective Ved term *an*, n s m of the pres part, should appear beside the terminations *ō* for *as* = *ās* = *ants*, which, together with its fuller form, preserves the sign of the nom s, lost in the Sansk. uncovered term, cp *uṣān* of Agni, Indra, etc. Some scholars

render *kh bathra* in the sense of fields but *sh thrd* = *kshtrdri* would be the more natural text for that. Ved *Lakṣmi* used of Varuṇa, Indra, and others hardly descends to the fields and in the Gāthās *Kh bathra*, as the personified Sovereign Power of the Iranian Deity is actually brought to come to the invoker in formal a ocation with Vohu Manah, Asha and Ar(a)mañt. Read my former printing every thing and ours. Some able scholars would colour. Illu will I propitiate in common with the faithful may He afford them as they wish it, plenty and success. May M. A. grant lands and fields for our nourishment till the faithful in reality form an intelligent community.

Iahl. Whereas we have a 2nd sg. imper. rendered by a 3rd sg. el. c. where we have in line c the 2nd sg. imper. rendered by a 2nd sg. imper. *Iddunyan* mi hi better be taken as an imper. 2nd sg. with *pinakth* as iteration of idea in *gotat mli*. *Ilnakth* i intelligent gloss. *Irdahishn* *h nman* seems to show that the prophet was supposed to pray for grace that he might further the prosperity of his people. *Ilao akhsh(f)* was read *ha š*. The trlr had elsewhere no difficulty in rendering *ha* as in Y 32, b & i in *hath* = *huyed nš* etc. As to *akhsh(f)*, see *akhsh* = *uš* in Y 41, 7 etc. Correct of course. Ver a *asmah* read my former printing *got*. But the impossible (?) *yam* is now explained by the original MS. J² as a part of *rayam*. *cha* should be read *ca rayam smah* and this in spite of a desired *cha*. San k. r could be easily misread *ch* and one MS. J² is especially doubtful.

10. *Immami* would be naturally compared with *unmā* Y 28, - and *immami(f)* in Y 44, 2), but the suggestion of the Iahl may lead us to a still better explanation. *Immami* (sic) might be loc. adverbial = (famed) beyond our power to name. who is heard of in unnamed measure. My rendering in S. D. E. XXXI where *dan* is taken for *dān* acc. infin. and also my alternative rendering here must both of them labour under the difficulty that the twodat. *hōi* with a verb like *ch nšt* (see also *ahmide stōi*), would seem to bear a special receptive dative force the infin. (?) *dan* (*dān*) being unusually distant. Unwilling to violate the language I had previously taken *ch nšt* as expressing the act of the worshipper whose offering explained the extension of Ahura's fame. *dān* also expressing the ascription of Wealth and Immortality to Ahura, which he possessed for His people. I now once more think *dān* suspicious as an infin., for it may well be a pres. part. (or aor. pres. part.) cp *usēn* (*usēn*), as it is improbable that the loss of *s* from *usēns* etc. should not have begun in the Zend. Iano c. *ayad(f)* *hōi* *Ashid* *Vahuchā chōišt* *Manahā* might be parenthetical, *dān* being in agreement with *Ahūrō* understood from *b* see Y 43, 9 where line c comes in awkwardly.

after *Ahurô* Some might render, with slight change of text: 'With these festive words of devotion will I rejoice Him who is called A. M., as He really in grace has promised to grant in the kingdom Welfare and Life (?), and to the people power and help' J³ has *chôistâ* = 'sacrifices are directed'

Notice the rendering of the reduplication in *mimaghzhô* by *hamishak*. The trli, having twice rendered forms of *ānman* by *astâbô*, here from some unknown reading renders a form of *nāman* with the *a* priv and translated with especial intelligence what he understood as a word meaning 'in his unnamed-character' by 'in his 'other' name', also curiously departing from his nearly universal custom, in that he renders *Mazdâo Ahurô*, not as a mere proper name. As to the syntax of the (syntactically only) difficult *e*, he relieves himself with a gloss *aîghash gûft*, and by the above-mentioned description of *Mazdâo Ahurô*, as if it might represent some other person than the supreme Deity. He could not credit *chôist* *hôi* (see above) nor *hôi*. In line *e* he gives positively an alternative rendering, *stôr* was regarded as a dat infin of *stâ*, and rendered as a pres, expressive of 'condition'. But the trli at the same time would not reject a meaning 'for the land' which had descended in tradition, accordingly he adds *Spendâmadô*, which he understood, as Nei so often does, as a synonym for 'earth'. *Dân* was probably taken as the pres part, and rendered 'he gives', and his *valman* might well be regarded as in oblique case by position, omitting *va* with MSS. I formerly used a too severe impartiality. Read alternatively 'That one is to be magnified by us, etc (c) who revealed to that one righteousness and the good mind, the royal power, weal and immortality, to him (= his) *is* the giving one (= *he* who gives) the energy which is (i) the powerful characteristic(s)'. Alternative gloss 'to *Spendâmad* (= 'earth', 'land') 'who gives', etc. Critically treated the syntax should follow the Gâthâ with almost total disregard of the ordinary syntactical force of the mechanically enforced sequence of the words. In Nei J³, J⁴ have *çaktimatah*. Agni is mentioned because the 'fire' in the later Avesta was closely associated with *Ashavahishta*. Read my former printing *tasyâ 'smâkam, sadai 'va, ghatitâ 'sî*, so, better *Adhyavyavasâyusya* J⁴, C., P., is not an impossible form, cp *vyâ°*.

11 As to caesura after the 4th, see *d*, and *e* (P). If v 10 originally preceded v 11, *yas* must recall *yê* of v 10, and refer to Ahura, then *yê hôr* would refer to the saint who was excepted and severed (*anyēng almad(t)*) from the alien masses (*aparô mas(k)yāschâ*) who profanely despised Ahura. If no connection exists (!) between v 11 and *tēm* *yê* in v 10, *tēm* *yê* in v 9, *tēm* in v 8, *yê(e)hyâ* in v's 7, 6, etc., then of course *yas* may refer to the worshipping leader, for, aside from all connection, that would be

the natural view *Dng* = *ddns* to *ddnsx* etc., otherwise to *ddn* (?), *ddmpati*. Some prefer *daš(f)nd* as a nom., and as describing the conscience of the *Saoš(ł)yant* with *spntā* = pure. *P(a)rd* is difficult as applied to a leader in view of *p(a)tarēm*. If possibly applied to Ahura (?) in v 4. One would suspect intentional obscurity which is often elsewhere also apparent. I was formerly even inclined to suppose *brdā* to be applied in a most unusual way. Some might render. If one despises the *Daš(f)nas* and foreigners who despise him with the exception of him who showed him veneration such a commanding protector's conscience can be pure (feeling itself guiltless). He is a true brother and father of thy folk. M. A. The Pahl. trlr here, as so often, mistakes *yastā* for a participial form. It can be easily seen how very much closer to its original the Pahl. trlr. would be if this error were corrected. *Sāq hōmanddno Dastōbar* should be strictly regarded as gen. by position, also Ner rendering the first word at least in that form. Read my former printing in *c* is different. beneficial ones. *Hormjda* also *u* in the Parsi Pera. (*s*) as better notwithstanding the mixed dialects.

Yasna XLVI

For summary and additional comments see S. B. E. XXXI pp. 180-144. Changes in opinion arrived at since its publication are not always noticed here.

1 For caesura in *s* read *Thuwā* (*Thurd*). *J* has *nmō* twice.

Pairi has been read *parā* or taken in that sense after a suggestion which had circulated for years. *Parā* would indeed relieve difficulty they cast me out from but *pairi* can hardly equal *parā*. In Y 19 7 *Pairi dim tanava azem yō A. M urdnew hacha vahistād(f) anhaod(f)* and in Y 71 15 *pairi it(f) hacha achištād(f) anhaod(f)*, the exclusion is expressed by the strongest form of the abl. *hacha ad(f)* not by the *pairi* cp *dhd + pari* = to enclose *paridh* = enclosure. *Pairi* means here either among *apud*, or on the part of. Sk. meanings approach. *Z* was not cast out by the hostile *daš(f)tu* connection. He had long waged open and defiant war with it, and in Y 44 15 we have allusion to actual battle and as to the friendly *daš(f)tu* see v's 14, 15 fig in this particular hymn where the most prominent members are on his side. He is complaining of the general indifference with the evil and openly adverse tyrants in climax. *Kshendū* is either a noun *kshendū + i* or a 3rd sg. *s* aor of *kshnu* and = *kshendūt* cp *dbrēt*. *Kshendū* as 3rd sg. is difficult in Y 51 18, and *t* does not fall off from *i*. *Veraznā* = *vrjdnā* = the (lower) masses, as householders or workmen cp also *vrjdnā* =

'strength' *Hēchā* I had thought better as equalling *haē(ē)chā* (*hōr + chā*) in the sense (*mih*) *talique*, but *hēchā* may be irreg for *haschā*, see Y 58, 4, and may be an exclamatory, 'such an one' Possibly *hachā* is the proper reading, see the Pahl

Those who are anxious to render 'they exclude me from' might gather support from the Pahl *banā*, which may even more naturally mean 'out of' than 'up'. I had rendered *banā* however in the light of Ner *Khvêshânō* and *ayamânân* are gen by position, see their originals. No one, it is to be hoped, will venture to doubt that *yehabând hōmanam* = 'I am given (up, or forth)' is free = 'they give me'. The form was chosen by a quasi attraction. *Khshnâuš* was taken as the verbal form, and rendered in the pl in view of its subject. *Varânîkîch* is difficult. As however *varhōmand* may mean 'productive' it is possible that its root is also present in this word here; and that root may be *bar*, as *b* interchanges, freely with *v*. Otherwise *var* may be the root, 'the devoted class' *Hamsāyakîch* freely expresses 'the connection', probably rendering the reading *hachā* = 'the accompanying', or 'connected'. *Samvidanti* (J³, J⁴, etc) seems to show that *shnāyēnd* was not deciphered, but *shnāsend* from *shnākhtanō* = 'to know', and this would hold even if *°vind°* is read. Yet the Pahl root in *shnāyīnam* = *khnaoshār* is correctly rendered by Ner by *satkārayāmi* in his usual manner. He could not have seen a difference between the root-meanings of *shnāyēnd* and *shnāyīnam*, so rendering them, one by 'recognize', and the other by 'propitiate'. Or did he mean *samvīdanti* (sic) in nearly the same sense as *satkārayāmi*, that is, in the sense of 'accept', and so 'conciliate'? Or, finally, seeing the same root in *shnāyēnd* and *shnāyīnam*, did he render differently intentionally, and as if alternatively?

2 As to caesura, see *e*. One is tempted to refer *kamnafshvā* to *°van*, with *u* absorbed in the *v*, but *mā* would then look as if = *smā*, which in the Rig Veda never appears at the beginning of a pada, or a sentence. Some prefer a nom pl neut. I prefer causal instr sg stem *u*, 'on account of my poverty in wealth (i e flocks)'. A nom (so I formerly held) is rather clumsy. *Chagvāo* to *azēm* understood as the subject of *gerezōt*, 'I beseeching', syntactically it would seem to belong to *Ahurā*, 'Thou searching out for me'. *Ākhsō* should be taken in its proper sense, cp Y 65, 9, Y 28, 5 'Declare to me', i e 'let me experience', 'teach me'. The *īstī* (wealth) is antithesis to the poverty just described, cp Y 34, 5. The rendering *nimm wahr* is very old and had long circulated among learners, which is however rather in its favour. Read my former printing *cupiens*. Read the Pahl *b* 'since small flocks are mine', *kam-ī amak* as a *compositum*, and 'since I am possessed of fewest men', *kam-gabrā* also a *compositum*. Was the correct

am used because of the letter *na* in *raśedhrēm*? It = 'my' but see Ner *Chagdo* seems to have been regarded as unmanageable in its difficult sense as a nom. sg = desiring, seeking in agreement(?) with the subject who bestows. It was either taken as a nom. absolute, I desiring or its root idea was simply expressed by *kdmakō*. Read 'gives his friend. *Akko* was probably taken as the pres. part. rather than freely as the 2nd sg. conj. In the teaching = teaching or In the teaching may'st Thou give me = may'st Thou teach me. The difficult translation of Ner requires alter natives. Ner *s kimchit*, which generally renders thing is here used to express little = *kam*. But the *na* would then be superfluous. I am not possessed of a little company is not meant. *Kimchana* (J²) would relieve all difficulty as to the sense but see *kam* in the Pahl. and *kimchittard*. If *kimchit na* is to stand, its sense must correspond to that of *kimcha na* and this in spite of its enforced use as practically = *kam**. That Ner meant something intelligible is quite as probable as that he had his eye on the Pahl. The passage presents a puzzle. Haug's reading *narachayah* is mistaken in its trl., and is against other MSS. and the Pahl., yet it may be preferable. My former text *na* = not certainly afforded an admirable sense, if *samchayah* can be taken as an adj. but see the Pahl. with no *lā*, yet the *na* in the Gāthā, *kamna* may have given rise to this negative. Or perhaps *nd* was intended, and read irregularly as in a *compositum* with *sam*. Haug errs in supposing *kimchit* to mean *in geglichem Ding*. *Kimchit* (= little = *kam*) + *nd* + *samchayah* might mean irregularly a man having little wealth. There is no *gabrd* after *kam*, but see the syllable *na* in *lhamnafahrd*. Aside from the Pahl. it = I am little provided with masses of men but see *kimchit naro* as a quasi *compositum* its true sense being 'having few men' so I read as alternatively also the Pahl. *kam gabrd* is a bahuvrīhi. Read my former printing *yad asmi iti(b), tad, tad yam mutram*, so better read its reward. *Poes.. I am not even(?) a little.

3 Caesura after the 4th line *a* has only ten syllables *asnam* may have been pronounced *asnaam* *coram* two syll. Read my former asterisk marked words for *akkshānō* and *weaddis illustrantes*, and *miblisibus*. *Kadd* like similar forms in the Rig Veda and the English is here merely rhetorical. *When are?* = *are?* so, similarly often elsewhere. Some would render when are the mornings coming? a pleasing and long familiar suggestion.

As noticed in S. B. E. XXXI p. 185 I prefer at present the view offered in the Pahl. trl. at Y 50 10. The trl. there reports the rendering enlighteners. As Ludwig says of Sāyana we must emend the Pahlavi translations from their own suggestions. The expression is used figuratively for the salvation schemes of the Saōd(k)yañits who bring religious light.

'Increasers of the days' would convey the same idea as 'enlighteners', 'increasers of the light of mental dawn till it reached twilight and full day' For *anhēuš darethān*, cp *yē ahām ishasās arbī*, Y 51, 19 The expressions, 'life', 'world', both conveyed the idea of the world as governed by the precepts of the Holy Faith Some would colour *a*, *b*, 'when, O A, will the auroas of the days come when the good kingdom is established'? *Verezdān* corresponds as to form, and perhaps meaning too, with *viddhān*, but a form of *viy* extended by *d* is not impossible as the analogon J* has *sāstī ā* = 'Oruler'

Here the Pahl trlr again positively explains his superfluous *dahshnō* He either shows that he means 'time' by it, or else he means to show that, by translating the syllable *°dā* by it, he on no account means to imply that he fails to see the meaning of *kadā* as the interrogative adverb of time His *vakhshînîdâr* should not be too seriously taken, as the ideas of 'increase' and 'illumination' often interchange with him, or Ner Cp Ner's renderings of forms of *vakhsh* by those of *kâç*, as also here *Pavan pêdâkîh* does not necessarily show that the trlr saw a form from *dares* in *darethrā* (cp however *th* often expressed in Pahl by *ϣ*, *darethān* stood in the Pahl *chān*), *pêdâk* may express what is 'produced', as well as what is 'evident' The freedom, carelessness, or mistake, of *sûd* without the sign of the dat may be accounted for by the fact that the final *°âr* of *ûthâr* in its Pahl form *ϣ* is the same character as the *â* of a Zend nom fem, and Pahlavi characters still appeared frequently in the Zend text before the trlr Ner's *vikâçaytryo* (so) is very welcome, as supporting the better rendering 'enlighteners' for *ukhshânō*, but this support is somewhat illusory, forms of *kâç*, as just stated, rendering those of *vakhsh*, and casting suspicion on our natural rendering of Ner's expressions when he uses forms of *kâç* under other circumstances *Prabruvanti*, as equalling a misread Pahl *franâmênd*, see *fravâmênd*, should be taken in its sense of 'praise' rather than in its more literal sense

4 The metre of *c* is greatly disturbed, especially by *hās*, which may be interpolated Here my former long since printed renderings may well stand as alternatives, but read *°uštō* I preferred referring *vazhdreñg* to *vaz* (see the Pahl) Others seem to take it as a weakened form of *vâstīēng* Some preferred *frōiēntōiś* (root *ram*) = 'from comfort', which is now abandoned Some would read *duzhdôbâo* = *duzhdabâo* 'an evil deceiver' In my widely circulated edition, I suggested many years ago *zu* = *hû*, and was inclined to read *duzh(a)zôbâo* = *duzhzôvâo* = 'evil-invoking' I later preferred the hint of the Pahl trlr, supposing the original form to have been *duzhhaz-ônhvâo* = 'endowed with evil power' This would however require the

omission of *hās*, see the metre but *hās* may well have slipped in from v 5. Some prefer *ahēmanō* and render not desired. Others have compared Vedic *mush*, and rendered the false image of a lord. Others again too much inclined to read every *s* as a *d* render *ahēmanō* (so reading) as *nefandus* = *a* + *nam* + *udita*. I preferred *ahām* + *uīto* from *mush* to burn consume cp *noṣṭak*, 'destruction' so the (here somewhat shattered) Pahl. trl., indicates. Otherwise we might compare *mush*, and render plunderer of our life cp *ahushayā* (?) Y 29 1. I had rendered *pathmēng rias* with *charād(f)* in view and also *gāo frōretōis*. He will go the ways of prosperous wisdom with the symbolic Cow cp Y 31 9. But *char* means execute at times in the Rīg Veda, and often in the later Indian. *Pathmēng* as = provision, might still be referred to *pāthas* for an etymology. The paths for the Cow (Y 31 9) were as her pasture and her fodder. Even if we were obliged to use *pāthmainyōtemō* in a different sense, it is now the fashion to see diff. meanings in the same word and that when occurring in the closest connection. Providing (stores) for the kine made with wise forethought is a most probable rendering and I would so emend alternatively as in S. B. E. XXXI, p. 186. The suggestion *frō gāo* = goer on before is very old which is of course in its favour, but I think that *frō gāo* is poetic iteration from *gāo frōretōis*. Some might colour. The sinner circumscribes the boundaries of the righteous being an impostor he who strips him of his land or power, and his life he goes on before the faithful J* has *patha mēn*.

Notice once more that the Pahl. trlr first explained the (to many) so difficult *pād(f)* in its sense of detaining from good. *Dāsh aśahamā* shows that *dušharōbō* was taken as *dušh* + *harah* + *rāo*. *Ahām*, literally omitted in the text is literally expressed in the gloss (*apa*)*gayāh(f)*. In line *d* the frequently recurring rendering of *gas* + *ta* in its different forms by *maḍ* once more helps to mar the effect as that of an approximately literal translation. The important word *gyāteuś* is not at all reproduced (see also Ner), and yet many would criticize these trls. as invariably intended to be closely literal. In *e wīn* is a marring element, having no literal correspondent in the Gāthā. It would be however unscholarly in the extreme to look for unbroken literal exactness here. In Ner I have rendered *pāpdi anyathā* in accordance with the Pahl. Read my former printing *depeku* or *grāmeaku* or. The MSS with one exception read *jānataiyō* in *v*, I correct elsewhere after this reading.

b Caesura after the 4th yet see *b* *Uroōtōis* should be pronounced *uroōtōis* cp *uroōtā* = *urotā* then the caesura would fall after *hū* (?). Read my former printing *propter superbiam ejus, vel fortasse ad eum ejiciendum*.

also *de verbis suis* Following the indication of the Pahl trlr in this difficult veise, I refer *drîtâ* to *dar* (*du*) = 'to shatter', cp for form *çrîdâ* from *çri* (to *çu*) *Ayañtem* with the ablative, as 'leaving his faith and companions' (?) seems to me an extremely improbable suggestion Others, modifying an old suggestion, would render *ayañtem* with *urvâtôš muthrôbyô*, as 'withdrawing himself from the *urvâti* and *mithra* (= 'oaths and treaties')', one who holds to them (*huzeñtuš*), etc *Ur vâtôš muthrôbyô* obviously belong to the *huzēñtuš* *Javās* shows Pahl writing in the Zend text, the *j* having been understood as a Pahl consonant which often has inherent short vowel, this time *i*, but this *i* was not understood by the transliterator into Zend, and he chose the more common inherent *a*, read *jivās* *Uzûthyô* is taken by some as *uz* + *zûthyô* = *ud* + *hâ* + *tyar* = 'calling out', dat infin of *zu* = *hâ*, *hvâ*, 'publicly to call out (?) his name, so should he punish him (*khû ãnyâd(t)*)' Another prefers *uz* + *ûthyô*, a dat from *uz* + *ûti* = 'to helping out' I am of the opinion that the *êaê(ê)tu* here, as in v 1, is hostile, and therefore following a simple and commonplace suggestion, I compare *uzûthyâoschâ*, *zu* + *u*, = 'to rush out', here figuratively, as = 'for his (enforced) headlong flight', *i* e 'his expulsion', or possibly mentally 'in his outburst' (so in English), 'for his outburst of audacity', cp the fig use of *jûtyâ*, cp *jûtdye* for form. So taken, we should regard *ôyô* as a shortened (?) dat for *uzzûthayô* (?), cp *erezejyô*. *Uzûthyâoschâ(f)* may be a transition to the *î* declension Some take *khû ãnyâd(t)* as abl = 'bad treatment', this, probably to avoid a new sentence in *e*, but *e* is the thing said Some have coloured 'When one in the course of ordinary life has observed one coming with speed upon the companions of the association, or of his own tribe, as soon as the pious perceives the wicked he should mention it at once to the connection, to rescue them from bad treatment' The Pahl trlr seems to have read *vâo* for *vâ* *Adās* may well be correctly rendered by *ayehabûmshnô* *Uzûthyô* is rendered in the sense of the prefix *uz* = *ud* As an alternative to my former most impartial, if not partially unfavourable rendering, read as closer, and without gloss 'He whose is authority derived [] through You is no bestower of favours [] in the following case The injurer comes, [] (b) but he remains in the beneficent wisdom and in the covenant of the blessed doctrine (*gen by position*) [] (c) In his just living he is righteous, and him who is evil [] (d) he has judged, and that is thus [] his proclaiming to his own (his relation) [] (e), whom A has lifted up (equalling 'in his lifting up') from impiety (*khû ãnyâd(t)* as abl (so others)) []' Read perhaps *gvkhûñnîh* for the *avâ ãnîh* of D and Pers Spiegel well suggested *ait* for *aitânô* in d, see *hās*, and *astî*, and render accordingly As an alternative I had rendered

jiraniyah with an asterisk of doubt as in the usual sense of the suffix, but Ner may have meant 'living' by the word (*jirun*) but again see *zitrinshnu* which seems causative. Whether it can mean 'who ought to live' (according to the truth) is doubtful. See the gloss for the justification of my (however doubted) rendering. In view of the context I can only correct to *ed hyah*. Sp. transcribes *l rākyah* (?) see *gub hñd*, other MSS *rābhyah* (?) and *rydkulkyi* (?). 6 Caesura after the fourth but see e disregard as usual my former informal divisions. Some writers render line a 'Who does not come to help, although he can' (?) We should naturally call *dīmān* a loc. *z*, but this is improbable here with a verb of motion here *dāmum* = *dāmūni* acc. pl. neut. cp *dhīmīni* for 'to the creatures' in my former printing read *ad habitationes* so better. *Huithyd* as = truly seems to me a waste of a word on a forceless adverb. Also see the metre. I follow the older MS., as the Pahl. trlr. seems to have read an imperfectly written *𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥*, or does he afford us a better reading *baī(f)thahyd* = of terror or terror inspirer? The masc. form of *thahyd* would show it to be in apposition not in agreement with *Drūju*. Or the word may be neither in agreement nor apposition with *Drūjō*. Some writers would render the last line as 'Thou didst constitute the souls (?) at first' (?) a very old suggestion. Those who regard literal exactness in the Pahl. trl. as essential to its value as an evidence to radical meanings may be again scandalized by the persistent addition of the forms of *maīmo* to his translation of *gas*. *Gas* is translated by *mām* here and also elsewhere yet an alternative trl. was added for *gustēm* (sic), *ak unadō yekarimūn d* cp 1 43 16 44 10. This of course throws his whole rendering into confusion as a syntactical reproduction. *Imanō* is referred to *is* = *ischkh* = to wish probably erroneously. *Baī(f)thahyd* or some form from *bi* = *bhi* = to fear was read for *haī(f)thahyd* perhaps an improvement. *Hithum* if read 1 84 10 and *hithnōd* 1 49 7 are not rendered by the trlr. by any forms of *bi*. The letters *u* and *j* have become confused in our surviving MSS. *Iad* in line e together with the gloss turns the rendering toward the future. One would naturally render *samprāptam* acquisition either as equalling *samprāptim* or as the past part., but see its original. Haug read *trūmīyah* (so), and rendered *der zittern muss*. Ner prob wrote *trūmīyah* (sic) perhaps meaning 'he must be feared' (so), the gloss may be doubtful. Pahl. and Gāthā favour this. Ner seems to have had his eye on the Gāthā rather than on the Pahl. in *ēkdāyitō*. He read *cahištō* as a form of *cahsh* showing that it probably stood wholly or partly in the Pahlavi character and he renders

vakhsh generally by *kāç* I render alternatively, 'who causes the wicked to prosper' I correct the impossible *grah* of the MSS. to *yah* in *d*, see *mân* and *yahmân*, I have found *gr* elsewhere miswritten for *y*

7 Caesura after the 4th, here less difficult Disregarding informal divisions after the 6th, read my former printing *mavaitê(ê)*, *anyās tvatto*, and alternative *dābit*, *tenebit* One writer would prefer referring *dādareshatā* to *darsh* (Ind *dharsh*) as a reduplicated aor 'when the superstitious dares to do me a harm when the time is fulfilled' (*thraoštā* loc of °ti 'in the fulfilling', but see *pāyūm*) Regarding my former printing as an alternative, I now offer another, read *dadhāo*, as *nā* seems merely enclitic 'whom hast Thou set?' I would also modify my former *spectabat* for *dādareshatā* The word may be an s aor of *dar(e)z* 'held (or 'will hold') me for harm' Some hazardously follow authority with a 2nd pers *Thraoštā* is 3rd sg mid s aor See S B E XXXI, p 138 Others had rendered 'What help can one bring me? when an evil man marks me make known this marvellous power to my soul' One writer would render *daē(ē)-nayāi*, 'that I may lay it to heart'.

The Pahl. tlr saw a form of *dar* in *dādareshatā* *Thraoštā* was recognized as mid for pass by the tlr with the first pers pronoun understood in the instr, so at least intelligently I do not think that the concrete *dastōbar* for the abstract *dāstvām* ought to arouse imitation, not even when we see that the syllable *dās* probably induced the choice of the word *dastōbar*, and that, notwithstanding also that the words are not etymologically connected They are kindred in idea Ner's *anyās tvāttas* I should say was intended to express *anye pātārah tvāttas* = 'other protectors than Thee' *Yushmān* may be meant for *yushmāt* I should say that Nei meant (as frequently) to form *durgatī* (cp *abhimātīn*) Haug would correct to °i, following the dictionaries, which should be done only with great caution here Haug renders, 'der schlechte' *A*, but *durgatī* is a noun I have rendered *viditvā* with necessary freedom, so Haug Nei returns to an abstract in rendering *dāstvām* *Durgatīn* is a common word with Nei, as Haug ought to have known, and he ought to have corrected his MS to °i not °ti

8 Formal caesura perhaps after the 4th, yet see *a*, *b* *Āthraś* to *ātar*, cp the Ved proper name *atī* = 'consumer', *Frōsyad(t)* = *fra* + *u* (= *frō*) + *asyad(t)* One writer would render *partyaoged(t)* 'continually', Others refer it to Ved *āh* related to *vah*, rendering 'it is turned back', *partyaoged(t) tā* is supposed = *partī-aogdā*, but see *partyaoget* in Yt 8, 51 Examining Y 7, 24, we should refer it to the curious forms *aog*, *aog* (+ *t*, or *t*) kindred to *vach*, see also Y 41, 5, Y 50, 11, *partī-aog* would seem to

equal *prdti-each*. Otherwise compare the root of *qas*, rendering using force against. We should naturally render in retaliation which obviously fits this connection and also the common meaning of *pasti* = *prdti*. Yet see the four times repeated *pasti* in Yt. 8. 51. There back does not apply in three cases. It is a pity indeed to lose the good meaning retaliation but was it expressed? The items of defensive aggression do not contain the word *at(f)nak* here. *Td* must be neut. pl. with *yā*, poss. referring to *i(k)yaohandii*. As to the form of *pastyaoged(f)* we have difficulty. Sansk. roots in similar consonants are not extended by *i*. *q(f)* in *jlq(f)*, *fraored(f)* (*var* (*vr*) + *i*) does not carry us through, as *v* and *r* are often extended by *i*. A neut. of the pres. part. seems almost equally improbable. A 3rd sg. would be superfluous beside *jasbul(f)* see also Yt. 8, 51. I hold the word to be an adverbial expression whether retaliative or not, cannot be said nor whether the word is an extended root form or a neut. of the pres. part.

Asar rēsh, although an intelligent rendering for *dihriš* is properly a transliteration accompanied with a translation. As shown above (p. 445), *as* in Pahl. = *ak* in Zend here, and initial *u* may = *a*. *Athar* is an approximate transliteration for *dihriš* and *rēsh* is good although from *riš* I render *asar* endless only under protest. The root *as* = reach may have been recognized as in a causative and transitive sense in *frōsyd(f)*, but I should say that *rānūtqār hōmanam* could not have been intended for the needed sense impelling toward me. The trlr. while elsewhere teaching us that *pā* may mean to hold from good as well as from evil is here thrown into syntactical error by rendering protect. In *e* he may have meant *Aharmasd* as a voc. He is not O A., in any particular (*dawāno* is gloss) a tormentor. With glosses dropped, of course the trlr. approaches nearer its original. Ner means always by his *kadāchit* = *pavan kadarchat dawādū*, so everywhere with analogous forms.

9 Caesura at the 4th yet see the difficulty in *c*. Some prefer rendering. Who first, as a ready helper regarded me, as we first conceived Thee as the one to be invoked. Another. Who first believed me that we should reverence Thee as the mightiest. I was very loath to abandon the ancient rendering for *zerištām* see S. B. E. XXXI p. 139 note 2 and I recur to my earlier view that *ju* is the root (in an Iranian sense (cp. *dōst*)). We have either a root vowel modified by *i* or two suffixes *is* + *tya* *zerišt-tyam* = **jarišt-tyam* so for form. Others prefer a superlat. in *āiyya* (sic) see p. 406. As to *chīd(f)*, it often means indicate or the like, in Iranian (see Y. 33, 2) also probably at times in the Indian. Line *d* might seem

to some decisive for the positive distinction between Ahura and the Gêuš tashan, others would regard it as a plain case of poetic iteration, alluding to Ahura obliquely, *yâ tôi* *yâ* are Ahura's, His Tashan Gêuš, = Himself, practically speaks for Him 'If there is any distinction, it is such as prevails between Ahura, and His spēmšta mainyu, who is at times referred to as identical with Him, see above p 457 Some would prefer reading the second *ashâ*, *ashâr* I do not however at all recoil from recognizing the poetic iteration I also recognize the pl neutr of *ashem* somewhat unwillingly as = 'holy regulations' Read however as alternative 'what ordinances of Thine, yea, what the Kine's creator has uttered for the holy order' In S B E XXXI, p 139, I take *mâ* as possessive and in an abl sense, 'They seek as mine', or 'from me'. But I offer as alternative my long since printed, 'these things are impelling me (*mâ*, acc) toward Thee' Another would suggest *mâ* as = *smâ* It was probably owing to Ner's *âsvâdayatî* that I formerly transliterated *châshêdô* *Châshêdô* is nearer the Gâthâ As to *dôshshnô* for *zevîštîm*, see above Notice that the glossist here saw the meaning *hâvîshô* in *Ashavahishtô*, either reading some of the characters differently, or else seeing the 'disciple' in *Ash(a)*, as the orthodox citizen is called *Vohu Manah*, because inspired by that divine attribute See also the gloss (?) in Y 43, 1, e

10 Caesura at the 4th, yet see *b* We might well suspect *ashîm* to retain its original sense here as *puram indolem* A reward even in the shape of a blessing seems rather out of place as coming from the 'men or women', and a recognition of his character seems the more probable idea But on the other hand princely men and women who might give recompense, at least in the form of contributions, are alluded to in the Gâthâs *Ashîm ashâr* is exactly parallel with *akēm akâr* *ashîm vanhavê(ê)* Y 43, 5 His *vahîstâ* may be those elements of material aid for the 'cause', the absence of which he bewails in v 1, 2 *Hakhshâr* is also somewhat too definitively rendered 'convert' I think that a past conversion is implied in *dâyâd(f) vahîstâ* 'Incite' is the more proper sense of *hakhsh*, an extension of *hach* expressing 'incitation through example', 'encouragement' For *tarsahâsh* Sp (?) and D, *tarsakâish* (sic) DJ and M¹ we need an abstract, as the Pcis seems to understand I suggest *tarsâhâshîh* written often in these MSS *tarsahâshîh*, Y 28, 7, etc It has been thought that *tarsdâi* might be read This would be an abstract, and also valuable as containing the idea of 'bestowal' which inheres in *ashî*, but I am now doubtful as to the form *Hâjam* (or *hâcham* (?), *hakhcham* (?) or *khêzam* (?) (meaning only certain)) correctly renders *hakhshâr* If *pavan* is irregularly a postposition, *fravâmênd* should be deciphered *fravâmênî* (same signs) as literally

equalling *frafrd* I will go with them to the Ch. The closeness of the Pahl. trlr to his original here (glōc es aside) should lead no critical inquirer to expect the same elsewhere. The trlr is sometimes of most value when it contains some indispensable hint amid the chaotic debris. This remark should be constantly borne in mind. *Bhāliya* (*bhālīd* J¹) cannot be read, see *paran tursakd h(ri)* in its sense of portion may indicate a closer conception of the true meaning of *a hu*. I should have claimed the meaning they praise in my former printing for *prabruant*. Ver misread *n* for *r* in deciphering *frardm nd* hence his they praise but see the Pers. Read *nd a)markrtaye* (J² J⁴) as better than *namastutaye* (I). Haug ought to have known that *prakrshnam* means *pra* in Ver.

11. Disregard as usual my former informal divisions after the 6th syllable. *Yājñ* may seem suspicious in a reflexive sense but see 1 49 9 *hyad(f) dat(f)ndo rakiāt (f) yājñ mi hdt(f)*. Other verbs of gesture have reflexive sense in the active. *ērcam a yd n nima chllzha c* RV 1 49 8. The *o* of *mas/ta* is the old Pahlavi character *o* which has the force of *ya* at times the word *i*. I think *maršyam* = *martyam* *𐭮𐭲𐭩* may be sometimes, and perhaps was originally an *𐭮𐭲* + *𐭩* cp. *ishu = řita*. As to *fac(f)ch* I we should properly read *cayickd* cp. *scayn(m)*. *īn (r) = fur* as *gar(f) = ydi* (before *ch*) and *ō = i(f)* as in *lshathrou = thr (r)*. But *𐭮* is in the present case mis-transliterated. *ī(f)* as nom. sg fem. is senseless. *𐭮* here = *𐭮𐭲* a lengthened *𐭮𐭲* which is actually a united *𐭮* + *𐭲* written together in a loop and = *ydi*. The word without *ch* and in Pahl. char would be *𐭮𐭲𐭩*, *𐭮* = *hr* with inherent *a* as often, and *𐭮𐭲* = *ydi hrayd* n. s. f., see pp. 436 457. *Lhrao hdaql(f)*, so the oldest MSS with the labl trlr, seems a viddhied and extended form of *lhrus* (ved. *lhrus*). I would therefore amend my former rendering *se induret* in the sense of the free trlr. utter cries cp. Yt. 22, where the soul's own self confronts and affrights the wicked and where evil spirits bowl at him revilingly. Reading *Lhraodul(f)* we have whose soul will rage. *Demāndi*. One scholar prefers *demānd* the houses (*astayō*) of Satan become forever their abodes. One writer prefers *hadēna ddm domus* as the related words suffix *āna*. But I think it by no means impossible that *amāna* should be compared, the *de* being regarded as no more organic than the *n*. The dat. form would favour subjects (*astayō*) to the abode of the D. Otherwise I should take the dat. in the sense of the loc. In S. B. E. XXXI I followed the Pahl., rendering habitations, but I do not think that Zend

Philology becomes any more respectable by rejecting good suggestions simply and solely because they have been once made, *astayô* would be far more probable as 'bodies', to *asth*, the souls are represented figuratively as 'advancing bodily' in v 10, here as 'coming', 'bodies' is appropriate *Khrâsishnô yehabûnd* affords both text and trl here, and in Y 51, 13 *Astishnô* = *astayô* not impossibly affording the more correct idea. Being formerly confined to C and P for texts, I was obliged to read *karānah*, now J³, J⁴, offer *Karapâh* *Karānah* is however in so far useful that it explains perhaps the curious *kar* = 'deaf' in the gloss at Y 48, 10, see also Nei here and at Y 51, 14, I should say that some Pahl MSS read *kar* detached, hence the mistake of 'deaf' *Kar* in *Karap*^o would not have caused this

12 Formal caesura after the 4th, yet see *b*, *d* All divisions are uncertain. Unwilling to reject a probable suggestion merely because it had been already made by another, I had regarded *uzjên* as a false reading for (*uz*)*jên* = (*uz*)*payen*, to a *j* (*j* having inherent *a*, and *𐭪* = *𐭪* here = *ye*) *j* = 'to live' + *ud* = 'to arise', *uz* = *us* is gloss. But I now accede to a valuable suggestion which had circulated unpublished for years, *uzjên* might be a 3rd sg pret improp conj of *jan*, in the sense of the future, the *t* having fallen off, cp Ved *han* + *ud*, in the sense of 'emerge', subject expressed in, or in apposition with, *frâdô* nom sg. The reading *uzên* (see the many MSS) = *uzzên* is perhaps better, to *zan* = *jan*, 3rd sg with loss of *t*, cp *gan(t)* (to *gam*) and *âyân(t)* (to *yam*), etc 'when one, furthermore, the settlements, is born (so, although act) (?) among, etc'. The plural *îš* refers to *naptyaê(ê)shû* and *nafshuchâ*, see also *gaê(ê)thâo*, as *îš* may be fem, but see the masc *aê(ê)byô*. *Frâdô* might possibly be gen sg fem with *Â(a)matôis*. *Frâdô* as nom pl is more difficult, and impossible with the more probably sg *uzjên(t)*, or *uzzên(t)*. I have a strong reluctance to follow the Pahl trlr in his indication as to the root meaning of *aojyaê(ê)shâ*. Is it (with Haug) a doubly neg trans compar in *ya* from an *uj* (orig *j* holding) = 'exert force'? The power of the F was emphasized as 'heaven-sent' on his, or then, conversion, but as the word stands it = 'worthy to be named', cp *anâmnâ* (?), so read by the trlr in Y 45, 10 for *ânmainâ*. Some had rendered privately many years ago 'When the laws (*Ashâ* (?)) strike through (*us* + *jên(t)* = *ud* + *han(t)* sg verb subject in the nt pl) among the children and descendants of the T F worthy of renown (*aojyaê(ê)shâ*, to *aoj* = 'to speak') through the care of a devoted mind which furthers (*frâdô* as gen sg), etc.' I cannot however shake off a reluctance to take *Ashâ* otherwise than as *ritêna* in this place. *Môist* to *mith*, or *mit*, sense 'meets', possibly 'dwells with'. The Pahl trlr, amidst his many

correct suggestions, insists also on *sojyašt(š)hā* as a form of *soj* = to speak and he is followed indirectly through Ver by many others (see above). *Nābher* is better but see the Pahl. Ver transliterated what we read as *Fry in inō* in the Pahl. as a form of *pārsiḡano* that is misled by the Pahl. *gāst* he took Zend *as* for *as*, *as* in the Pahl. = *f* or *p*.

13. Caesura after the 4th yet see *a* and *c*. Read my former printing *Ahura concilians[aris] del[dabit (dabat (ei))] promoreat[elis (augebat (ei))]*. Free. Worthy is he him self midst men proclaimed. As to *Ushnānā* see on v 1. *Frastūdyāi* offers some choice. first we think of *śru* + *pru* in the sense to be heard of (mid) to become known distinguished. Then to be heard. It seemed to be not impossible then to hear is to be considered satisfying. *U* as worthy listening to the claims of the Canon so in v 14 possibly who is willing to listen? But in Iranian for the hearing may be the sense i. e. to effect the hearing to proclaim cp. *srūdandō*, at the next stage of the Zend the Pahl., meaning to announce see also perhaps the meaning *verkennen versprechen* as present in Sansk. *śru* cp. *dṛṣṭa* and *prastūmyatya*. The Pahl. trlr., or glossist, regarded *frastūdyāi* as in the Sansk. sense to be (well) known. *Spitamajdyāi* 3^d is a great improvement on our former *Spitamajdyāi* (ic) read my former printing *sadai ca* with the gift of being praised forth with laudation.

14. Observe the difficulties as to the caesura in *c*. *hūrō* must be pronounced *hūrō* more properly *hūrō* in English. Read my former printing. 'Tis whom in the council Thou O Lord (free). Some scholars suppose Ahura to interpose at *hūrō(š)* and certainly the voc. *t* in *d* is significant but I prefer on the whole a human subject dramatically understood. The piece was composed for delivery at an assemblage and verses may have fallen out which explain who the represented person was. It is again very difficult to decide as to the precise sense of *frastūdyāi* but it must of course be the same here and in v 17. *ī dāt* as a loc. (with *gōnāhō*) is very neat indeed but that meaning is somewhat forced. What has the loc. to do just here? The word is a nom., as the ancient trlr. long since suggested. *Mināš minas* or *manāš manis* (?) which is preferable? Our first thought is for a *minā[š]* *mit* after the *na* conj., *t* before *t* = **minas[š]* and final *t* falling off *minas* results but a 2nd pers. is needed. Can *as* result from *atš minatš* then *t* becoming *s* before *š* (?) *minat* = *minatš* then (the final *š* falling off) = *minas* = thou must (or didst (?) meet cp. *datsad* = *dassad* (?) = *dased*? If this seems difficult, then we must accept a root *miš* = *mikah* = assemble lit. mix (?) This after the *na* conj. would be *minatš[š]* with loss of *š* *minat*. As to *manuš* (act. (?) we might accept an

orig. Iranian term. *as* = Sansk. *as*, the term not becoming *ô* as usually in Zend. It seems most improbable that orig *as* should invariably become *ô*, some have even seen a 2nd sg in *thraoštâ*, Y 34, 3, whereas the usual Zend term is *sa, nha(ô)*. For meaning (cp a use of *man* (mid) in RV V 6, 1) 'whom thou wilt (didst (?)) honour', so I formerly preferred, marking however with an asterisk of doubt, and giving an altern in the sense of *mi* = 'to edify' conjugated with a stem *mina* (?), as a conjecture. I think that *kârîk* should equal 'warrior' in spite of the gloss (P). The tilr did not suppose *yēng* to mean literally *amat*. The to him so peculiar *stû* threw his whole rendering into disorder. *Hamdemanô aôj vardînêd* proves disorder in the Gâthic texts used. Possibly we have a double translation of *hadēmôî*, *ēmôî* standing in a modified Pahl character, and suggesting the *ēma* of *ēmavañt*. Read my former printing *avêjak, vardînêd*. J³ has the reading *brûte*, but see *yemalelânîh*.

15 The last line of this verse has perished, if it ever possessed one, which is on the whole probable, yet see the neat conclusion of the sense, also the exceptional vigour and animation of the diction. Caesura after the 4th. Read my former printing *dicam vobis, Spitamae* [or *-ides*] *Sanctitatem Vobis* [*ipsis*] *accipitis, quibus institutis*. *Daduyê(ê)* (= *dadvê(ê)*) is 2nd pl, formerly regarded as an inf, cp *dâvôî*, *vîdvê(ê)*. I would now modify my former rendering of *a* in the sense of my former alternative *vobis*, see S B E XXXI, p 142 'to you will I speak'. Others, 'of you I will declare', others again, 'I will name you, O H and you, ye S'. As to *c*, I would now rather prefer my alternative as in S B E XXXI, and that notwithstanding *khshmarbyâ*, the personal in the sense of the reflexive 'By these actions ye = *yûš* (?) take to yourselves (?) (*khshmarbyâ*) a righteous character'. But *yûš*-*š(l)yaoth(a)nârîš* may be better taken as a *compositum*, *yûš*, stem without suffix (cp *mâtsakh*, etc) in composition, and the expressed nom is not necessary for *daduyê(ê)* = *dadvê*. The infin *daduyê(ê)* = *°vê* is not however impossible, and an alternative should be offered in that sense. 'I will speak to you to establish for you Righteousness, or the Holy constitution, through Your actions', we thus escape *khshmarbyâ* as reflexive. Pahl. The form of *gôbushnô* is indecisive as to the speaker, but *vakhshyâ* and *fiavakhshyâ* should settle the point. I had rendered *dahushnô* and *adahushnô* in a severely impartial manner, fearing to favour the literal exactness of the til, but a meaning nearer to the original is almost necessary, 'what is the regulation, and against regulation'. Read my former printing, yours. *Vivinahtum* beside *vivehtum* is noticeable, cp the inf with *n*, *na*, *nâ*, but see the acc form. In J³ the anusvâra is faint, but *vivinahtu* gives little relief. I should say that *vivinahtum* was an over-

sight occasioned by the use of *vinakti* in v 17 We should read a 2nd pl Read yours is the word in my former printing

16. Notice the difficulties as to caesura in *d* Pronounce *Huroḡva*(?) or *Hurḡva*(?), at all events with three syllables. With some *utā stōi* is reduced to of whom we two wish that it may go well (*stōi* infin.) *Uṣtā* is however the hosannah of the Gāthās and really an adverbial loc as interjection salvation!, also I think sometimes used as we might use salvation to a people that is, salvation bringers *Īstā* according to a very old suggestion long circulated would be a loc. of *istī* but if *khshathrā* is read with K.^s the word is a pl. of the participle As I have said in the other work *īstā khshathrā* might cover a *car(ś)dman* = man as a loc. in my former alternative sense of choice abode Cp also Y 37 3 *tem aḡ(f) dksiryā nāmēnt maddāpārd spētōtēnt yamamānt(ś)* cp. the name *ḍjavara* (the best of the grains), also the names *Buddhivara*, *Brāhmaṇavara* cp also the throng of words with the first member *cara* So much for my former alternative my preferred one is, in fulness of power to *vardh* (*vardh*) loc. of *car(ś)dman* (two syllables) others in the glory also in the citadel As altern. trl with the reading *khshathres* as nom. sg render where the kingdom is in the possession (? *istā*) of the good spirit *Hastak* reproduces *stōi* as if an infin The root idea only of *usvakī*, whose rare form does not seem recognized is rendered by *khshvandh* in connection with a 2nd sg Read *Huḡvāḡyā* in my former printing *Tam prasddam* must be an accidental mistake I should still prefer to correct to a nom *Īpāno* (so) renders *khdsitō yekātmāntī* as a perf.

17 Caesura at the 4th yet notice the difficulty at *a*. Read my former printing [*secundum recte*] *comparatas redditam comparatas sunt*. For *afakmānt* the sense of the Pahl is nearly universally accepted possibly *ap* is the root, and the idea of elaboration is expressed Metrical composition was sacred to the Delty notice the use of *dpa*s as expressing the sacred functions of the altar The word may be **apasman* loc with weakened stem *anafakmām* = man is also loc. cp Vedic occurrences of loc. in *am* *Sankant* may be also loc an acc pl nt. is also not impossible, Y 53 6 or lastly the word may be a 1st sg conj The suggestion has been made that *anafakmām* may be a gen. pl. (?). Some scholars might be disposed to regard *vistā* (so) as a 2nd pl. = *vitā* (so) Did you ever obtain One writer prefers reading *vistā vā(ś) + tā* (cp *yēngstā*) with this "Your" obedience the pious praises *Vis* = to come to be has been thought of *kadā vītā* (so) = together being *Viśtā-vakmīṅg* might well be a *compos* but *vistā* (so) is not impossibly an instr with *Srooshā* with accepted i. e. recognized, obedience Our translations should be based upon sound judgment,

and not sacrificed to a wish to exhibit fresh but improbable possibilities. These should be presented, if anywhere, in notes. One writer prefers *mañtū* as noun of the agent, 'with his clever (*dañgrā*) 'observer', *Ashā*. I prefer *Ashā* as adverb instr abstract, although, as ever, with latent personality. *Sraoshā* has been regarded as a 1st sg aor conj (*su*) by some 'that I might hear' (?) Can *mañtū* possibly be a verbal form in the active (Indian mid)? Differences between Indian and Iranian equally great exist, and the connection temptingly calls for the verbal form. As to *pavan aītō-dahishnīh* formerly rendered literally with the sign of warning, cp p 413, and read 'in the continuing existence'. *Padmānō* for *mañtū* is followed in my former alternative *sapientia*. Ner at least testifies negatively against the acceptation *aītō* as = 'is', *sahadātyā* = *aītō-dahishnīh*. *Dakshinī* as a formation is possible, and may well have been meant. Read my former printing *Huogūjah*.

18 Read my former text *vichithem*. Some writers, observing *yāus* the aorist of *yu*, have suggested, 'who unites himself with me' (?) *Yaoš*, like the Indian *yós*, is indeclinable, we might take it as nom, or acc. Read as alternative 'Who is holy (?) toward me'. As *chūd* is found in the Indian after verbs, cp RV 135, 9, it looks the less strange in *aschūd(t)*, or can *as* = 'verily' (?) + *chūd(t)*, strengthening? *Āstā* (so) we should naturally suppose to be a nom of *āstar* = 'oppressor', but it is not impossible an acc pl. *Dardītā* as 3rd sg mid opt, we should naturally render 'who may accept us', that is, 'treat us' as an oppressor'. But in the Gāthās, as well as in the Indian, we are often forced to accept substantially an active sense for the middle of *dā* (= *dā*, or *dhā*), see on p 510. And it is a question whether the purposely varied accus pl in *āstā*, if the form be such (?), may not have literally as well as implicitly the sense: 'I will send affliction upon him, who may send afflictions upon us'. This suggestion is however alternative. Reading *āstār*, with other MSS, we have 'who may hold us for oppression'. *Vichithem* is better in view of Y 30, 2. Read my former printing [injuriām], [id] . . . The Pāsi-pers, reading *yān*, renders 'life' (not so in Y 28, 0 where *yān* = *yānm*). *Yān* accords better with *yaoš*. *Pavan tanū* (*tanō*) = 'in reality', freely for *aschūd(t)*, or for some form of *astī*. *Chāshēdō*, so according to the gloss is difficult. Dropping the gloss, *chāshēdō* (same signs, cp *chāshēdār*), might equal 'I taught'. *Anāstīh* expressed, or was associated with, oppression, yet *āstā* read as *anst(ī)h* may have suggested the form chosen. Pahl *u* = *h* or *a*, or *ā*, *𐭠𐭣𐭥𐭥* = *anstā* or *anastīh* (sic) (not *anāstīh*). The gloss *dīnō* (so) mars *e*. Read my former printing *yān, sadai 'va*

10 Caesura at the 4th disregard all former divisions after the 6th syllable as wholly informal and intended to mark for the non specialist a stress of voice on the 7th *Man̄ vīdīś* = *manō vīdīś* must mean *mente-comparatis*, or something similar. A valuable suggestion long privately circulated was 'with all that the heart can desire'. We might consider the reading *vīdīś* (so) to *vī* = 'arrived in the mind' or *vīdīś* (so) might equal *vī* + *īdīś* = pervading (extended in) the mind to *vīd* root declension with transition to *a*. I formerly thought that the change to *man̄* might be preferable. See the Pahl. Also *mā vīvīdīś* (see the MS K. (?) *man̄*) might be considered together with all things announced by me for the sake of (Instr. in the sense of 'concerning') the mother kine. One scholar would render *garā a.ī* as duals, referring to the later use of the expression *as* in the Vend. I think that the *ah̄t gō* was the same whose soul bewails in Y 29 1. Of course all other documents are inferior to the Gāthās on this point. The Indian *ah̄t* finds its explanation here see also above p 421. One scholar would refer *sās* to *sad* = execute. I was formerly inclined to take *sas* as the nom. of the root, but it is better to take it with Spiegel, Justi, and Bartholomae (in A. I. Verbum) as the usual sg with loss of *ḥ*. Thou hast declared to me O M. as the most wise see above p 510. Read my former printing *mente-comparatis* *nuntīabas* [*tīas abis*]. The Pahl. trlr seems to have read *vīvīd* for *man̄*. His 'announcing must be understood in the sense inviting by announcing and so acquiring gaining see Ner's *grīhītāh* (sic). The root *vīd* I think is present, even in the form *vīvīdīś* which I consider a corruption. For *vī* he probably read *vī*. *Sās* is correctly rendered by *gūṣṭ* in Y 43 11 whereas forms of *sas* are freely rendered by combinations with *lāh̄raandīh* as the root of *usvāh̄* is correctly seen and freely rendered in v 16.

Gāthā(a) Speñtamañyū(a).

Yasna 47

For Introduction summary and further comment see S. B. L. XXVI pp 145—147.


1 Caesura after the 4th yet see *c* stress on the 7th syllable *Ak̄mād* = to this one refers to some subject in a lost verse, cp. the *śāh̄rōy(e)ś* of Y 43 2 see *ak̄mād* in v 3 *askaon̄(ē)* (?) v 4, *ashdun̄(ē)* (sic) v 5. Other wise it equals to us exegetical difference nil, to a representative saint = to us. I had formerly preferred regarding *dā(dān)* as the pres. part. from the stem *dā* in mutilated Vedic form that is, with no sign of the nom.,

and in agreement with *Ma-dáo*. *Ahuó*, or as 3rd pl of improper conj aoi, agreeing with the subjects involved in the insti + *Ahuó*. The verse is purposely and artificially crowded with the names of all the *Ameshôspends* (*Vahistâ Mananhâ* being of course only a variant for *Vohu M*), hence the possibly pl form. Some hold to an acc infin, leaving the strophe without a finite verb. Read *Âimaiti* in my former list, and *Sapiens* as alternative in all occurrences of *Magu-donator*. The glosses alone prevent a closeness in the translation. Many follow *amâno* who do not adequately estimate the Pahl elsewhere. As *per contra*, see *ahmâi* in v 3, v 6, and *ashâunê(ç)* in v 5 which gathers up the sense of the previous verses. *Mainyâ* was not mistaken for a voc. Read *nihrûdâ*, *khvêshân*. Nei renders *ahmâi* in the 1st pers. *Mahâpânânah* does not accord with *svâm?* Read *°manyah Mahattarat adriçyatiâl*, poss *nigêrend*.

2 *Êeânû (?) = ânû nû (?)*, or *âonhu (?) = 'with mouth'*, see the Pahl, with others, a corruption from *anu* which is referred to *verçyad(t)* see on Y 29, 7. *Ôyâ = ayâ* (Spiegel), otherwise = *arayâ* Pahl. The gloss induces an awkward separation of *d*. *Zah î farzâmah* is corrected (as to form) by *pavan dânakîh* which seems to have rendered an insti *mazdâ* not taken as the proper name. (N B the Pahl tñh was the first author of this suggestion which some follow in other places as a brilliant innovation see Ner.) Read *va pûmman* with D and also DJ's *va pûmman*, 2nd occurrence. I did not read it formerly because DJ seemed to have no *va* in the first occurrence. D supplies *âbû î*, substantiating my conjecture, but it is a modern MS. Perhaps I have erred in following P's correction to *mukhenacha* which I did in view of the 2nd *mukhenacha*, yet see the awkward loc *jihvâyâm*, which probably occasioned the more sensible insti in the gloss J*, although here very carelessly written, affords the excellent emendation *vaktum* for *hartum* in *b* gloss. Read, 'what it is fitting to declare with tongue and mouth, he declares as the better work, or 'in a more beneficent manner'. I had corrected to *mirâne* with Sp, as I had only his MSS generously loaned to me, read *mirânagñânî (J³)*, also *dahân, pâdash*, or *paidâyish*.

3 As improvements since my former printing, read *marnyêuš*, *sheretîm*. Read as alternative *ille* for *illa*, and 'he' for 'she' in my former printing (*d*) 'Since he with good mind's wisdom counsel taketh'. I would now prefer referring *hēm-fiaštâ* to the subject in *ahmâi* (unless rendered 'to us', in which case the Cow (Kine, though pl, was used to avoid the poetic use of 'cow') representing the tribes, would be the questioner, as in Y 29) 'To us' is difficult with the sg *fiaštâ*. Here we have perhaps the origin of the mythical identification of *Âiamaiti* with the earth. Ahura appointed Priety

as the ultimate cause of agricultural prosperity. But the sacred passage was afterwards rendered literally: Iah! The sequence of words in *a* proves accident or freedom. The trl. was not ignorant that *ah!* = *humanit!* see Y 32, ~ Y 34 11, Y 51 3 see Ver s *an!* Ver also renders *ahmd!* again in the 1st pers. Omit the hyphen after *b* which was a clumsy indication of connection. *Samartham* (so all) is a fair case to show that Ver s Sanskrit requires special treatment here: corresponding good cannot be the meaning. Nor is there any word in the Gāthā which gives a clue. The word is here used in the sense of *help* yet some have supposed that Ver s text needs no translation. *Gdm* with some as more orig., or *gdc* *iydd*.

4 Caesura at the 4th final  om. former misprinted? Regarding the trl. above as secondary read as preferred alternative. *Ab hoc spiritu vulnerantur scelesti* [*daemonibus servientes (dregantō)*], *O M* (leg *Ma dā*) *benefico* [*spiritu*] *non sic sancti* [*fideles*]. *Exigu[ae] etiam* [*dignitatis*] *cir sancto ad gratificandum erat* [*sit vel erit*], *possidens etiam ens magni* [*hac dignitatis*] *malus scelesto-infideli* [*ad servendum est*]. Free trl. From Mazda's bounteous one not thus the pure. Though feeble men alone would serve the righteous yet for the wicked stands the great in power. *Rāres(k)yañt!* (so) must be taken as an intent with subject named in a lost verse or else for *dregantu* we must read *dregantō* with many MSS. The wicked are injured (that is impeded and overthrown) cp Y 32, 13. There are elsewhere passive forms in *ti* instead of *t?* cp also Vedic *rahyathas* ((?) active term.) RV 1 112, 18. As to the last two lines, see S B E. XXXI p 149 note 6. We have from an able writer the very easy solution.

A man of small means is at the service of the righteous, but even one of large means is hostile (?) to the wicked. But *akō* is thus referred to a member of the orthodox community in the good sense of hostile to the wicked which is very difficult, as *akō* was an emphatic adjective singularly confined in its application to evil beings and it is altogether impossible in this good sense with the energetic *Akdō(t)*. *Manankō* in the next strophe.

A man of little means *only* (recall *kanimān* Y 40, 2) is at the service of the righteous (this expresses the worldliness of the wicked whose punishment is threatened from the *mainyu*), but when it is (or he is) a man of means (*isrdchh!*(f)) yea, of much means (*paraōd*) the wicked is *at the service* (*kdkē!*(f) necessarily understood) of the wicked. That is, the cause is suffering from the feebleness of its supporters (cp Y 46, 1) while the destructive combination has its wicked men of wealth to help them. In the next verse the consolation is extended. *Akhaon!*(f) h.³ (cp. *maghōn*) is far more critical than the conventional *ushdun!* of most MSS. which I have so reluctantly followed elsewhere. Had I not been hampered by former printing,

I should reject this *ashâunê(ê)* everywhere. But *au* probably arose from the accented syllable. Pahl 'Because of that' = 'influenced by' *Aharmôk* collective sg, as is *Shîdâ*. I should like to get rid of *va* (with the Pers), but I should have separated (not omitted) Sp's first stroke. *Âûhar mazd* in *b* should be oblique by pos, and *gabîâ* is strictly gloss. Read without gloss in the light of the Gâthâ, 'from the bountiful A's spirit'. The dat *ashaonê(ê)* (or according to convention *ashâunî(î)* (?)) should determine *î aharâbô* (or with omitted *î*, see DJ) in the gen of position with *gabîâ* = *nâ*. Read without gloss. 'For the sake of a little one is a supplicant for the righteous', see the certain freedom of *d*. *Isrâchîd(t)* is mistaken for a form of *is* = 'to wish'. *Zadâr* = *ahô* does indicate the sense 'hostile'. *Zamishn avô zâdâr* = *ahēm ahâr* shows 'injurer' to be the sense, as a variant for 'wicked', see also *zamishn* = *akâ* in Y 32, 12. *Paraoš* is misread *patôš* (?), possibly owing to MSS, but see Nei. Read *chîgûn shânô* in *a*, read *pâkrîtayâ** 'stî. *Abhlâshukaçchâ* 'stî. Read 'though' in *a*. As to *prâkrîtayâ* which I had emended with Sp from *pâkrîtasya* which Prof v Spiegel saw in P and C, I naturally recoiled from the forms in the MSS. J³ seems *pâtîtayâ* (?). *Pâktatayâ* (?) might mean (cp *pâka*) 'though his honesty' (?). J⁴ is reported to read *yâtrîtayâ* (?), recall *yâta* = 'course', 'with his energy' (?). But see *khvâstâr*. Ner's gloss affords the clue. That glossist, whether Nei himself, or not, shows by his *rakshatî* that he saw *pâ* somewhere. It was in the barbaric **pâkrîtayâ* = 'through his effecting of protection' (sic), and so we must read, or at least some form with *pâ*. Ner never read *khvâstâr* in this place, see it correctly rendered in *abhlâshukaçchâ* 'stî in *d*. Possibly he saw the idea of 'protection' in *kâ* = *kan*. Whether I have been wrong in following Spiegel's correction *atyartham* for an *anyartham* (sic), or not, it well suits *prachuratarām*. *Madônadân*, traditional translit, read perhaps *mhâd*.

5 As to caesura, see *a* and *c*. Notice that *chôš* does not need an infin to complete its sense. It does not mean here 'promise', but 'adjust for', 'assign to', 'attribute', 'bestow', cp RV VIII, 7, 2, 14 *yâmam gubhrâ âchudhvam*, sense 'found out', 'decided upon' 'for yourselves' however, not for 'others'. The rendering *paulum* should be interpreted by 'far', see the free metrical. The abl is for gen, or else render 'from', that is, 'influenced by' (the evil Mind). Pahl. The gloss in *a* refers to v 4, cp *îâdîh îêshênd*. *Chôš* was read *chôš(t)*. In Nei *dadhate* = *yakhsenund* = 'possess' not 'give', error (?) occasioned by *varshanti* and the sense of *abhîpsitena*, Ner having taken *bakshênd* receptively, I took the mid as meant for act, poss correctly, but it is evident from my note that my former printing 'bestow' was an oversight. Is *jivîd*, better?, read *vinas*. Ner J⁴, J^{*},

read *ṛṣaḥṭatamaśān, samikṣitān*, and J² (as reported) clears away the *a* priv of P and C by *d*, read *dnīśodeti* Read my former text *asṛḥ gataśān*. 8. As to caesura, see *a*. Correct the antiquated *śaśṛḥ* in the long since printed word. As to *rāśibhyā* (om period) see p 470 and read alternatively through the two *arāṣi*. Reading *śiddhīḥ(ḥ)* I formerly preferred taking *spṛṣṭā māṣyūḥ* as understood from the previous line I now prefer *śiddhī* as in S. B. E. XXXI p. 150 We may understand the meaning to be special but I hardly think the final *śiddhī* as the judgment, is intended see on Y 31 19 *Vanḥān* is a loc. adverbial cp Sansk. *śhān* = 'suitably unless indeed in *śiddhīḥ(ḥ)* (so reading) *ḥ* as in *kāṣyā* (erroneously written *kāṣḥ*) represents *yā* (directly and not by false writing) and this *yā* (like *yā* in the dat. dual term *bhyā*) may equal *yām* We should then have *vanḥān śiddhīyā* (= *yām*) = in the good distribution I hardly like an accus. pl. *paourūḥ* (so) in the sense for she causes men (cp *pārī*) who come to her to believe With *paourūḥ* as fem(?) nom. sg cp RV III 62, 2 *ayān u vām purutāmo rayīdyāi chhaṣvattamān dvase yajānti* I would however prefer *paurūḥ* = older *paourān* may she causes to believe so in S. B. E. XXXI *Vāurūḥ(ḥ)* = *vaśarūḥ* intens. with caus meaning

With great deliberation, in view of Ner and the Pera I formerly read *āśīd* see however p 467 and read *āśīkṣi* = impure *Āstavā* should be read, see my former trl. Ner., and Pera. Read my former text *nīkṣānd āśm nū[ḥ]nd*, omit *[dnām]* in my former printing Read *būsurg* (*k* in MS.) *nig* (?)

Yasna XLVIII.

For introduction and summary see S. B. E. XXXI pp 151 to 159 Changes in opinion arrived at since its publication are not always noticed here.

1. *A(ḥ)ddiś* instr. pl. of *dā* transferred to the *a* declension perhaps better = Instrumentalities (to *dā* + *dāś*) than *donis* *Āśashūtā* is, I think a false writing for *as(ḥ) dāshūtā* or *shūtā* (see the metre) cp *ś(k)garāḥ* (J²) (old writing *śhaśdi*) root *ś(k)yu* = *chyu* subject neut. pl. I now prefer have been advanced for *as(ḥ) dāshūtā*. Others would alter to *daś(u)śā* redup *as* = *aś* omitting *u* or to *āśashūtā* better drop the superfluous prep *a(ḥ)* which could easily have been added. *Daśvāśchā māshyāś* (*maś(k)yaś*) I think may apply to *fraokhī* (pronounced by Daś(ḥ)vas, for it is too decided to render that the things proclaimed as deceits if they were advantageous were brought to pass (*as(ḥ) dāshūtā*) by means of Daś(ḥ)vas (demons), and by men) with reference to Daś(ḥ)vas and (evil) men is perhaps the meaning instr. in quasi dat. sense (see Pahl. and Ner.) *Pāvan*

zak dahashnō explained by *pavan tanā* (*tanō*) *i pasnō* is of importance as positively proving that the frequent superfluous *til* of the syllable *dā* did not mean the senseless 'giving' in every case, see also p 416 I ventured to read *°dak* for characters which from the length of the last one, would more naturally spell *gōndan* I did this as following the Pers. *andarh* or *andarg* (so far as °), but West preferred *Andan* = *Indra*, and D's MS (later acquired) has precisely that reading 'Stinking' - would be very natural as an epithet here, but as we have a text *Andar*, read accordingly, at least alternatively I rigidly rendered *amarg-ī ūbīshnāh*, even adding K's *ī*, but I must add that the word may be oblique by pos, and therefore vaguely expressive of a loc for *dēn a°*, this looseness being permitted because the loc stood full in view on the paper used by the last copyist In Ner J* read *dātan*(?), so, better, *tālayati*, J (and later on the margin, J⁴), is not to be preferred, although it is interesting, *bādhyakarāh* might be simpler, so J³ seems (I should say J³ hardly read *bādhyakarāh* (J⁴), it is however not impossible) *Dīnāh* J³, P is simpler than *Dīneh*, C Read *No 'chya*te in former printing, also *çikshayanti* for the misprinted *çikshyanti*, read 'in the world', 'in the creation' Nei regards chiefly, if not only, the Pahl here *Andarh* in the Pers is for *andarg*, *Órmuzd* sometimes, and sometimes *Hōrmuzd*, the first is really better, but perhaps less used

2 Read *āheretiš*, for the older *°i etiš Mēng* (*ēng* = the nasal vowel as *ēñ*, *ā*, and also sometimes *ē*, cp *ameshē* = *°ān(s) speñtē* (*°āns*)) It may equal *mām* adverbially used for *mēnā* Then *mā* might = *smā* = 'verily', enclitic *Mēng* might be possess acc pl masc, cp *tvā*, *tuābis* possess, 'before he (?) comes to aid my struggles' Or *mēñ* (so) may be as in *mēñdadyāt*, *mēng perethā*, neut(?), 'before what *are* my mental battles come' The Pahl trlr possibly read a loc of *peretu* = 'on the Bridge'; that is, the 'Chinvad(t) Bridge', the last strait of life, representing also the severe crises of life which precede it, 'before those (trials) which are on the bridge of my life approach me' His indication may be correct The other meaning 'expiation' for *perethā* is not so good, see *vēnhad(t)* *Āheretiš* = *āsheretiš*, to *kar* = *skar*, as *paç* = *spaç* Possibly read *yemalelānānd* for *°ānē* more with *Gāthā*, yet see Ner *Pavan damīk vadarg* expresses a familiar idea originating in the *Gāthās*, 'the bridge of earth' = 'crisis', so 'bridge of winter' and 'the bridge of Judgment' (d) Read 'the final body appertains to *this*' D has *pavan* with DJ and Pers, and *vahisht va d°* *Sarve* of the MSS is curious enough, see Pahl and *Gāthā* I read *pārve* as a loc awkwardly = *pēsh min*, so Sp With *sarve*, read, 'all (?) men are coming on the interval (enclosure, or strait i e bridge) on the earth' J³ is

strangely deficient in reading *scarakasyacha* (sc) so J^o while J⁴ is not reported as varying from P J⁴ must be more than a 'copy of J³'. All read *antah* (*amtah*) (so) Read the evident (not 'pure') place in *d*. Both Ner and the Pers. transliterated the Pahl syllable *uṣ* of *juṣ* as *reh* see *uttama* but, as sd often, the word was twice rendered by the additional *uadanti* which shows that Ner saw *rāng* the Pahl text preserved by the Pers. text may well have existed at the time of Ner. But what I now restore as *rekad* (so better than *an*) has the actual letters *r* *k*, *d* expressed in Pahl. by *uṣ* which also spell *rāg* and this, like *rag* for *sang* (see on Y 30 5), may be written for *rāng*. This is one explanation for Ner's *uadanti*.

3 *Sēnhdonhō* (cp *sēnhāschā*) Y 31 11 may certainly be masc. as = doctrines and *gāzrā* likewise masc. I had translated *pat(f)chid(f)* *quae cunque* simply as agreeing with the Latin *doctrinae*. Read *quicunque* [*quae*] *Gāzrā sēnhdonhō* may also be a *compositum* in the nom. masc. pl. see S. B. E. XXXI p. 154. Recalling from the ellipsis necessary for this sense, I formerly regarded the words as separated secret (that is till now secret, *agushid*) doctrines cp Y 31 11 *hyad(f)* *skyaothandchā sēnhāschā yathrā sarenhig vado dāy(f)it(f)*. I incline now to this original opinion, as above expressed. In S. B. E. XXXI p. 154, I have referred *thodōds* to the *fahuyait* or *Saō(l)yant* as in Y 43 2 and I would still do so but it is far from certain here as there that the line may not refer to *Akurō*. At all events it is positive that the nom. *Akurō* and the voc. *Mazdō* occur in the same strophe and the fact is to be noted. From excessive cautiousness I read *calnam* with DJ (so also D) K.² (Sp) and M.¹ read *avō akōs dahishnō*. I render 'Thus to the one endowed with intelligence, to him is the best doctrine. *Atēpatō*, i *Aāhar* freely in the gen. shows interesting priestcraft. Dropping it, we have possibly which to him the beneficently wise one who is A., teaches, (c) bountiful intelligent, as to what that is also which is the secret words [] etc. D read *Akarmōlik* see Pers. and Ner M.¹ has *atō* for *amō* was it in the sense of continuousness? see elsewhere. I had followed Spiegel in reading first *giskat* (see the other (P., C)) but we should expect *gashydt* otherwise, for meaning see *āmāzēt* and read *gashydt*. I had read *sa* after P but it appears in no other MS. Read my former misprint, *epiddhih* Haug's *adhogāminah* = going under (to Hell (?)) might be an improvement, if it could be rendered secretly approaching. J⁴ has *adhyo*. I would not at present follow Sp in correcting *suryāpārd* to *sad* against the MSS since acquired *Hērbud* (?), and *Hirbid* (?) are sometimes written *dgadāh* (?) might be miswritten for *dgandāh* = full *dgah* occurs for *dgāh*, so poss. here yet it would be superfluous as adj. to *khiraql*.

4 Read *aś(l)yaschā*, also *ś(l)yaotlmāchā* with J*, etc is better, see the metre, read final *u* Regarding my til above as alternative, I now prefer, 'his decision *uśtīś* will follow his religious professions, and in Thine understanding opinion he will in many ways *nanā* (in mind, faith, deeds, words, religious professions) be *set apart* at last (from the wicked', see v 1, 2, 5, 7, 10, 11, cp *ahmī Thivahmī vichithōi*, Y 32, 8) Yet we must guard against changing the sense of *khratāo* too abruptly from that of *khathwā* in v 3 It is the 'understanding of the Deity', not only discerning the character, but also imparting its own enlightened wisdom, as in *khathwā* 'Abiding in the understanding of God', 'dwelling in God, and He in him' But then, the Pahl may well be right as to 'everyone' for *nanā*, cp *narēm narem*, Y 30, 2 Its free expression is 'man and woman', so in Y 30, 2, see the generalizing tone in *yaē(ē)chād(t)* (v 3), if personal I cannot follow the Pahl trl in referring *aś(l)yaschā* to *aka* (*ś(k)* simply = *ś* bef *η*), 'who makes his mind better and worse (*avō sarītarīh*)', will hardly do *Aś(k)yō* = *°yas* may also be a comp of *asha* in an adj sense, notwithstanding the deriv stem, for *yas* cp *nāvyas* beside *nāvīyas* The passage is much forced in being referred to the *hamīstakān*, reading *b*, 'who also makes his Faith better and worse . ' In S B E XXXI, p 155, I rendered 'who bends his mind to the better thing', cp *mēndardiyā yā tōi ādiśtīś*, Y 44, 8, and *mēnchā ī(?) dazdām*, Y 53, 5, where *mēndardiyā* and *mēndazdām* govern the acc directly I rendered thus, recoiling from the very fine sentiment which lies in the rendering 'who makes our mind, or his mind, better and holier, he also helps the holy Religion to a better course' I feared to accept more meaning than actually lies in the words But the sense above is so forcible that I now allow it to stand as an emphatic alternative My free translation for *c* was painfully literal, but see S B E XXXI, p 155, and read 'His intention (i e his will, *uśtīś*) follows (i e it should follow) his religiously professed love (for holy things), i e he should act up to his creed' Pahl The sense in *a* is important, 'turning the attention' is an idea (whether correct, or not) emphatically followed by some D has *va mīnch* for *va amatich*, 'and who also turns his attention to the more evil thing' In *c Mīn* . *ash* = 'whose', 'whose decisive desire accompanies (is with) that which is affection toward goodness, (hardly 'toward a benefit')', see also Ner Read the free *gabīā nēshman* without brackets Having acquired J³ in Oxford in April 1890, I can now bring Ner more into harmony with his chief original, read *nīrīshataram*, but J⁴, P, C and J², all seem to have *utīrīshō* J³ has also *yat tat dehī*, *dehī* freely = *yehabīnēd* erroneously read as 2nd pl We might suspect *sundaratram* to mean

benefit as *ṣvāhami* often = *nadūlikh* but perhaps it means goodness as nearer its usual Sansk meaning beauty etc. Perhaps Ner's *abhildāshayet* may be denominatively rather than causatively taken let one desire or Haug's *abhildāshāya* might be considered but his text otherwise is very imperfect and all read *ayet*. Read my former text *kdryeṇa*. Read *kikhām* ō (?) *khārdhishn* and perhaps *dkhar* but usage differs.

6 Read *ḥ(ḥ)yaoth* and *maḥ(ḥ)y*. As line *a* is overloaded with 12 syllables I preferred to emend *khshayanāntīm* to *khshayentam* not liking *khshēntām* (see the frequent *khshaya*). I dropped the last *khshēntā* as understood. But on the whole I return to Westergaard's and Goldner's reading *khshēntam mā nā*. *khshēntā* as 12 syllables occur sometimes in both Gāthāic and Vedic Trishṭup. Read in my former printing *Boni-rectores imperanto* we nobis mali rectores imperent perhaps *labora(ṣ)* and final *ṣ* (ṣ)

with Westerg was customary formerly. I felt committed to *ṣ* by earlier printing. With *Armaut* read alternatively through *Ar(a)maut* *yao hddo* then to subject of *ṣahuyō*. *Asi cāthēm* I had taken as substantially meaning during life see *cāthōi* in the next verse. In S B E. XXXI, p. 155 I prefer for offspring which is however more in the spirit of the Vedas than in that of the Gāthās. The words might be a *compositum* sanctifying to men their posterity (ṣ) O thou best one or through the best one. It is rather too aërial to render the later birth beginning the future life. If *Ar(a)maut(ṣ)* is read *yao hddo* may be 2nd sg. aor. conj. may st thou hallow to men their happiness (*cāthi tā*) during life see *ṣahuyō*; but both might be n. pl. qualifying the subjects in *khshēntām* and *ṣerezydātum* (not pl.) may be 3rd pass. = let toll be used or *ṣahuyō* might well be nom. sg. part. pres. = *ṣahuyas*.

Let the holy agriculturalist labour (mid.) for the Cow foddering her for us for food. Pahl. *Al well* = *mā bāndak mīnīshnūth* (later quite a proper name) has here not as yet lost its literal meaning, see *bāndak mīnīshnūthā*.

After birth or next to birth (?) *Vereyātām* as freely = gen. of duty (not as pl. of part.). *ṣahuyō* by infin. for imper. Read *avināstā*. Ner saw no *lanman* = *nā* or freely rendered without. *Mānō* curiously = *grīhami* as = abode (to a *mān*(?)) *J*⁴ seems to read *nīṣṣāḥānām*(?) for *dushṣa rāḡyam*. I had read *nīrādṣam* see the Pahl. but *J*³ *J*⁴ and *P* report *ṣ* = in the end, or final state *arabodham* seems explained by the reading *ākḥāḥ* (*ākḥāḥ*(?)) in *D* (*arō* (or *and*) *ākḥāḥ*(?) for *avināstā*). *J*⁴ seems to have a gloss to *spṣṭayati* *ḥi(ṣ)layati* = he makes white thinking of Zend *spiti*. *J*⁴ read *vordhayitum*. Read *pādūshāḥ* in my former printing. I should have cited the Pers. Pahl. text *ākḥ* (or *dgḥ*), so it is meant, hence *dgḥ* written *ākḥ*.

6 See the difficulties as to caesura in *a*, *c*, *d*, omitting the 2nd *nê* as interpolated, we have eleven syllables. Read final ω . *Hushôthemâ*, acc sg neut freely = *amoenitates*, or, cp *hshéma*, pl (?) *Berehhdhê(ê)* I rendered 'in the longing desire, or prayer' in S B E XXXI, p 156, see the Pahl., consider my former *in gaudio* as altern, poss 'in the blessing'. Others regard the word as nom, but that could only be the case if $\omega = yâ$ (see on p 436), and *yâ* would be here a specially awkward term, a loc is well in place. It is syntactically most natural to refer *ahyân* (so read) to Âr(a)maiti, especially in view of the emphatic poetic iteration, *hâ*, *hâ*, which could not so well apply to the Cow. We should then have 'the fruits of the earth' matured as a reward for Pious obedience. Piety and the fertile meadows are elsewhere associated (cp Y 47, 3), and these poetic ideas determined the later identification of 'Piety' with 'the earth'. If the Cow can be meant in *c* with *hâ*, *hâ* = \hat{A} in *a* (?), all would be simpler.

Notice *vakhshad(t)* again in a trans sense. *Mîn gôspendân* (gloss) most intelligently repeats *gavôr* from v 5. What DJ and M¹'s *lîrûh* means I do not venture to say, possibly a formation from *lîr* = *membrum virile*, and so = 'manly', 'manly vigour', hardly from *lîrû* = *memoria*. I have corrected *tûkhishn* everywhere, but there may be such a form, the meaning is clear. For my former *tarsdahh* read *tarsahâsîh* with D (later acquired) which alone helps us fully out here. I rendered formerly 'toward him' on account of the gloss, otherwise probably 'her'. D has *dakhshah* alternatively. J³ read *vichtrîatâ*, or **tâm*, so P. This might refer to the *gubhâpî amodam* in the sense 'entertaining quality', 'being amusing'. *Ehâ* controls the syntax erroneously. *Dâdârasya* = *Âûharmazd* must mean 'creator' here. I had followed Sp's *jananîr* as against the MSS but *jananîjâtah* (J³) = 'engendered in birth' is perfectly proper, and presents one word for *zâk*. *Kût* = 'vigour', as well as 'food'. *Gâu*, or *gâv* (so better(?)) West has a Pahl. *êvadâ* = *aêvôdâta* (M 1 K), *ayûkdad* (traditional transl.) reproduces the same characters as *khadâh*, *ummîd* was misprinted.

7 Notice the difficulty as to caesura in *a*, *b*, and perhaps *d*. Read *repurcutite*, *pâtî*, final ω in my former printing. The second *nê* and the second *partî* are interpolated, see the metre. *Hithân*^s has traditional authority, but *hithao*^s = *sétos*. *Ictum* for *remem* is poss, and still to be retained as an emphatic altern. I superseded it however in S B E XXXI, p 156, by the suggestion of the Pahl. I prefer this still, 'the blow of envy' personified, for a possibly related word, cp *ramîdan* = 'to be in consternation', see above, p 412. *Didraghzhôduyê(ê)* = **dvê(ê)*, ω miswritten, as

often for >>, 2nd pl. desid. of *dragh* cp., for form, *drāgh* *Vyām* *Viam* looks especially doubtful as a meaning on account of its close similarity to the Gāthīc word. We have however *ei* = go also in the Veda, and *e* may well have inherent *a* as being originally a Pahl letter read *ayam* (suffix *a*). The meaning course procedure is well possible and appropriate cp. *adi(e)anam*. Looking for an altern cp. *cyd ei* = to cover to protect refuge (so Roth). But the Pahl trlr with his *narid* (or *naridih*) may give us the true solution in a restoration to *cidyam* (nont. not *cidyām* cp. for form Ved *pati-eldyā*) ye who would hold fast *that true* imparted knowledge as tidings in the presence of or by the skde of the good mind *Yl(e)hād* to *Askā* or *Ī* *Al* poss. to a neut. or masc. *ayam* *ryam* *hōi* best to *nā* *Dāmām* = *man* (cp *dhīman*), loc. = 'in the abode or = *mān* acc. pl. (?), transition to *a* = creatures (?) or = *dhīman* (cp *mīzhdarām* = *rāni*) = regulations laws of the association *kithaoś* *Dum* 1st sg. improp conj cp (*a*)*dhām* *Artahō* (so D) = *remem* seems to differ from Y 29 1 but see notes there *Dīdraghzhōduyē(ē)* = *deo* was first recognized as a 2nd pl by the Pahl trl see *mūnīānō aighānō* with the infin, (*dahīshānō* by this time should be recognized as a mere noting of a syllable here the redup *dī*). Translate merely you whose is the holding (c) of the *naridih* = *ryam* (?). The later discovery of the 2nd pl *duyē(ē)* = *deē* was a rediscovery *Naridih*, or *narid* = *نارید* freely or the first *s* being taken = *d* (so possibly as a Pahl letter), and the 2nd *s* = *y* (Pahl) = *cidyā(a)m* we have a possible correction I am no longer able to cite DJ as reading *hēmnnūshnō* the word may be *deo* or *asāmīnūshnō*, so D and Pers. Probably *kithaoś* was referred to *hita* cp *hi* in sense of favour be friendly toward hence quiet-minded or again it may be *a* + *sahn* + *m* = the not terrible minded hardly the thoroughly terrible minded *a* + *sahn* + *m* If DJ really read *hēmnnūshnō* *hant* was probably seen. Read *kēshim* or *Asēh* and *narid* (?) *Īo* *pramānam* *J² J⁴* etc., would not make sense with *vadati* but *vadhati* = *nashtēl* (mistaken for a 3rd sg) is indicated so read with *apramānam* smites beyond measure All have *viyam* = *nafshwan*. I had rendered *manonyam* according to *manonyām* = *manikānō* = *maibō* in v 8, but (see notes there) *manonyam* (sk) may be meant for **manonyam* (?) (one pen-stroke too much) so = *narid* (or *ih*) = *vyām* Ner read *hant* see *prakaṣam* I would now decipher simply *asānī*, not *asānān* = *asāmīnūshn* (?) for *asā* read *agh* sometimes miswritten in the MS. The handwriting is obscure

8 As to caesura, see lines *a* and *b* Read my former old fashioned lettering *Thwalyādo* and *ē(k)yā*, so *ē(k)yaōh* I now prefer *manonyān* Read




alteri possessio? (b) *Quae [est] Tibi [vel Tui] beatitudinis [vel sacri praecepti] Tuae mihi [pro me], A? Per quam [pietatem] Tui [Tuos] per sanctitatem propitio-accessu offertores-adjuvantes optabo et exorabo* .? Owing to *khshathrahya* as = 'the sacred sovereign power of God', I had rendered *ashôis* here in its original sense, see line e, but the idea of 'reward' may be admitted, see S B E XXXI, p 157. *Âhao* seems loc in Y 51, 13. poss also in Y 50, 4, cp *âhé* = 'in the vicinity'. If acc pl, it = *âhâns* = *âhâs* written *âkâs* (sic), and then *âhâo* *Thwôî=thwî=thwayâ=ân*, acc pl in so, better. His prayer 'How shall I search for the *aredrâ*' is a repetition of *kuthrâ Tôî aredrâ M?*, Y 34, 7, see Y 50, 4. I am inclined now to prefer *aredrâ* as the 'helping priestly leaders', so read as alteri, see S B E XXXI, p 157, but 'the sacrifices which gain access (*âhâo*)' is also a necessary alternative. *Javarô* is one of the multitude of instances of false transliteration into the clear Zend from the obscure Pahl. *J* had the inherent vowel *i*, this was mistaken by the transcribers for the more common inherent *a*, cp *javâs* = *jivâs* Y 46, 5. The form is *jiv* + *a* + *ra*, cp *patarâ*, etc., the supposed root *ju* = 'to live' has no existence. Pahl. D has also *am barâ yemalelân*, see Pers. I can now dispense with *tarsdahîh*, so deciphered for want of better, read *tarsahâsîh* (cp v 9, d). Strictly *tarsdahîh* (sic for *tarsahâsîh*) should be gen = *ashôis*. 'Of the generous' was forced by the gloss, read 'for'. *Yakshenunîdârîh* is certainly very free, or shows another text. Forms of *jiv* (*jivarô*) were easily recognized by the til. Read *khvakhîshn°*, and *yakshenunîdârîh* in my old text. Nei seems to render *lâ* freely as *kêna* rather than *kadân*. *J³, J⁴, J* read *yat* for *ye*, 'when do I seek for Thy devotees, that is, as mine?' (?) *Manonyân* (see v 7) I had referred to *manîkânô*, see *marbyô*, but, reading *manonyân* = **manenyân*, *man* may have been seen in *manîkânô*, see the short *a* in *man°* (*manas* + *nya* (?) is not probable, *mânyonyân* (*J⁴*) gives no relief). After *prasâdam* *J³, J⁴*, and perhaps *J⁴*, read *te* = 'Thy reward'. *Tiam* induced me to write the monster *dakshinayatvam* (C sic), and certainly *tvam* is only explicable as in a parenthesis from which I recoiled. But I would now read *Yat dahshna(h)* (sic) *ayam* (so *J³, J⁴, J¹, P*) [*tvam* (see *avô Lak*)] *prahatah* = 'when this bountiful one [thou] (?) shall be manifest' °*yamtvam* (*J⁴*) as a *compos* with *yam* is not impossible. *Suvyâpârenâ* with most MSS, but *J³* may have *sad°*. Pers. *mâyân*, so, plainly, = 'mine (?)', *manîkânô*.


9 Read *Saos(h)yâs* in my former printing. *J³, J** have *yê(e)nhê(f) chahyâ* = 'over whatsoever'. I had once set *chahyâ* in types as beginning another question, but I concluded against it, and am still of this opinion. One might say that *yê(e)hyâ* was governed by *khshayathâ* (in view of *chahyâ*)

= over that thing which is Otherwiso it is syntactically connected with *dithiā* = whose is. It may refer to *chahyd*. If ye have power over any one from whom etc. *istī* is understood *ī(ī)hyd* to *Ma dā* or *ashī* is not objectionable cp. 1 32, 16 also as to *dithiā drat(ī)hā Ūchām* to the root of *ūka uch uchyatī*. *īafnā* see on 1 29 b. *īshis* better as beatitude sacred reward attainment of holy ambition never as merely secular good fortune in the Gīthā. The superfluous *dakī hā* is again harmless see *almat* = *kaddā*. *Chigdmekhi* may more closely equal *chahyd*. *īsthiā drat(ī)thī* may find here its only correct explanation so *īafnā* see p. 423. *Ūchām* seems referred to *īkī* in the sense of amenity see *īrīshnīh*. D has *turakdsīh* in d. we may correct the tentative *tara-dakīh* after this. Real *īrīshūpshnā*, *īrīshūstān*. One lexicographer has *ī ad* and *ī adīn* as pl. of it citing *yā dān* (or *yā addān*) as a separate word others treat *yā-dān* as pl. of *īrād* (*Chod kō* writes *ī ad*). Persian usage often varies according to time and place like that of all other languages. Read *pādīshah kar kās āgh īyām* (so better).

10. I would correct my former printing, by *dahyūnim* and read final *ḡ* *Mun(a)ruī* (sic see the metre) *man + rī*. This suffix indeed occurs with *n* in Ved. or in words which show a preceding *n*. It is also possible that two suffixes are present, *a* and *rī* the line being a twelve-syllabled one. *Aj n* is it possibly a sg. from *jan* = *kān* cp. (*n*) *j n* 1 46 12? Irreg. sg. for pl. should be avoided where poss. (*Jā* = *hā*) + *d* has been suggested in the sense leave off. I think that orig. *j* holds here, or that an Aryan orig. *n* has fallen away while an orig. *j* has held contrary to the rule *Aj* = Sk. *aj* = drive away see the Pahl. We might suspect in (*n*) *rāpayē(ī)ntī* a causative of *rūh ropayantī* by which the K. have aroused (their hosts). This is to be considered but *urūpi* as the name of a hunting dog points to the predatory idea, *ropayantī* (*rūp*) may be the analogon. The Pahl. trlr. had *ma narōi* before him or was at a loss for an etymology and so divided purposely as *mā narō*. The form of *īrīshnīh* as need hardly be said was not mistaken for that of *pādīshān* which renders its conciliating approach was expressed. D has *almat* so the Pers. in b. and *magīh* in a form, which (without diacritical dots (often misplaced)) might be read *īndīh* = *madakya* = intoxication. Unalloyed wickedness has a parallel in the Shikand Gūtmānik Vijār. *Kūr ca kōr* refer to *kar* in *karap*. *Ūrūpayē(ī)ntī* seems to have been seen as *urū* = wide afar and a form of *pā* = to protect = they protect only afar (sic) = they expel protectors. But see on 1 44 20. The word may be translated first as *rānīnēnd* freely and then also inaccurately but alternatively

pānakāh, as merely noting a possible root idea. D has °āñd, written with the sign of a long ā, no types are available to show this interesting variation. *Pratikāṇatā* in ordinary Sansk. would naturally convey the idea of 'opposition' here absent, form abstract nom. fem. = 'helping (party)', or adj. in *ata* (cp. *darśatā*, etc.) nom. pl. Can it be meant for a formation from *karṇa*? It probably is an imitation of *padānīśh* = 'a friendly coming to'. Haug's *bhavati* in *b* would be simpler, avoiding a question as to a pl. in *nīśh*. *nīśhtatā*, see however *a*. Read [*yat nīśhtārāḥ santi*] *Kimchit hām-kartārāḥ* (so J³, J⁴) *adarśakāḥ santi* is gloss, *rānīnīnd* is not rendered. *Yasadān* was not recognized, perhaps *nīśhān* was read, rendered as altern., 'workers of injury in the matter', *kimchit* = *minduram*. *Agh* is written in the MS. for *āgh* sometimes, but it is better corrected. That *khvahan*, (so, plainly) was meant to express 'pouring out as through a funnel' is hardly probable. *Jūsīnīnd* might be meant for *jūśhīnīnd*, sense 'boil', 'agitate', it is the trad. translit. for *jund*°. D has *ganāk* in *c*.

11 As to caesural division, see *c* and *d*. Read final  *Dreg-vôdebîś khîrîrîś*, a quasi soc. insti., has its approximate parallel in the English, 'when shall we be done with these cruel sinners'? The instr. used as abl. must of course be understood as an emphatic alternative. 'Who shall give us rest from these bloodthirsty infidels? See also *hukh-shathîrîś*. *rāmāmchâ rîś dadâtû* Y 53, 8. If the insti. is used for the dat., the sense is 'cessation (rest in this sense) to them'. Pahl. See *dahishnô* = °dâ once more harmless, and not disturbing the full rendering of *kadâ* by *āimat*. *Kâr* should = 'agricultural labour', cp. *vāstiyâ* and *vāstravartî*. D might have *gvikhrîrîh*, except that  stands for . I strongly suspect *rîsh* to render the detached syllable °rîrîś, while *amîśhtîh* (so D with the Pers.) and *akârîh* = *rāmām* = '(enforced) rest'. Read as altern. 'who imposes lameness, or impotence, upon the wound of the cruelty of the wicked' (om. *va*). *Ashavahishtô* = *prakatam*, Sp's emendation *haye* looks interesting. J³ seems *hânyakartîrî* or °*hantîrî*, °*kartîrî* 'materials used in magic' is not in harmony. The *t* must, as often, be erroneously doubled. The sense 'priest' (*kartîrî*) would not be so well adapted here as 'agriculturalist' which is however not an ordinary Sansk. meaning, so read as altern.

12 As to caesura see *b* which is awkward. Read *dahyunām* for the antiquated spelling, also *saoś(h)°*, *ś(h)yaoth°*, and final , in the small print *aēshemem* for *aēshem*, and *actionibus* [*suis per*] in my former printing. Some would apply *khshnām* to the distant *sēnhahyâ*, but *khshnām*

Masddo Y 53 2 relieves us from such a risk. My decipherment *shndsiñdārīh* was an instance of what, I hope I may without immodesty call my former excessive caution in rendering the Pahl. as being far from the Gāthā I considered Ner and the Pers and perhaps they are right but *shndyīnīdārīh* is a simpler transliteration, and in Y 40 12 c DJ reads *shndyīnīdārīh* as an equivalent variation for *shdyīdārīh* (see also Ner there) Read here *shndyīnīdārīh* = worship propitiating reverence so read *shndyīnīnd* that is, men render reverent worship with piety Forms of *hach* are elsewhere expressed by the corresponding prep. There is intelligent freedom, and no error in *lebatman* = *hachāonit(?)* D has *hamēstār* = *opposer(s)* (so better) DJ s *arō* is perhaps better *Anydyīnah* must be error for *nydyīnah* *Kopanam* (Haug) would afford an object for *dadantah* but see the cases of 1 *Kāshmō* (*Atshmō*) and *At(?)shmahyā* *Ristākēs* is of course better than the prevailing pronunciation *rast** The letters which I rendered *khushnāst* = for *kū* + *shnāst* look most like *khōsh mahāl* If it were not for *shndīshn* = honour in the gl., I should have little doubt as to *khushnāst* yet the gl. may be purposely altern See Ner who renders *shndsiñdārīh*, while *shndyī** stands in the Pahl. of the Pers. For *khu* = *kū* cp *khusrābt*.

Yasna XI IX

For introduction and summary see S B E., pp 159—162, and for verse 12, p 170 Changes in opinion since arrived at should be noticed.

1 Formal caesura after the 4th final *ṃ* and *ī(k)y* for *sky* and *by* also *Sapiens* as altern. for *Magnī donator* throughout stress of voice on the seventh. *Bēndō* Agreeing with others, I was inclined to regard this word as meaning the entire connection of the opposers, comparing *bāndhu* and this may well be the truth cp for change of form *paidō* = belonging to *Podō* But, as usual on continued reflection, the significance of the hints of the ancient trlr overpower other suggestions. *Bādā* or *bondh(?)* seems to express oppression from disease in the Avesta, and an embittered nickname for a detested and feared neighbour was not unnatural. The polluted one diseased with one of the foul diseases common to middle Asia, may be the idea lying in the name *Dūšerethrī* an unusual masc. = *erethrus*, unexpressed nasalization (as often). Influenced by the context I preferred referring *chikshashnah* (reading *maishō*) to *Bēndō* but other wise the syntax enforces a 1st ag conj *Ādā* instr of root *dā* = *dā*, or *dād* For *ādā* in a reversed direction cp Y 33 12. *Arapō* if objected to as possessing the *a* priv might be explained as *arapō* (Pahl. initial *a* = *d* or *a*, and the word first stood in Pahl.), or read *rapō* 2nd ag imper help

me with joy-inspiring help' As an acc pl nt, cp *ajushtām*, *ajushti* For 'come to my aid', cp *us mōi dī(e)shvā*, Y 33, 12, also the frequent Ved *ā gah* *Vidd* perhaps best = *vindā* The lengthened *i* compensates the loss of the nasal, as we have *vindāti* (*i* class) *vindā* may be 2nd sg imper, or *vīdā* may equal **vindā* as 1st sg conj-imper = *°ānī* In having formerly printed *da*, I followed an opinion current at the time It may be regarded as a general expression for *vīdā* = *vindā* as, a poss imper = 'obtain for me', see the free 'send to', so, in view of *gardī*, and poss imper (*ā*)*rapā*, better, 'may I obtain' Pahl [*Damānō*] = [*yuge*], and *pafīē*, mistaken for a form of *pā*, caused disorder of syntax *Badtām* may well hint aright. *b* is not exact, but recovers the general sense Without gloss *i shapīr* is gen = *vanheuš*, *yāmtūnīnīshnō* infin for imper = *gardī*, *arāmīnīdār*, verb noun for verb, *arāmīnīdār yehevūnād* (almost beyond doubt an exegetical gloss) = 'it, the reading, may be *rapā*' (so), *khavītūnīshnō* infin for imper Without gl all but *a* is fairly close Om *zīt*, *c* = 'Let there be the giving of the good, a bringing of that which is a not-gladdener [it may be a gladdener (so the Pahl)] (*d*) Let there be a knowing of the destruction' etc D corroborates *hamāi*, *aīgham*, *ghal* (*a*), *dūsh-nikīrāi b*, *zīt i*, *aīgh lī* (so M¹), (*c*) adds *madam saryā* after *arāmīnīdār* Read *dūsh-nikīrāi ā* *Ata* perhaps points to *zak*, otherwise *anta* with H Correct my former misprint to *rahshām* with the MSS Haug was mistaken in censuring *prāpnoti* for *arapā*, it renders *yāmtūnīnīshnō* = *gardī* *Jñānatā* refers *aōsh* = *aōshō* to *ushū*(?) so = 'enlightenment'(?), see the Pers *Arapā* (= *arāmīnīdār*, or *rām°*) is replaced by *Bahmanasya* Om my former first*¹ Read *āgh*

2 Read *haesitaverim* and *Thaēshō* (for the antiquated *D°*) in my former printing *Rāreshō* is hardly so probably a 2nd sg, 'may'st thou wound', see the 3rd sg before, and the 3rd sg after It is more probably a nom sg from the intens, 'receiving much injury', cp Ved *īsh*, or = 'wounding much' *Mānayē(e)ntī* is more naturally from *man* = 'pause with hesitating thought' It is doubtful whether *mamanyāt* (active), RV X 31, 2 can be compared Is the original idea of *man* 'to stop', hence 'to think'? It is not likely that so abstract a conception as 'thinking' was original *Stōi* seems dat from *stā*, cp Y 31, 8, with others infin of *ah* = 'to be' 'He has not maintained Piety to be (?) for as' See Roth on Y 31, s 23, who prefers 'for this land' The Pahl preserves only the root Some might render 'The evil-minded spokesman of this connection makes me reproaches, the impostor, recreant from the Law He tolerates no holy zeal amongst us, nor pious assemblies with the faithful' Pahl without gloss 'Thus me by his diseased impurity he causes to be retarded' *Vimārīh* may shed important light on the nickname of the enemy *Mānīnēd* could not natur-

without it, 'by whom' Poss *vahrîd* (?) is better than *vârîd* = *varieden*. *Arêškôch* is better, elsewhere *araskô* or *lun* The trlr may have understood *b*, 'by their own tongues among the increasers of the decreasing one' Read *fshûvînîdanô* (D) *Dân* is paraphrased freely and intelligently D and M¹, 𐬔𐬀𐬎𐬌 for 𐬔𐬀𐬎𐬌 Read *lhêshmô*, or *âêshmô* Ner's *varshantal* is figurative, but = *vârîd*, *sammârjanam* hardly = *arêškôch* (?) but some mistaken form of *a* priv + *rêsh*, or poss *rich* = 'the not injurious', *sammârjanam* = *vîrâyishnô* = *îazarê*, Y 34, 12, = *vîâstanô*, 45, 3 gl, *sammârjayati*, Y 29, 1 = *sâzêd* = *sâstâ* No *fshûvînîd* was (D) supposed to equal *vinâçanam* etc Let it be remembered that 𐬀 may = *v*, and *vishôvîd* = *vishôpêd*, *fshûv* and *vishôv* might have the same characters Ner deciphered as a form of *vishûftanô* = 'to destroy', or *pas*, *hônatan* = 'to scatter' might have been surmised in an 'evil' sense Parsis of old had trouble with the shifting letters *Çubhoditâ*, as with *hû-varisht*, seems to show a reading *hû-rôst* *Firîb*, or *farîb* would be more Pers, read *ihitiyân*

5 Read as altern for *huzêntuś bonus civis*, see above on Y 43, 3, and *cum his omnibus*, for the instr as altern As to line *d*, I now prefer my rendering of *tâis vîspâis* in the sociative sense, see S B E. XXXI, p 164, 'with all those in Thy kingdom, O A' D om *î* after *valman* in *a*, ins. *î* after *zak* in *b*, read *vâdûnând* (so in *c*), has diff sign for 𐬕 in *hadûchân* *Vâdûnyên* in the glosses may be imper, see Ner Glosses and Nei aside, the trl comes out nearer the Gâthâ J³ read *kurute* in *b* gloss, which seems to fit the text, but see the Pahl and *c* *Kuru* = *vâdûnyên* as imper may have an alternative trl. in *kurute* (J³, J⁴, *c*) which is at least in the 3rd pers *Satkâr°*, geneally renders forms of *shnâyînîdanô*, and makes it possible, if not probable, that such a root was seen in what now stands as *shnâsakîh* *Shurînî*, so for *shîr°*

6 As to caesura, see *b*, read *fraêš(k)yâ* Read *in me* as altern. for *mihî*, and *Vestri-devoti*, in the free, That Insight of You faithful one, O Lord Can *fraê(ê)š(k)yâ* = 'now I declare forth'? The view that *mrîutê(ê)* is an infin had circulated privately for years, and also, so far as I know, the objection that it stands at the end of the line was first suggested by a private remark of my own to a friend in 1882 Before that I had never heard, or read, the smallest allusion among Zendists to the form of the Gâthic sentence The voc *Mazdâ* standing where it does, and the place of *Ashemchâ* militates against an infin *mrîutê(ê)* *Frâ vâo ashemchâ vaochanhê(ê)* *Mazdâ fraê(ê)š(k)yâ* would look more like an infin sentence *Srâvayâê(ê)mâ tâm daê(ê)nâm* casts light on Y 28, 7 Perhaps *lhshmvatô* had better be rendered 'your servant' here in view of *sraotû* in the next v

freely renders, as elsewhere (see Y 28, 7), by *mānīkānō* also with free gloss Sg 1st for pl 1st is very frequent, as in *hōmanānī*, see the gl The text of the MSS *سردا* is accidental, Y 48, 3, *c* we have *سردا*, so, correctly D has *vādūnānīd* for *vādūn* (a), *dar* for *babā*, (b), *afzayānend* (c) *hōmanānd*, *i* in gl (d) M¹ has *mānīkānōch* Ner's *vanaspater agneh* refers to *garmāk*, and *uvāzištām*, the Fire *uvāzišta* was 'in plants' *Yāchayāmi* = *yāsā* may indicate a decipherment (am) *bavīhūnīd* J⁴, J⁵ have *dvāreshu* which explains the senseless *°dvāreshe* of P, J³ has *mām* before *yo* in *c* I had rendered *ādeçakārīnah* naturally, but in view of *fārmānpātō* it should rather = 'enforcing commands', *ādeçikatayā* (so) however in Y 33, 3 = *pavan ayarmānīh*, and *ādeçikānam* in Y 33, 4 = *mānīch ayarmānān* *Deh* (so preferred by Chodzko (?), others *dih*) seems more original as Parsi

9 Read final *س*. *Dadūs*, with some = 'taking', so S B E, XXXI, p 167, but, for the meaning 'establishing the chieftainship with, that is, together with the wicked and associated with him, and for his benefit' (the instr in a sociative and quasi dat sense as elsewhere) cp the direct analogon, Y 31, 15 'who prepares the throne for the wicked' Following the valuable hint of another, I have construed *yulhīā* as a dual with *Dējāmāspā*, *yāhī* being irregularly left in the sg or as being a dual from a stem *yāhī* (msc), or again as having suffered mutilation from *yāhīnā* It is a pity to abandon the dual cp *utayūtī tevīshī* But I would now suggest a loc of *yāh* (cp *yāonhō* and *manahī* from *manah*) 'In truth the two Jamaspa's (Frashaostra and J) are united in the arduous cause' Or again, 'since the souls will become united with the best reward (or since the precepts, see *sāsnāo* (= *daē(ē)nāo* (?)) in being obeyed, gain the best reward), and through their sanctity the Yāhin (that is, Vištāspa (Y 46, 14)) and Dējāmāspa (read *Dējāmāspō*) are in very truth united with it' Pahl The pres with *amat* may be meant (see v 7) to express a feeble imper, 'let him listen, and ', = 'since he listens' D corroborates the Pers *tāshīdān* Read *fsheg* = *fsheng* for *pāh* *Fsheg sūd tāshīdān* = 'the one prosperous through thrift is the creator of prosperity', cp *fsheg* = *visphārayitre* in Y 31, 10 D om the *i*'s (a), has *va rār* for *lā* (b), om *pavan*, ins *i* before *pāhlām* (c), om *i* (d) *Rāstō-gōbīshnō* may well be nom masc concrete I have rendered too unfavourably, *avō* makes trouble in (b) Om *pavan* in *c* with Pers and D *Āyāyēd* (so, better) is expressed by the same characters as *ayāyēd* Read (b) 'That truthful speaker (the orthodox) (c) whose *Dīn* (sic) joins the best ' *Qinu* at least is imper *Sundarena* is altern til of much interest, notwithstanding its error The word was first deciphered *nyōlsh*, so read, but the same characters spell *nadūkīh* (l), which is accordingly

rendered as *nadūk* is in Y 43, 1 by a form of *sundara*. It should be bracketed both in text and trl. *Paçchdt* is a gross blunder *faheg* being read as Pers *pas* *kashish* stands in the MS. otherwise one might think of *kashish*

10 *Ashdwnām* is the usage of more MSS., but our J² and K² have *Ashao*. Read more positively in the free The living saint for the mind that's best in the probable concrete sense of *manō rošn* as = 'living saint' in antithesis with *hrmawchd* = the souls of the dead cp. Vd. 19 20 S. B. E. XXXI p. 167 In *d* all is conjectural and my trls. above are all altern. See S. B. E. XXXI, p. 167 It may be I deliver my praise and establish Thy great kingdom (pl. of majesty) with undying (cp for form *arimithrē*) power (see the Pahl.) or I approach (*arēmī*) Thy kingdom with great power and wealth (*rd*) Or again 'Great kingdoms (or the *Ala-anian* (?) kingdoms) perish through the great power of *Ār(a)maiti*. As to my first suggestion as printed above I would now regard it as the least probable of all I allowed it as simply from the language as it stands Some might render *d* also respect, and pious devotion and laboriousness I strive after (*arēmī*) authority well-ordered together with the revenues due (*māzd rd*) D has *rdk t mādt om hand* (c) D M¹ have *rdmētē*, D t bef. and aft. *avarānō* D, DJ *yemittānd* (d) *Niptonhēt* (f), which in Y 28, 11 is taken as a 1st sg. s aor mid. (?), is here freely rendered by the indefinite 3rd pl. fut. *Alan* was seen in *māzd* possibly the Maxendran Da(ē)vas were thought of. Ner gives the lit. 1st pers. *pālayāmi* see the Gāthā. *Paçyati* shows (once more) that Ner used a MS. which differed from K² J² see the Pahl. of the Pers. *a(d)vinēd* (?) which is also indirectly referred to *rašn* (*bidan*) by the Parsi pers. trlr. It is evident that the Pahl. trlr., followed, or heeded, by Ner and the Pers. trlr. was troubled as we are, at the good meaning of *vazdankd*. I deciphered *avinēd* (so) solely in view of *paçyati*.


11. Read *š(k)yaoh* and final *š* *Demant* (š), with two syllables see the metre. *Astayō* = bodles, or possibly abodes so I preferred in S. B. E. XXXI, cp Ved. *dsta* and *stī* see on Y 46 11 and Yt. 22 Some might colour Their souls meet the evil with rough treatment their abiding home will be in the house of Satan D t before *dūsh-dinō* (ō) (b) after *sak*, *edittānd*, adding *vīdātcha* (sic) *yahānd* (c). Unless we can take *rdk t sarītar kīnshnō* as an adj. I do not well see how we can get along without a transitive verb To him those who have the worst food come meeting even meeting his soul might do as a trl. but in the orig *urwānō* is the subject. *Rābānō* which is sg., is free for pl. see Ner Chang Ing to *dīmanak* without MSS., we should have the worse food *romyā* to

meet the souls' The MSS, as in Y 34, 11, have curiously *shādyam* J³ has *sa* before *antar* J⁴ corroborates *vidyante*, see the Pahl. The apparent reading of the Parsi-pers, *dîn valman i âi* looks at first sight out of connection, but recall Yt 22 where the sinners *daē(ē)na* (soul) is met. That is the meaning of this *dîn*. The full meaning 'soul' not having been apprehended by the ancient scholar, he found it necessary to add *valman rāi*. This strophe is one of the originals of Yt 22

12 Read final *ē* Read, as altern in *d*, *quod vestrum in possessione (vel volebatis [velatis]) optimum* Free 'Imploring that Your choicest (adv loc of °*ti*, or inst of °*ta*, lit 'best through choice') gift for us' *Kad(t)* like 'what' is the mere sign of interrog, 'What hast Thou' = 'Hast Thou any?' Some might render *a, b* 'Are Thine helpers (or aids (*avanhō*)) invoked (mnd for pass) together with, or by, the holy order for Z? Are they invoked with Good Mind?' That Z was intended as the speaker is the more probable from *yē frīnāi*. It recalls the reiterated *yē* of Y 28 *Īštā* might be 2nd pl pret or improp conj of *is* (root conjug, cp *itā*, etc), or perhaps better loc of °*ti*, or instr adv °*tā* (cp *uštā*) = 'choicest', or loc of °*ti* from *yaz(yaj)* = 'in Your offering' Some might render *c, d* 'When I praise Thee with hymns, I pray for that highest good, which is in Your possession (*īštā*)' Read Yours in my free Here at least no reader can fail to see that the Pahl trlr is intelligently free It is simple incompetence to suppose that he was ignorant of forms which he had often rendered *Zbayē(e)ntē(ē)* whatever it was thought to be, was not thought to be a 1st pers, nor was *Zarathuštrāi* supposed to be a nom The final strophe of Y 33, 14 has the first pers correctly but freely for the 3rd, so the last of Y 43 D has *mān* for *amat* = *yē*, but this D. is suspiciously intelligent, and not old It is a modern improvement D has *stāyīdārīh*, D *bavīhūnānam* (sic) in *c*, M¹ has *khvāstano*, D. *bavīhūnast* (*d* gl) I would on the whole recall *Trām* (sic), but see *Lak* and the Parsi-pers *Tā* Read 'As I know Thy bright one' (*parisphutam* = *Ashav°*, as the Fire) *Pīakatam* is altern *tīl* or *gl* As *Bahmanah* is masc, see °*manasya* in v 3, I suppose *uttamamanāsaḥ* to be nom sg m = °*manā(h)*, but it seems gen sg nt in Y 48, 6 and perhaps in Y 48, 9 *Ā ādhanām* might poss refer to *çikshām* 'His soul makes Thy doctrine propitious', but see *ārādhayati* Read *ta'rīf*

Yasna L

For introduction and summary, etc, see S B E XXXI, p 167—170, where however v 12 of Y 49 is also treated

1 Caesura after the 4th, stress on the 4th, and final . *Sapiens* as

altern for *Magni-donator* throughout. Have we one question in *a*, or two? I have provided the alternative *cujus* for *cujusis*. I had formerly printed in the proof sheet *cujus* in the text, preferring two questions but I displaced it. *Nā* has no emphasis, and is enclitic. What other person but *āsha* have I? *Adā* with some = *addhā* = truly (*d* before *d* = *s*) I have rendered *a* + *dd* (= *dhd*) desire-creating as the position of the word is emphatic, and no useless adverb would have been placed at the beginning of the line. A root *ad* = to pray to has been suggested we might compare *ī* see *fr* and *ar*. But read as altern tell ye me *as* = *ah* = to say see the Pahl. and note 1 S. B. E. XXXI, p 171 *zātā* voc. sg. or also pl., poss. loc. of *zātī* = in my invocation. Pahl. I have differed as to *istē(f)* yet see v 2 with *ishasōd(f)* *usyād(f)* *Aravhō* in Pahl. char *ju* also = *hcar* (eating) = *tāshakō* provisions (or for *tākhshālō* see *tābānō* = Parsi pers *tawān* (so)) (b) Without gl. read Who or how for my flock? *Adīm* (DJ D., M.¹ Pers.) might give the greatly needed clue see above and *khartānīn* Poss *astīdō-khm* = of declared (or desired) nature or *astīdō* (Sp., h.²) *khm* = 'make known(?) Your nature. All but the Pers. have *khm* see also *her* *Zātā* as instr. or loc. by *paran* *karitānīshnō* possibly decipher *mīnēnt* (?) = when I shall ponder it. All but Sp. have *atyār*. D. has *zādī*. I would naturally regard *sambalasya* as = *tāshakō* in the sense of provisions see also *kāt*, but *sambala* may here = *sdbala*. Probably we have altern. trl for *tāshakō* *tākhshākō* (so) while with the Lexica *kāt* may also mean energy see *tābānō* and *çaktimān* and further which is significant, see *sambalam* rendering *tākhshākēthā* although probably as an adv., and Pers. *kushāshn* in Y 51 19. Otherwise provisions might apply figuratively. *Dīner* is of course from the mistaken reading *as dīn* proving however *a.dīm* to be ancient. I am tempted to render *kāryani* = 'to be invoked (sic) = *karitānīshnō* so as altern yet see *kāryam* (*karomī*) = *kār* in *a*. The Pahl. of the Pers. *aparīst* D., *aparīstik* seems only explicable as *a* + *par* + *īn* + *tē* = of a not hostile nature or *a* + *bur* + *īn* not cleaving. *Adrīk* is written by D in Y 28, 8 and Y 30, 4, so that D and the Pers. text of the Pahl., which very often coincide, evidently mean something. Other (friendly help) is not so probable as unharful friendliness. friendliness without alloy *Dādān* (so read) should be in order as imper. of the caus. (or pres. part. (?)

2. Read *skereitlm* and as altern *piyayā* or *pāyayā* see the MSS. *stōi* with some = *astōi* infin. of *ah* = to be who will wish her to be etc. better as dat. of *stā* = abiding place land see *stāig* (transfer to a declension) *erushyā* = *īnā*. Whether *pourushā* (so) = *pūrūshu* = among men (that share the sacred sunbeams) is a question. Otherwise *paourushā*

as the omission of the *a* is senseless, if it is ever inserted *Ālā* may be acc pl masc for *ālkān(s)* shortened on account of the full term in *stēng*, or, perhaps better, *ālā stēng* is a *compos*. I would now render more in the sense of the Pahl as 'evident' in the sense of 'illuminated', root however *ach*, 'enlightened', see *hvarē-pš(k)yasū* (so, or better, *paisy°*). I think *pis* is the best adapted root as giving the proper idea in *hvarē p°*, or *°paisyasū*. Others have seen the root *pas* = *spas* here 'among the men 'seeing the sun''. The case-form would seem accidental retention of original *su* for *hū*, loc. Such recurrences to originals should be expected. *Mā*, instr, cp Ved *tvā*, or possessive (or possibly = *sma*) *Nishāsya*, *m* + *han* (*s*, Aryan *s* as in *san* reappearing (hardly *ms* + *han*)), but, reading *nishasya*, we might recall *ishasā*, *m(i)* + *ishasyā*. Lines *c*, *d* may well contain the answer to *kathā* of *a*. 'How shall the prophet seek for the prosperity of the holy herd, (representing the united tribes), he who desires her well-pastured for this land? How? Just-living lands which lie bathed in the recurring splendours of the sacred Sun (cp Y 43, 16), do thou grant these to be obtained by me (, the prosperous herds will follow)'. As *baīhūnam* is quite impossibly a deliberate error from ignorance (1st pers for 3rd), the trlr must have understood *ishasōid(t)* as an indefinite 3rd pers, rendering in the sense of his *khvāstān hōmanam* (v 1). *Khīm* shows that *hīm* stood with a Pahl *h* = *u* which also represents *lh*. It is doubtful whether it ought not to be bracketed, being itself alternative *til*, or else mere citation, *hīm* is translated sufficiently by *denman*. It is further explained as *gōspend Varzīdān* points to *vāsthravartīm*, the fields, and the agriculturalist. For *pš(k)yasū pā°* must have been read, hence *pā*, or *pesh°* from *par* was seen in the sense of 'defensive battle'. Can *vādūnāyēn* (D has *°ādūn*) be a pass form for all persons? If not, where else is the pl subject? Is it the collective *gōspend* 'for whose liberal bestowal they, the herds, would be produced'? D has *hanā* for *āē* in *c*. Line *d* is a puzzle. The word formerly deciphered *naskīh*, or *naskash*, I now consider gloss. All is tentative, but I strongly suspect that something like *va dehakīh* (sic, cp *dihlān*) was intended. The Parsi-pers Pahl text has letters which might = *va dehī*, see its trl. Read as altern *e*, 'Make ye the creation manifest [and that which is its hamlets] as an abode (?) to me in the world, and more' (*vēsh*, D and P, see Nei). The word deciphered with doubt as *visastag* may be *nasastah* or *nīastah* = 'abode' (see Ner) so written through mistaking *nishāsya* for a form of *had* (*nishastan* seems sometimes carelessly written *nasastan*. M¹ has *nī °or vī°*). This suits the following words *den ahvānō*. Notice that *khvārīh* = *hvarē* cannot mean 'comfort' here. Ner probably read *lak* (for *zak*) = *tvam*, and again *zak* = *ayam*, the last alternatively

Kālm = *šlam* *vādanīdyēn* was rendered as = *vādanēn* by *kārayē* J¹ J² and C. have *khādyamtram* (sic) *Khādanam* renders *khārth* mistaken for a form of *khārdanō* Read *ra āmandi* for the formerly misprinted word (*t* of unitv or of the abstract)

3. This strophe continues the prayer but obliquely passing to the 3rd pers. *Ma dā* is hardly instr. *Anhanti* has for its subject the joy-croaking Cow of v 2, or a *gaf*(*gah* understood; see *dka* string in v 2. The Cow and the beatified settlements closely approached each other in association of ideas. *Chōrēt* we should first say finds its subject in *yē* see S. B. E. XXXI, p. 172, but this looks like too close a following of the syntax. Perhaps *Ashem* understood is meant. *Ashōiš* less in the sense of reward than usual. God's sacred blessing is the sense prospered righteousness. Read *beatitudinis ut praeiis sacri* so better. One scholar adopts earthly lot and possession for *ashē* this might well be the sense sometimes in the later Zend but cp Vsp 9 1 where *ashōiš* occurs with *chistōiš* and as qualified by *bat(f)shara* 'with the healing virtue of the sacred blessing. *Ashē* (lea) may the prophetic supplicator attain to his desire, the prospered and orthodox settlement which *Asha* the holy order has promised, or may make sure to him (or which he has gained for himself(?)) the supplicator (*nā* enclitic) who may indeed cause that settlement to prosper through the power of Mazda's holy blessing. The last line shows vigorous idiom. The *dregant* did not of course share the string of settlements but they were border farms, the nearest to his territory. He possessed that is, he had them as his neighbours. It seems to approach the use of the idiom used in the previous verse. He prayed for the Cow which he already possessed but he wished to possess her as *rānyō* *skereittm* and *vāstracaitm*. D offers *tarsakdāh* and *tarsakdāh t lanman yakksemanēd* in the gl. Other variations D om. first *t* in *a* has *rāt* in gl. (so M¹), om. *ra* and *pacan* in *c* has *win calman t*, and ins *t* before *dēn* has *yanegōndand* in *d*. Read *no-disō*. *Arjāntik* occurs elsewhere for *anlayō* as from *ah*, to be. Here *param Akarāyik* makes it more explicable. Energetic normal being had an element of merit with the later Zoroastrianism see Y 32, 16 Pahl. The trlr himself corrects our mistaken censures in the gloss of *b*. *K* and *V M* as subjects or objects, do not imply that the instr *K* and *V M* were thought nom or acc. *Ndo* (J²) stood for *nā* in the MS used. He increases is better understood than he obtains. I had followed advice in translating *tarsakdāh*, as no MS then accessible afforded the needed abstract term *th* J² (?), J¹ have *saman* (?) in *c*. Haug's text of *d* is not to be defended in view of MSS. Pahl. and Gāthā *Vidhānjandm* here = *vīdhgām*. I strongly suspect that a fut. of *grah*, *grah*, was earlier read in *d* gl. J¹

is reported *āhahshyet* (sic); see the Pahl, cp *(ā)grahishyati*. I read *arateshtā* as nearer its original. Read *gāv(f)*, or *gāū* (?), I had written *gāū* as nearer its orig, following certain authors. Read *jihān* or *jahān*, the first is more orig.

4 Read final *g*. Read as altern *d*, 'let me hear the offerers (so I now prefer) face to face (*āhāo* as loc adv) in the Abode of Song', or again, 'in the attained-to (loc of adj) Abode of song', or *āhāo* may qualify the offerers, see S B E XXXI, p 172. One writer boldly renders, 'that the prayer might stand on its path to the heavenly spaces (*āhāo*)', with *arediēng* as gen pl (?). This sounds Vedic, but I would still take *īshō* as concrete. *Āhāo*, if acc pl masc, = *āhās* = *āhāns*, cp *ameshāo* = *āns*, otherwise loc sg adv of *āhu*, cp loc *āhé* = 'near' (root *ach*), poss loc with *demānē(ē)*. *Arediēng*, more naturally = 'things heard', cp *vahmēng demānē(ē) gaiō mādāmā*, Y 45, 8, yet *aredrēng* is generally concrete. *Sraoshānē*, as 1st sg conj s aor = 'may I hear', or possibly infin in *śānē* (?) for imper in that frequent use, 'may I be destined to hear'. Another, 'that the prayer 'may be heard''. Pahl Var D *ghal* (*b*), *valman* *ī*, *astīnēd* (hardly *aītyūnēd*) for *yekavīmūnīnēd* (*c*), *ash* (so also M.¹) before *srāyem* (so for *stāyēm*, Sp) *valman* for *ghal*, and *vādānamam* (sic), (*d*). Students who are capable of objecting that the trlr renders a pres part by a 1st sg indic, are careless, especially when a 1st sg renders a 1st sg in a foregoing word. Once more *pavan aītō dahushnīh* = *hadā*, here *dahushnīh* = 'dispensation'. See *aītō* p 413, read 'in the dispensation of continuous existence'. Notice *levatman* which brings A and V into the instr. *Srāyēm* = 'make heard' may correct us, or does *srāyēm* here = 'hear'? Ner does not see *sadā* in *hadā*, nor does he distinctly recognize the element of time as elsewhere. *Prakatatā* = *A* (Pahl), expresses the element of 'light-giving' referring to the 'Fire' associated with Ashavahisht. *Kāryam* was the difficult reading, not *kārya*. The idea of *astīnēd* = 'Cause to stand' = 'cause to attain' seems intended to be expressed in *samprāpatteh* (so I read with C, J⁴, J^{*} seem so likewise, but J³, P have *samtāpatteh* (sic) hardly miswritten for *°krap°* (an element of dolourousness)) (*Sāmpīā*) *patteh* (= 'course', 'foot-traveller') (not *°prāpteh* = 'attainment') is in harmony with forms of *cha* used by Ner to render forms of *stā* elsewhere. Read as altern, 'this is the path of him that approaches on foot', or 'of him that stands inclining towards'.

5 Read *āvīś(k)yā*, also final *ē*. We have hardly 'O Mazda and Asha, ye Gods' with the pl verb. The dual in such a case would infallibly occur, cp RV in very numerous instances. I should say that *arbi* - *derēštā*

was far more naturally taken as an instr here (with *atā(ā)ya atarahā xatā* *ātā*) than as a loc. from *ti*. If an instr. of the part. here it may be the part. in 1 81 2, which see. Pahl. A 1st pers. of *hōman* is intelligently understood with *drui*. *Iaord atha* was read *cararazathā* or *carcarazathā* the first syllable having recalled a form of *burdan* see *ye-rānisknē* (so) used to express the emphasis of the redup. not any portion of what now appears as *carā-āthā* being actually mistaken although *car* = *jj* might also = *car**. Or can we claim *mānsar ye-rānisknē* (so) as a bahuvrīhi = the one having the bearing of the Māthra the prophet? No MS. gives us *tarsakāth* but we may so read, getting rid of *tarsakāth* (D., M.¹ and DJ. have *tarsakāth* (sic)) D. M.¹ have *hā rar ikh-minēd* read when *yo* are joyfully minded (and so propitious) toward him who has the bearing on of your Māthra. D. has *eddāndud* (M.¹ *eddānisknē* (sic)) (b) D. om *id* (c) and last five words in *d Nihē-td* (same char. as *td*) would be nearer the Gāthā. *Paran tābānō* is a frequent and correct rendering for *xatā* Beatitude given to us is not very far from he may place us in beatitudo. Read *khrahshnē* Ner as in 1 32, 10 read *ḡu* with M.¹ D. Pers., in the sense of *hand* or *hawl* = *sarce* (so *sarce* in the Mainrō i Kh.) but *amat* seems also altern. read and rendered *yat* b and g. *Vāuchhayet* might point to a recognition of *car* or *car**. Is *atistārdēt* here an irreg. bahuvrīhi what the Avista-declarer desires? But see v 6 also 1 80 1 81 1 *Arogyatdm* (so) points to *kācārē* = *ēdāhrē* (f) in the sense of welfare, ease. *Samtke* points to *khrahshnē* which takes *ātā* in the corresponding sense. **car* = *bar*.

G. *Iaithim* = *yam* 2 once stood here as Pahl. *y* = *y* with inherent *a* so in all similar cases, cp. *rdihyam* cp. also *rdithemō* Y 44 17 53 6 *Maheyt* literally 'of mine' the gen. of the possess. *mā* (cp. the possess. *trābis* in the RV) is here used for of me mine as the dat. *maraitkē* lit. = to mine equals to me. As to the historical questions arising out of the words *maheyt* *dāzēng* *sdhild* (f), see especially S. B. E. XXXI pp 107 168, 109. Pahl. Notice the intelligent freedom in when they utter for he who utters ignorance is here impossible. See Z. as the speaker in the gloss see also the 1st pers. in v 5 and 7. See *dātā* referred to *Alazdā* in *yehabānāi* which however shows a 2nd pl. preferred. *Rās* points to an etymology for *raithim*, and *astisknē* to an infin. (?) in *stō*. His is the teaching is a frequent and not improper mode of rendering he teaches. The forms in *ishn* often express the force of the pres. part. in these tris. Read *astisknē*, or *hastisknē*. Var D. has *yedāndud* or *ded* (a), *shapirānd*, (b), om. *ti* (d) has *eddāndud* (gl.). Ner. Reading *yas* *te* with J.¹ render I who to Thee am offering but see *atgh*. Ner may have had *eddāndud* before

him for *°nānā* Perhaps 'I am affording praise and friendship to the holy bestower of protection' would be better in *b Bhavām* inclined me to render *hōmanam* = 'am', otherwise it might mean simply 'I' *Pakīshtha-hādasya* seems meant for an imitation of *farāhāktih* (Pars *farāghti* (?), so poss), it is the Pahl tentatively transcribed *Ārādhanām* may refer to *aurvathō*, but see *yazīšnō* Read *a*, 'Since he establishes the regulation' (*karoti*) *Çishyām* might stand with a fem noun understood; but see *çīshā*, Y 32, 6, *çīshām*, Y 34, 7 = *āmūkhtīšn* (sic) J³ has *yas te* (*a*), J⁴ *yāt ste*, J⁴ *Jarathuçtīasya* (*b*), J^{*} *çishyānām* (*d*) But *and*, as more orig Parsi, *bu* being undoubtedly the orig of *bar* as crude form, see the altern *bu* in Aīdā V 61, otherwise of course *barand* *Sitādan* seems here written, and *sitādan* in v 5 *Farāhātī*, or *farā'tī* may be best, the actual letters cannot be deciphered apart from the Pahl, for the difficulty in deciphering may be estimated when another scholar made the words out *frāhātānī* = *bisṣār basī-dān*, 'knowing very much' Read *yedī ānd* in my former printing

7 Read *zevīštyēng*, *°tayēng* having crept in to fill out the metre, also final *u*. As neither Sp nor Westg gave the reading of our J² (now an Oxford MS), nor the many others with *au*, I was forced to accept an *urvathō* formerly, see *urvathō*, v 6 But I conjectured also the correct text, *aurvatō* after the Pahl, see my altern, see also S B E XXXI, pp 173, 4. Comes was of course pl of *°mis* *Yaojā*, 1st sg, or poss 2nd sg imper to *Mazdā*, the pl, as in *d*, often following a sg in the same strophe, or *Ashā* may be voc, thus suggesting a pl in *d*, we should however expect the dual 'An instr *Ashā* is here especially well in place The powerful chiefs were enlisted through the inspiration of the Holy Order, and as passionately devoted to its maintenance (*Ashem deredyāi*, Y 43, 1) *Zevīšt(a)yēng*, cp Y 28, 9 The meaning 'well-incited', 'fleet' may be allowed here as differing by a shade from 'willing', 'with willing zeal', etc, see *aurvatō Jyātiš*, to *jyā*, cp Y 29, 5, sense carried over Or read *jayātiš* (?) instr, 'through the incitement', cp *açvahayān nāmobhūh*, RV IX, 96, 2, *praty ardhīr yajñānām açvahayō vithānām īshīh sā yō manurhito vipriasya yāva-yatsakhāh*, RV X, 26, 5 *Perethūš*, a characteristic Iranian conception, meaning 'the straits of life ending in the Chinvat passage', 'the Bridge to the other world', an idea already well marked in the Gāthās, it is pl of distinction Others take the word as qualifying *aurvatō* in the sense of 'stout', etc I prefer of course my former altern and the rendering in S B E, putting my first trl in the second place The Pahl trl gives text and meaning in *avand*, *yāmtāmslō* = *jyātiš*, 'a coming to' = 'a gaining' *Vadarg* = *perethūš*, *clān* = *ugrēng* *Vakhdāndān* (see the Pahl

while *valhsh* is often rendered by Ner as *lāç*. Does this similarity of *valhsh* and *valisht* explain this *lāç*? Read *gāyam*

9 Read my antiquated translit in my former printing *mahyāo*, *hyēm*, and as preferred altern for my former trl. *beatitudinis ut praemii sacri Ashōis*. Here again, as every where in the Gāthās, we must adhere to the meaning 'sacred' 'blessing', 'benefit', and to this as verging upon the sense of 'reward'. But here, as the context shows, the idea must be stretched as far as possible toward *puṇae-indolis*, the lit meaning 'The worshipper declares that he will approach the Deity with his Yasnas, and the ceremonial and morally righteous deeds inculcated and inspired by the Good Mind, and then, when he has become possessed of the sacred blessing of holy character, the consequence will follow he will become the recipient of the wise man's (or the good offerer's) reward'. It is illogical and senseless to render 'When I get my property, I will be its recipient'. It is rather bold to render *hudānāuš* (*hu + dā = dhā = 'the well-disposer', or 'offerer'*) as governed directly by *gerezdā hyēm*, 'then I shall eagerly attain to the beneficent reward'. If it were not for the meaning 'beneficent' (so), 'seizer of' with the gen would be admirable. *Ishayūs* would fit the metre better, which is important, but cp the Ved stem of 1st *ish*, *ishya*, and *ishyan*, the sense need not interfere, as the two *ish*'s are related. *Gerezdā*, to *gr.dh* = 'approach eagerly with desire'. Whether the influence of the important Y 29, 1 induced a use of *gar(e)z* (*garh*) for exclamatory prayer when no adverse circumstances were prominent in the connection, is a question, cp Y 51, 17. The Pahl tñ is free as to the case of *tāuš*, he was not ignorant of the inst. No one should object to 'I come toward Your sacrifice with praise' for 'I will come praising to you with sacrifices'. *Yadā = pavan dahushnō* well = 'in that dispensation or time', see *amat* = 'when', and yet *dahushnō* was used simply because of the syllable *dā* (as often in similar cases, a correct use caused by an outward form). For *tarsdahīh* correct *tarsakāshīh* (so) without MSS, see Ner's *lakshman* which shows a sense of acquisition recognized in *ashōis*. *Hōmanam pādakhshah* should be considered a good rendering, see *mahyāo* absorbed with freedom in *hōmanam*. *Hudānāuš* as gen is managed fairly. D has *i* in *a*, *tarsakāsh* (sic), or *tarsaqahīh* (?), °*agah*° (so) for °*akās*° (so), *vādūnamam* (? sic), *pādakhshah* and °*shahīh* (c). *Ārādhanam* may be meant, as adj, yet see the Pahl. An illustration of Haug's seemingly absolute want of acquaintance with the Pahl trl at the date of his Gāthās is curiously given in his remark on *sammukham* and *pardā* (so), the word renders *padānakō*. Can Ner mean *sudānamam* as if to ad *āna*, cp 3rd *dā* = 'cut', or a 7th (?) *dā* = 'to purify', or was he imitating *hudānāuš*, cp *danū*? J⁺ fails to write anusvāra in

stidim as often elsewhere J has *lakshmi* which is also only added by a later hand. 10 With a laudable desire to recognize as fully as possible every thing which the composer of the Gāthās has written in a feeling for nature, some would render *careshā* woods and change the text of *diś skyaothand* to *uiskatd* (= mountains) without the authority of MSS. I fear however that the word *h(y)aothand* interprets the foregoing *careshā* as a 1st s aor conj of *car(e)* in the sense What I shall do *at first* and *what later* as supplementing (= besides) these things (*pairi dān*) *Ashd* preceding *Ma dd*, renders a conjunction of the two in *Ahurā* (= 'Ye Gods') very improbable in fact the voc. *Ashd* is suspicious perhaps adv in tr is better The *hōsh* of the Pahl trlr here (for *ukshā*) corrects his *rakshshindār* at Y 46 8 *Pairi* is rendered by *pesh* = before in the enso in view of or on account of' D *peshu* or *pushan* (?) (*ān* (?)) see Pers *Valmanshān* proves that the trlr distinguished between *diś* as a particle and *diś* as a pronoun (see 1 81 2) The loc. *chashmum* = *man* was first seen and explained by the Pahl trlr see also Ner *Hōshan* + *ēd* (for *ut*) is best. Sp s text (K²) seems nearest to *rōshind* (sic) M¹ D have *rudind* (so) = causes to grow cp *rakshsh* rendering *ukshsh* also rendered here as light *arās* see *dakhshak* *Arjād(f)* may well have been read *aradad(f)* (*ardh*) one MS gives a hint in *arezdad(f)*. Or D might seem *rudō* (sic) + *ēd* in D separated for *rōshan* + *atfō* M¹ has also *atghshān* *Puran* may = as or by *Arās* has been unnecessarily transliterated *khrās* = a cock Ner had no such conception. For *taradakh* written in default of better for what seems *tarakāsh* (?), or *agdhī* (?) I would now correct to *kash* from other places gl aside case oblique. Ner s *parya* may be alternative for *yat Hōsh* (*hōsh*) is rendered as in a figurative sense by *chantanyam*. *Samdrachandm* = order in the sense of embellishment or *reckandm* (J³ J⁴) = purification (?). All have *manushyāndm* Ner must not be considered in his turn ignorant of all Pahl. grammar from his freedom in d Read *pshinagdm* for the misprinted decipherment of the confused writing read *khrās* perhaps, but cock was certainly not meant cp *khraozh* also old Iahl. paz. gl. *khroshd* (so) *khroshēd* might better be *khrō* I meant *hōshān* (?) + *ya nī* etc.


11 As to *enesura* see *b Aojds* might = I will name myself better mid. pass., as so often. Perhaps we should read *sedchd* (act), so J² J³ so also J⁴ but it is corrected to *adi* *Varštām* is either gen. pl. shortened on account of the metre (cp. *deāw* for *deāwām* etc.) or it is a 3rd sg. mid imper (so long privately taught) with neut. pl. subject or with *dātā* understood as subject. Let these truly righteous acts of praise be accomplished or let the Creator of the world accomplish for Himself what may be most prospering for the cause through grace Pahl. M¹ gives us

the needed *aētānō* = *ad(t)*, D *yākhsenunam*, M¹ *dārēm* (a), D *yehabūnēd* in *d*, see DJ The trlr had *aojō* before him, or read *aojār* as a verbal form from the root of *aojō*, and this is a solution well worth considering, see *tāvāchā īsāichā* 'As your praise I will have power in the future, and I have been your praise so far as I can and may' The trlr was not ignorant of a root *aoj* = 'to say', see Y 43, 8 where *aojī* = *hōmanam gūft* He may well also have recognized the form as well as the root of *staotā*, 'Your praising is strength to me' may be free for 'I as Your praiser will have strength' See also the roundabout perf in the gloss, showing unquestioned freedom in *aītō* *Isār* (or *īśā*), as ever, to *īsh* = *īchchh* probably erroneously, but always possibly correctly, here the trlr may have recoiled from tautology, see *tavā* *Dātā* he took as imper 2nd pl, *aī edad(t)* was probably divided *are dad(t)* in his MSS, and probably (not certainly) regarded as a puzzling neut But, on the contrary, these seeming errors may be each and all mere freedom, or inherited views which he feared to change *Varštām* was seen as gen pl, and rendered in the concrete He notices the superl *frashōtemem* Nei has his eye on *aōjō aīt*, and blundering, or correcting us, J⁴ has *āste*, J⁴, J⁵ have *bhavāmī* for *haromī* J³ om *yat* in *b*, J³ *antah sampārīna* (?) *uttamasya manasah* In *d*, gl I followed C as nearer the Pahl, but still *yehabūnēd* may be imper J³ has *svāmīn prasādam prasādapūritam* (so) *dehi pravāhena*, J^o *bhavāmī*, P has *svāmīna* (?) and as J³ J⁴ is reported as *svāmīn yat kīrmah* (?) *yah prasādah pūritam* (so) *prasādam dadyāt yat pravāhena* J (?) *bhavāmī bhavet ayam prabhāvahe* (so) *çighram bhavāmī* J^{*} corresponds with J⁴ from *svāmīn* on save as to *pūritam* (sic), *dadyat* (sic), also *pravāhe* for *prabhāvahe* (so) C follows J⁴ till *bhavet*, then *yam pravāhe çighram bhavāmī* *Tat* (*d*) is a mistaken word, I think, I misreading Sp's handwriting, omit it Parsi-peis, *deham* and *dehad* as more orig, otherwise read *dih°*, *deh°* also in other MSS, so *badlah* in other MSS

The Gātha(ā) vohukhshathra(ā)

Yasna LI

For introduction, altern trl, etc, see S B E., pp 176—187

1 Read final  J^{*} has *vīdush°*, *ś(k)yaothn°* With some *khshathrem* = 'field', (?), better *kshétīa* = *shōithra* As to the reading *vīdishemndīs* (see the MSS), poss to an aor of *dīç*, with monstrous transition, 'actions that are being well discriminated' (it agrees with *ś(k)yaoth(a)nāīs* without doubt), or it is a formation from the aor of *dhā* 'actions that produce it', or 'arrange it' Reading *°dush°*, consider *dīvas* as pointing to a root

du in the positive sense, actions which inspire it with zeal, etc. Then consider *viduṣ* as the stem see *viduṣhē(f)* in v 8 If to *duṣh* = afflict then *antaro charaui* is in analogy with *antaro mruyē(f)* (also with the instr) = interdict goes between as holding off on each side so opposes Some prefer the dat *avund*: but see *ē(k)yaotē(a)nduṣ* Probability almost inclines to *duṣh* in the good sense, but then *antaro ch.* = enters or 'pervades (?) Some might take *carahduṣ(f)* as dat. infin with *akmē* or *makt* understood = I will do let us do better as aor conj mid. Some would emend *a* He afforded (*abubar*) as the best lot wished for by us (*iṣtem*) D ins. *t kḥāqāt* in *a* om. *avd* and *va* in *a* gl om *va* in *b* om. *fā*, has *yaharand* in c M.¹ as K.² (Sp) the usual liturgical notes follow Read *avdyad* The Pahl. is intentionally free with *avdm* *Vidushemnduṣ* seems referred to a *du* = to favour extended by *sh* The root ideas are indicated, *bahar* = *bāgem*, *afānū* = *ishd kavanich* = *nāchid(f)* even *vādānyān* points to *char* in one of its meanings The glosses break up the otherwise easily established connection Haugs *kāmune* although against the other MSS. should be read at least as an alternative. I had proposed an altern. masc. in *uttamaspōmikāmīn* as feeling the influence of *wpārī* see the gloss. (I do not of course see a masc. in *vibhātīm* in agreement with *kāmūnam*, but *wpārī* may possibly govern it.) Notice *varsh* (*varsh*) in the rare sense of bestowing *Kuru* = *varshān* as infin for Imper *Baharak* as more original otherwise *bahrah* *burishān* as older otherwise *barishān* see altern crude form *bur* in Gl. to Arjā Virāf. Read *gdyad* for the misprint.

2. *Tū* seems sometimes dual nt. in the Gāthās = *tū* referring to *kḥakathrem* and *bāgem* but with *bāgem* masc *tū* = *tūw* would be natural. Otherwise *tū* = *tēna* = *eo*. *Yē(g)chā* is either 1st sg. indic. or conj cp *yāchā(mi)* (?) or read *yāt(f)chā* with many MSS., acc. dual neut. We might think of *Ashayāt(f)chā* = and to *Ashi* for *Ashd yfchā* (*yafchā*) *Dōiṣ* is 2nd sg opt. from aor stem of *dā* transferred to the *a* conjug; otherwise *dōishā* as 2nd sg gunated *sa* aor imper of *dis* = show me Some might suggest To You primarily O M. A. and for *Ashi*, may we arrange (*dōiṣ-dmā* (?) the district (*kḥakathrem* (?) in our possession (*iṣtōiṣ*) may we through grace partake of (*vāmdiddādi* as corruption from *vāngḥāmāidē* (?) or some similar form to por of *vam*, *vane*) your support D ins. *t* with DJ (*a*) has *vādānamam* curiously again (*b*) also *ishd t* om. *va* before first *sūq* (*c*) M.¹ as Sp (K.²) No *yē(g)chā* = *yāchā* in the Pahl. see also Y 30 1 Was *dōiṣ* rendered in the 3rd pers as if an aor of *dis*? *Dādiṣ* which might be regarded as = *dōiṣ* as a 2nd sg = *yekabūndi* in Y 28, 7 here freely = *ēq*. *īshd* stands in Zend characters in all MSS. Ner *s* *prithiviydm* should hardly be within the brackets the more correct *sampramānāṣ*

was his second thought *Vāñchhitam* (?) is for *īśht* transcribed only by the Pahl
 lr *Tvam* (so also J*) points to *Lekūm*

3 Read final *u*. *Gēushā* is adverbially used 'to You let them assemble with the ear (that is, to hear) who are guided by Your (ceremonially prescribed (sic) moral) actions' Some prefer the Vedic sense of *ghosha*, 'with loud call' (cp Yt 10, 85), but cp also *gēushārś*, Y 30, 2 I now prefer *hēmyāntū* = 'let them come' Whether *vē* can be the object which the pious 'lean upon', 'hold to' is a question, but read as a possible altern, 'who incline to You (*sāreñtē(ē)*) in their actions', or 'are governed by You (gen. for abl (?)) as to their actions' *Ukhdhārś* as 'chanted words of the ritual', 'hymns and recitations' D and M¹ have *vādūnāñd* in c, gl Notwithstanding *avō*, *ham-sātūnushnō* might be infin for imper conj, and so render *°yañtū*, but a conj imper only would literally render *°yañtū* 'Would'st provide' for *vādūnā* (also equalling 'may'st thou', or 'provide thou') points to *hōmanh* Ner's *lābhah* seems to render *khūrsandīh* (so read), *nyōkshādā* was prob translit *nadūkīh°* = *çubhena*, but *sarve* renders (?) *hēm* = *ham* (sic) *Karom* shows that he read *hōman* for *hōmand* *Parisphutam* for *Ashavahishtō* again prob points to association with the Fire *Pīthak* *kar°* renders *dakhshakīn°*, elsewhere *chihna* is used *Karot* can hardly stand in c, read 'Thou makest distinctly separated' J⁴ has *kar manāh* (so) *Shun-īda(ā)* as more orig, otherwise *shan°* Read *gunāh*

4 Read *hyēn* *Kuthrā* and *kū* (= 'whither' and 'where'), like their English equivalents, often express mere despondent interrogative But in English the fuller form is much more expressive 'Where is the fseratu (see p 495, concrete, or abstract 'thrift') by the side of the *āri* (cp *arī*) This is the same thing as 'is there a fseratu ?', but much better expressed Some prefer *ārōś ā* = 'with preparation', 'easily', and *mei ezhdikā*, as nom D has *vādūnāñd āigh* in a, *va āigh yāmt° ī* in b, *jīnāk ī va*, gl, M¹ om *āigh jīnāk*, (b) gl D has *āigh Vohāman ī*, *hanā ī lah* c *Āigh Ashavahishtō* would be better as gl J¹ has also *kūla*, J³, J⁴, J*, om *Mahāj°* in c *Parisphutam* may be once more rendered 'bright', or 'brilliant' as = *Ashavahishtō* (the Fire), *°bhuvanam* shows that *pāhlām* was taken as = *vahisht* = 'heaven' *Bunā* is probably miswritten for *bundah* which occurs in MSS *°Ashnā* for a part of the char in *Ashavahisht* leaves the last unexplained

5 *Vīdad(t)*, poss to *vidh* = 'cherish with veneration', or to *vi + dā* sense of 'produce' (?), 'develope the cattle-culture', 'multiplying the herd', or *vīdad(t)* = *vindad(t)*, 'acquire as a blessing', not as 'wailing' Y 29, 1, or 'get additional herds', see the previous v, cp Y 50, 2 Elsewhere I have remarked that 'gaming' was less the object than 'preserving' the threatened

herds yet acquisition was of course desired. *Nemankā* with some = with modesty I would not abandon the religious sense *Dāthak(f)ibyo* with some rather = those established in character the willing *Kshayās* with some = being able but the *vāstrya* was a representative saint, an ideal agricultural chief his office was conceived as blessing the clean creation. Some prefer *ashvado* endowed with blessings or rewards or again with property but if ever *ashvān* is in place it is here with the *vāstrya* D has *sal pārah* *alghat lesatman* (a) *kōmand* M.¹ *kōman* (b) D has *salman* f DJ and D *pādakhshākāh* for *shaktāth* M.¹ *sakash* in c The Pahl. trlr had probably before him the reading *yō thōd* = *mānat* hence his *pārah* It is hardly probable although it is possible that *peresās* standing before him as *peresan(š)* as a 2nd sg = *peresō* may have influenced him see *has* = 3rd sg *kōmandq* (freely). Each of the present participles is rendered in different places freely possibly on account of the rareness of the use of the present part. in Pahl. One would suppose that *arō*, notwithstanding its position ought to apply to *dakshnō*, and that c might be read and to the creation in the sovereignty As righteous (or endowed with blessings) he wisely designated should be considered fairly reproduced by His is wisdom through righteousness, whose is he who is the just *raḡ* for the creation (so) Ner was not misled by *mānat*. It is curious that he does not notice either *pārah*, or *peresās*. J.¹ has *kuryāt* in b gl. and J.² *kuryāt* (sic) in c. Haug's MS partly corrected the Sandhi! Read perhaps *ākhar*

6 Read *as(l)yō* and final *yo* The better than the good = *sum-mum bonum* to the worshipper This is certain he approaches it in Y 42, 8 and the *chā* carries on the connection who also gives or completes (*rādā*) that according to his the *vāstrya*'s prayer *vārāi* is A. M. With *dardā(f)* Who receives (?) the highest beatitude this must be the *vāstrya* and this destroys the sense unless we change the language reading *Maardā* with the best MSS. but *Mauro* is alone reported D has *shaptrā* *salman* f in a *vaḡak*, f s as DJ *algh min* f *salman* *vādānānd* in b gl., *rās* in c and *vādānānd* (so M.¹), in c gl. *Vārāi* with *rādāq(f)* should be considered fairly rendered. *Mauro* M. is thrown into the gen. with no impropriety whatever According to the gloss and aside from the Gāthā *vādānt* refers to punishment, but aside from the gloss, by whom the *rādā* is not fully given to Him Ner varies greatly from both Gāthā and Pahl. *Uttamānām uttamataam* might be intended to render *vahyō vanhēnū* as that bestness (sic) of the best things rather than the Pahl. dative sense *Paribhramat* means here turns in the sense of ending a straight course and not wanders about; see its Pahl. and Gāthic. J.² J.³ have

kuryati (sic) in *b*, *J*³ *nīkrišta* in *c*. Read perhaps *ākhur*, we may accept the doubtful word as *bundah*

7 Read final *we*. Immortality arising from the idea of excessively prolonged life, as the name of the Seven *Amesha* meant 'eternally deathless' Health and Wholeness = 'total weal' *Spēmštā m* poss insti *Tēvīshī u* duals in apposition with *A* and *H*, not insti sg *Sēnhī(ē)* with some, 'I pray for', 'I hope for' Aside from the gl *Amerōdād* and *H* would be acc of course, also *tāk(sh)ishnō* (is it *trakhshishnō*?) Read *c* altern., ' - which energy, etc, is in the teaching (loc) of the Good Mind' *D* has *yehabānāi tāshīdār*, *va* for first *ach*, has *hūvarich* (or *āhū*°), om *ī*, *M*¹ *trakhshīdār* (?) (or *tākhsh*°), *hōmanāi* in *a*, *D* *ach*, for *ī*, om *ī* after *mīna*°, in *b*, *D* ins *ī* bef *tūbān*° in *c* *J*^{*} is defective here, so *J*⁴, then orig was probably in bad condition *J*³ is complete Perhaps *c*, gl is better thus, 'since that is learned by assiduous study, that which it is necessary to do' *Dehī* as more orig Parsi, otherwise *dihī* (?), we should expect *dih*, or *deh*, see the Pahl

8 Read final *ē* The two *vīdushī(ē)* would naturally refer to *tōi Akōyā* (if not a denom from *aka* (?) = 'I will do evil to') is in antithesis to *uštā*, and both are adverbial, one instr (?), the other loc, and not further declined. If *akōyā* seems suspicious as a fem insti, consider *akōvā*, by divergent declension, or with the suffix *va*, an instr, *»* is often miswritten for *»*, cp *mrūyād(t)* = *mrūvād(t)* Read as altern 'To Thee will I speak for he is satisfied with his counsel (?) who speaks to the wise' *D* *zakhās* (*a*), *D* om *ī* and the two *va*'s in *b*, *D* *zakh mānsar* *zakh ī āhās ī dānāk* in *c* Without gl as altern 'For thus this which is Thine is to be spoken (*vakshyā* as fut part or freely as fut 1st sg), (*b*) there is a smiter of the wicked, and in happiness (see the loc) is Righteousness to be maintained (*c*) for that is the Manthra's bestowed gratification.' If *ryam* is read with *J*³, *P* in *c*, then *dīnīh* is understood from *a*, gl Does *sam-ādhanāyet* mean 'set in motion', 'cause to stir, or advance'? Or is it a denom. from the noun? Read *gāyād*

9 Read final *ē* As to *īānōvīyā* see p 450 on Y 31, 2 *Khshnūtem* is, with my alternative, perhaps better understood in its secondary sense of 'satisfaction' It can be referred to the two parties, one of them being the 'evil' party, just as *ashīš* can, see Y 43, 12 The sanctity of the holy one of the two *āsayāo* carries off the awkwardness of attributing a *khshnūd(t)* and an '*ash*', or possibly also a '*rāma*' to the evil If it were not for the presence of the righteous in one of the *rāna* (*īānōvīyā*) the expression

kā kshustem would not have been applied to both its application to both is difficult. *Kashustā* need not at all necessarily mean melted only Its primary and Gāthic meaning is beaten out *Tūpaye(r)is* Yt. 17 20 is not at all decisive the forged instrument was 'hot' Or if molten iron was there intended then the word was applied to melted metal only in the later Avesta *Dikshšta* is clearly referred to utensils in the later Avesta, the Pahl. associates the word with the utensils of the offering and *kashathra* was the god presiding over metals positively without exclusive reference to melted iron or brass while yet he bears the name *ayukshusta* cp Yt. 2, 2, S 1 4 The bath of melted brass was a development of the later Zoroastrianism. *Ahrūn* if equalling in the (two) worlds (cp Y 28 2, and Y 20 5 (?)) is a transfer to the *a* declension We should expect *anhro* (*anhurō*), or *anhurā* We might possibly read *aibi-ahrdh* 1st dual (*ah* + *aib*) = will we two use the iron (cp Ind *as* + *abhi*) to make a weapon, (*dīrui* from *dā* = *dhd*). *Sarayo* (read *sirayō*) is, (see *dāo*), a 2nd eg., caus., or denom of *su* with some a gen. inf = to help Some might colour let us (*Vistāspa* + *Z.*) two take pains (?) with the forged iron to have a weapon D has *tarik* M¹ seems *shndyūnīddrīh* in a D om. *t* has *bākhū ra* M¹ *dīrīkht* (so I prefer at present), D., *t* *sūlkar a* gl. D has *asind t* *paran* *lōd* *al p* in *b* I prefer now *dīrīd* if to *ridanō* The init *as* should be distinguished whether a priv., or *d* 1st *lekhnishnō* = *dakshtem* considered as one of the sacrificial implements. J² may read *gyot*; *anupakdrīpdm* may be explained by a false translit of *asind* as *adinō* = the lawless Did *niçchayena* = a read *nīpashū*? no letters like *n*, *p* appear in the MSS. Could the syllable *nis* = apart have been associated with striking apart in forging the iron? *Gāgham* shows that DJ a *paran sūlkt* was read *Dehad* as more orig. Parth other wise *dīhad* *Jīhān* or *jūhān jī* is more original

10 Read final *f* *Marekshaitī(f)* is well in place in its natural sense after *v* 0. With some *anydīhā ahmad(f)* sic (see the MSS) = without occasion from us *Humū ksharō* and *humūwō* (so) seem proper names in Yt. 13 100 Yt. 19 80 so poss here. Some have thought of the Huns(?) we certainly have the Turks in *Turā*. *Gād(f)* (cp Y 43 1) poss. exclamatory = so may it be Amen or = *gād(f)* but *tk(f)* final is difficult. (*Gatk(f)* as infin. I pray for Asha with the Good Ashi to come had circulated for many years as a suggested reading later *gāt(f)tk(f)* was suggested as a conjecture) Some might colour Therefore the man who will destroy me without occasion from our side (*anydīhā ahmad(f)*, O M is a son of the house of the enemy for myself I call the Law here with a happy lot

in my tribe (*gaéthē*). D has *zakâr* *I min zak A* in *a*, *amö*(?) or *am va* in *a*, gl; *zak dâm* *hînôshakö* (so M¹) *î* (*b*) *î ganâk*, gl, *la* for *lî*, *î shapîr* in *c* *Vâdûnyên* may = 'do thou' The gl and the *î* (om by D) spoil this til Read 'Thus the man who slays me in a different manner from that, O A, that one is the H of the D's creation' *Yo* is Sp's insertion = *mân* = (?) *yô* J³(?), J⁴, J^{*} read *sapratîpaksham*, doing away with the *apratî* of C, P Read note 5 in accordance The sense in my trl is preserved We may consider *âynah* imperfectly written in the MS, as an equivalent of *âyn* *Pardâyish* would be more in New Pers fashion, but I transcribe as Parsi


11 *Achistâ* may mean 'who has declared himself' or 'who is declared', 3rd sg pret mid of *chûd*(*t*) with augment or prepositional prefix *a* = *â* (original Pahl initial *u* = *a* or *â*, the word stood in the Pahl) Some might colour: 'Who, O M is true to Sp Z? who is seriously (*ashâ*) his disciple? Where is devoted Obedience? And who has distinguished himself in honesty (V M) as true toward the revelation?' D has *valman î*, (*a*) *va mîn* (*b*), *pavan râdîh*, (*b*, gl) *mîn mîn* (?) *âgh* for *va pavan* (*c*) Of course we might read 'Who is Z's friendly man?' The trlr read *vâo*, (see the MSS) = *Lekûm*, so in *c*, he shows no ignorance of *vâ*, so Nei, in Y 31, 9 Ner renders *vâ* = *vâ*, and the Pahl trlr does not render *Lekûm* Ner has his eye rather on the Gâthâ here He may have read *javid* for *dôstô* (see the char) = 'apart from men', 'separated among them', cp *ânîtare* in the sense of 'division', yet also = 'among' One might suspect *nîrmatatayâ* to = 'with clearness', but see the Pahl *Bundah - m*° occurs in other MSS

12 The differences of opinion as to this verse are very great I refer *Vâd*(*t*)*pyô* to *vip* gunated, plus the suffix *ya* in the sense of the Persian *ghôlâmbârah*, *paederast* Others as = *relictus ab omnibus* *Peretô* I refer to *peretâo* of the next v, as a loc. sing of *°tu* in the sense of 'stint', 'time of trial', orig sense 'bridge', cp the *Chinvad*(*t*), or possibly, cp 'Y 48, 2 *mēng perethâ*(*°ô*). A very interesting opinion has long circulated privately that *pereto-zemô* = 'exiled from the land', in itself a very possible rendering, but see the next verse I take *uîraost* as = *ruraodt* (so) = 'grew up' Others regard the root as *rudh runadh*° = 'was barred out', 'hindered', 'when he was hindered from abiding in it' (*astô* as gen inf from *ah*) I take *astô* as simply equalling 'body', 'when grown was his body in it, the scene of temptation' *Vâzâ* is taken by some as the Ved *vâjâ* in the sense of the 'two horses' *Zôrshenû* as connected with *jeh* = 'to snap the lips', *aodereščâ* as = 'of water', gen of *aodare* (cp *ûdhar* as possibly = 'rain-water', cp *nar*, *neres*) 'Although his two horses snapping after

water turn in here toward this place from which he was shut out. I think that the dual *charataščā* may more probably refer to the two names if not to the two parties *Ia* (Ἰππ) and *kerino*. When they two approach him (dramatic present for past) with the impure strength of venereal passion. *Zu* *kenā* (cp *et-wilām* Pahl *pillām*) I cp. *ādhar* in the sense of bosom (reference to the organ involved in the crime of paederasty). It will be seen that I prefer to proceed with the exercise of the faculty of judgment rather to construct renderings which have only the merit of differing from predecessors. These latter are however always valuable as alternative conjectures to keep the inventive faculty in play. Dom first *f* (a) has *alghash afam* (b) gl M¹ has *alsh yit*. D has *mān dēn* (?) *mān* (c) *Shndyātāi* *kik* is better so D *thut* is erroneously taken as the verbal form. *Urāraot* like *urāddānt* 1 41 20 which eo is rendered by *rānak* but in what sense? Does it mean incite my development further my growth in the body? Or does the Persian (eo a) give the correct clue? Perhaps 'in the cold which is accustomed sin (c) would be better cold of itself in the later Zoroastrianism is the work of the Evil One. The trlr read *sarat* (?) which suggested cold (see a). The letters *o d* in *lahl* might also spell *rud* = bad hence possibly *sin* or else the meaning suggested *sin* or *awerēd* may have recalled *aotu* as = cold. But *charatus* might be rendered by *ādānt* and *uškenā* more naturally suggests *sin* but see the order. The Parsi pers. trlr took *peretō* in the sense of street. Read *gundak* and perhaps *dyinah*. J² inserts *jānanti* in a gl. J² reads *kāle na mitratām* (?) *pra*. Nor transliterated *shndāntāi* pl. *jānanti* as seeing two subjects, cautionsly both omitted. *Jāti* may point to the meaning of *modereščā*.

13 *Tā* may = *tāu* (rather than *tāni*) referring to the two k and k of v 12, or it may simply = eo = therefore *tēnā* and *dregratō* may be pl. acc. Therefore the (*dat*?) of the righteous crushes (*mard mard*) the wicked but the gon. *ere dūā* rather suggests a genitive *dregratō*. Others would render the person of the righteous destroys the person of the wicked. Others again the soul of the wicked destroys the existence (?) of the righteous but *kaithini* (for *kaithyam* = *satyam*) is an adverb. Then the Pahl. may after all be right the soul of the righteous relates (*mar + d*) these things truly. *Nārdō* would more naturally mean reaching but if it refers to the subject of the preceding verb the sense must be evil reaching to harm. It is however not impossible that the last line was intended to express the action of the soul (?) or religion of the just. Such skipplings are not unknown in the Avesta, cp 1 43 8 where the last line does not appear to refer to the one immediately preceding. Read as altern

'Then the soul of the righteous crushes that of the wicked truly, whose soul makes reproaches openly on the C Bridge, the soul of the righteous by his deeds and his words reaching the paths of Asha (beyond the Bridge)' D reads *jêh* in *a*, has *zak î valman* in *b*, M¹ om *nafshman* in *c*, D has *pavan Ahar*^o. The *dual* of the Pahl, with the gloss, recalls the sins alluded to in v 12 *Mar va jêh* may be altern til for *mared*^o, *mar* rendering the 1st syllable, and *daitî* being misread. The real til of *mared*^o is *hōshmâr*^o. *Ânō rûbânō* might be read, see the Pers, 'that soul of whom' J³ has *°yor*, J³ seems *dîner* (so read) J⁴ shows signs of *jihvâyâm*, J^{*} has *jihvâm*. Correcting to *°vâyâm* or *°vayâ*, we might read 'the path of right^o is destroyed by their tongue'. Ner prob read Pahl *gētî*, see the Pahl of the Pers (the Pers being itself obscure), see *bhuvana*^o *Lekhyakam gananam* (so) reflect *hōshmâr*^o, *bumbâm* is onomatopoeic. Perhaps I must abandon *jeh* in the Parsi-pers *Gîtî* (?) = *gētî* (so sometimes) is probably written, but see Y 53, 6 *Ruwân* as more Parsi, otherwise *rawân* (*rawân*) *Khrûshêd* is probably a clerical blunder, or it may be meant for a Parsi 3rd sg.

14 Possibly, 'not faithful to the precepts'. Some might render 'Not obedient to the establishments or to the institutions are the K, far (?) (*arēm*?, cp *ârê*) from field labour, injuring (*sēndâ* to *sad* as in *sâdîâ*) the herd without any occasion (?) (*ârôis â*, 1 e readily) in spite of their actions and their vows, yea this vow (*yē sēnhô* = 'which vow') will bring them at last into Satan's house'. I take *arēm* as in the sense of *ara* (cp *Â(a)manî* = *arâ*^o) *Ârôis â* I take in a kindred sense as equalling 'in the matter of complete well-being for the kine injuring, or not inculcating (favouring) (the *nôid* carried down from line *a*)'. *Sēnhô* as loc of *°u*. We might suspect *îs sēnhô*, 'who shall present these (national) praises at last in Hell', cp the reverse in Y 45, 8. Read *sēnhâisshâ*, and final . D has the insertion in *b*, gl with *yekavîmând*, M¹ has *°mânêd* in *b*, gl, D *va mân valm*^o in *c*. *Kâr* = 'husbandry' here as the 'duty'. Through some accident *ârôis*, often correctly recognized, is rendered as possessing a priv, or is the force of *lâ* felt from *a*? In Y 38, 5 *sēndâ*^o is rendered by a word kindred to *âmâkhtênd* (sic). But note *apadmân kshushnîh* as an altern pointing to a poss connection with the root *sâdîâ*. C might be read aside from its orig and with gloss, 'which teachings are delivering them [their own souls] to the'. J⁴ has *çikhâpayanti* (sic), and *çishyâpayanti*, J^{*} has *çikhy*^o in the first instance, J³ has *çikhyâ*^o in the second instance, all in *b*, J³, J^{*} have *çikhyâ*^o in *c*, J⁴ has *çishyâ*^o. *Nrvâne* curiously corresponds to *apadmân*, but see it = *afdâm*, *apēmēm* in *c*. We might render *c*, 'because (but see the Pahl) they are teaching thus, the household (?) of the

D In their end deliver [their own soul(s)] to the castigation but *san-*
raidm (acc. of goal) should be read *Barand* as more orig Parsi other
 wise *barand* *Éstéd* written under *amā* was intended to follow *amāšht*
 Read perhaps *dkhar* I supposed the very imperfect letters in *c* to be an
 attempted imitation of *demānd* but such is their wretched condition that I
 now think *bad-khānah* may have been meant!

15 Or we might colour What reward Z promised beforehand,
 Mazda, will meet (will fulfil, vouch for) in Garoḍman. That I promise
 myself (*chisāsh*) from V M and your real (*dakāchā*) helps I hardly think
 however that this excellent meaning lies directly in the words *Chisāsh*
 poss. to a *chō* 1st ag mid. *ish* aor I will take or I will speak, declare
 these things But I think *chisāsh* must at least have originated from a
 use of *chōsh* = *chāsh* as a strengthened *chāsh* the *ō* once introduced was
 changed into the cognate *o* *chōišt* may have been the cause of the con-
 fusion form 3rd ag pass aor like *açesh*. Whether a 1st ag *ish* aor of
ch is the real form = *chōišt* = *chēišt* = *chayēišt* (?) like *açayish* is
 doubtful. Read final *u* D has *mān mozd* in *a* and *ptsh* in *b* *eak*
lekām in *c*

16. Some might render *magahyā khshathrā* owing to the force of
 his devotion I would never render *khshathrā* without attaching its meaning
 more or less directly to the sense in which it is most prominently used
 A commonplace by force of is hardly poss. in the Gāthā *Athā nē mazdyā*
whā, according to some scholars is thus will it be to us pleasing that he
 should command us *Ušā* (orig loc. of *ti*), is I think exclamatory quasi
 indeclinable and used here as the subject to *ast* understood. The infin.
 is predicative D has *khūdayth jastūch* in *a* M¹ *ish* in *b* (but may not
zakash (so M¹) be the true reading?) D has *t* with DJ in *b* and *mindasam*
t in *b* gl D., as DJ in *c* Read as altern without gl V is successfully
 deserving (gaining) through the sovereignty of the Magianship It is
 that which is (*ast mān*) wise (= *chistui*) according to A. s estimate (= as
 he conceived by or with A') He the bountiful Ahura, (*t* in *astāndt* is
 gl) *Acarund* cp Y 32, 13 poss = the baughty *Lacatman pā* =
padūf Y 50 8 (see also Visp 16 2, Sp) shows that the trlr did not
 err here from ignorance he distrusted an obvious trl and fell back upon
patōiā = *paṭh* (Y 45 11) J¹ has *Kai* J² *Kai* V^o J³ *Kai* *Nirrdāp*
 shows again the interesting mistransliteration *fara* was read *farj** sug-
 gesting *farjām* *c* freely conveys the general idea

17 Some might be inclined to consider hardly to adopt, the desiderative
 of *dkā didhish* as an emendation for *dak(ē)dōišt* cp the adjct. nominal

form *dīdhīshū*, (cp RV, X, 18, 8 *hastagrābhasya dīdhīshós tīve 'dām pātyu janitvām abhī sām babhātha*) 'This F the H has presented to me a beloved person that I should wed her, as A M can bestow a desired gift upon a good being (? *dāē(ē)nayāi vanhuyāi*) to attain the desire (cp. *grīdh*) of Righteousness' The Pahl tlr (with the later Avesta, and the later tradition) names the wife of Z Hvōgvi, obviously a fem of Hvōgia We may then suppose that Fiashaoštia was an elder brother, or father (so the Pahl trl), and presented her to Z, which would place this composition celebrating the event at an earlier period in Z's life, whereas Y 53, as celebrating the marriage of his daughter would fall some fifteen years later That Z's daughter, Pouuchista, was afterwards married to a Jāmāspa, and that Fiashaoštia and a Jāmāspa were supposed to have been brothers makes scarcely any difficulty, as names have in all ages constantly descended from father to son, also an elder brother might present a bride Perhaps this bride's name was Chisti (cp *paouruchista*), or she may have been regarded as impersonating 'wisdom', cp similar Semitic use, see Y 29, 1 There the Kine (i.e. the people) wail (*gerēzhdā*) for the help of Asha If this piece were composed at the marriage stage of Z's life, the troubles were fresh to him, few victories had been won, and the wailing cry was appropriate Read *is(k)yām* D has *fiashōshitar ī nīkēzād kerpat* in *a*, *yehabūnād*, *gl*, *dīnō ī shapīn* *va zah ī ānō*, or *avō* (?) *b*, om *va* (so M¹) in *c* Read *bentman* as better than *bartman* The tlr saw the intens, also improp conj (see D), also the imper rendered by the conj *Āizākhō* here perhaps = 'the desired thing' *Gerēz°*, as = *grīh°*, suggested *grīha*, hence the blunder in *c*, *grīdh* is the underlying word, or *garīh* J* has also *Hūog°* (the letter resembling *rte* is an old fashioned *o*) J* has also *mālyena* and prob *pataiājñī°*, or *jñā°* (anusvāra omitted) J* is reported *pataiājñāmcha* Nei inserted *sadar'va* on account of the syllable *°ām*, which in Pahl char might be read *ham*, suggesting *hamā* *Yāchanām* = 'the object of prayer' here, = 'the thing to be desired' *Deh* points to *yehabūnād* (?) as a 2nd pl imper Better 'through (or as) the worth, the valued price of Righteousness' I suppose that *pata°* must have reference to house-furniture, house-diapery I had followed Sp's *grīha°* in the uncertainty I had no intention to maintain (myself personally) any connection between *garīram* and *grīas*

18 Read final *u* and *Religionem suam* Some scholars would take *ēaiendō* as nom sg masc, and I think this well possible Also *khshathrem mananīhō vanhūš* is rendered, as *paourvatātem* in Y 33, 14 ought to be, i.e. as 'predominance in piety' (?) *Rapēn* might be a pres part, 'I re-

joining in Thee *terdūtē(f)* 3rd sg (cp *vr̥ṣṣite* see also Y 43, 16) or again 3rd pl (stem *terā*) Read as altern. O De J Hv they are choosing they obtaining (*ido* pl) etc see S. B. E. XXI p 185 *Rap̥n* should equal joyfully receive perhaps which Thine (Thy saints) joyfully receive Or reading *rap̥n* (see MSS.) that I may rejoicingly D om. *t* after *sal* has *gadman* ca otherwise as DJ., but has *frdr̥nō*, and *t lak* M¹ as K¹ (Sp) As Pahl without Gāthā, read He who is *Vidō* is taken as abl gen of origin or causality (c) is free perhaps a making of joy to (of, or for) this one who is Thine *rap̥n* as pres. part. = Thou making joy *Aīredpānah* is not accidental two renderings again blend in it *farjā* and *furjā* the first suggesting *farjdm* = end are spelt by the same Pahl char., see elsewhere *Hasdābhydm* shows *gadman* read for *gadman* (same characters in Pahl.). J¹ has *abkīdāshapm̐yā* (sk) *utlamamandh* was intended the visarga was accidentally omitted For through the person (man) of read as regards the person I e. for him, or as established by the person of superior *Manyatd* is one of Ner's abstracts or poss. a pres. part. act. cp. *manyantī* (prop name) through his thoughtful (?) good conduct (see the Pahl.) I cannot improve on *lhor : md* but it is barely possible that *h* may be the letter deciphered *m* and carelessly scrawled for *h* (*hd* the pl), or again *lhr̥hd* (?) = nourishment = *tarendo* to *tar* (?) = to eat

19 Some scholars might prefer That should every (?) man take (?) to himself (?) (*ahm̐di* see the Pahl.), gaining it as his possession who seeks after the heavenly life He should recognize Mazda's commands as the best for his actions in life *Tud(f)* refers back to *tad(f)* in v 18 Mkd forms of *dā* *dhā* occur in active sense in the Veda, and oftener in the Gāthā for gives we need not read *da-di* (J¹ now an Oxford MS.) *Vat(f)demnō* poss. = acquiring but see the connection *ahm̐di* poss. = to us better to him who (y²) 'Seeking after life recalls *ahm̐bi* as = **asmi* *dhiksh* By through the deeds the better understand, the highest good (= *rahh̐nā* *rahyu* elsewhere) which is realized by obeying the laws in the deeds of life Read final *us* D has *maidgh* *mān* *win* om *ash* (a) *sak* *t* *din* *t* om *t* bef *paran* (b) has *t* *shapir* (c) M¹ as K¹ I had ventured on *mīardō* but read as altern. *wo.d* ca The trir seems to render *durdē(f)* by gift received see *arō nashman*. But for the gl. *dhā-dahishakh* might be an adj (bahuv) = *vat(f)d** Read in c (llk) through the deed of his life good *jdm* of course gen. J¹ has *avabodhanam* J¹ J¹ P *staturyam* J¹ *vidadhyate* (so), J¹ J¹ *staturyam* ci* J¹ as J¹ in c gl. except *kambalam* for *sam* J¹ as J¹ Ner's *anayoh* is pure error Perhaps c gl. is better thus 'he makes energetic by (in) deed what is spoken by word *Sambalan*

must = *tākhshāk*^{o*}, see Parsi-pers *kushshn* I have read *jīvitasya*, after C's *jīvitasyam* ((?)so reported) *Or *tāshahō* was read altern, cp Y 50, 1

20 *Daidyāti* infin in sense of imper, *heñtī* understood In S B E XXXI, p 186 I render *Ashem* in the acc Perhaps my verbatim here is better *Ashem*, nom, with V M (sociative inst), and then *Âramaiti* (obliquely mentioned) These three represent the Immortals, who are referred to also in verse 22, and they are *hazaosha* like the seven in Yt 13, 83 Some scholars refer all directly to the people 'Then are ye all in common with us to afford advancement with the congregation (*Vohû Mananîhâ*), and the Law (*Ashem*) in that manner in which (?) (= *yâis*) *Âr(a)*marti is prescribed to us (*ukhdhâ* nom sg fem?), while ye pray, lowly in mind (*nemanhâ*) for the help of Mazda, desiring it' *Yazemndonhō* may of course = 'being sacrificed to' *Chagedō*, formerly thought to be a dual, is a nom pl from a stem *chaged* probably related to *kā* (*kan*), poss by reduplication Can it be a deponent participle?, cp *âvaretō* Some might colour 'Do Ye with united powers afford all service to the Faith (*Ashem*) in common with the congregation (*Vohû M*), as (*yâis*) the religious devotion (*Âr*) is prescribed (*ukhdhâ*), since Ye are praying for M's help, lowly in mind (*nemanhâ*), desiring it' I would now modify 'Ye, or they, the Holy Order, (personified), together with the Good Mind (personified) are of one accord (with each other) to afford us (i.e. let them afford us) Your help, being sacrificed to, and desiring for us (cp Y 46, 2) Mazda's ' D as DJ, but on first *î* in *Chagedō* is accidentally rendered by *vâdânânî* (so, better than *ôand* (same char) The trlr understood *chagvâo*, Y 46, 2, and *chagemâ*, Y 38, 3, see his *kāmāh* J³ *sampûrnena* One does not expect *vachanam karanîyam* in the sense 'the word is to be executed', 'to be obeyed', and so 'heard' is better *Punyam* seems governed by *dādām*, but 'sanctity is to be practised so long as until the word is to be fulfilled with ', so possibly

21 Some might render 'That man, who through disposition, word, and deed of faith (*Âr(a)matôis*) is ennobled (*spēntō*) will himself of his own person (*daē(ē)nâ*) exalt (*spēnvad(t)* as a verb) the law (*Ashem*), from grace (*vohû mananhâ*) will A give him the power (*khshathnem*) thereto I will pray Him (*Mazda* [*ôdâh*]) for the happy contingency, or reward' *Spēnvad(t)*, looks more like a neut adj or part, see *Ashem* In the effort to disserve this word from the root of *spēnta* (*spa* = *çvâ*, *çû*), some might think of *pan* (cp *skar* = *kar*, *spaç* = *paç*), 'he will glorify Asha by his religious wisdom, words, and deeds', etc D has *gabrâ î* in *a*, *mozdō* (or *mōva*), *mân valman*, and *tarsakâish* (sic vid) in *c*, M¹ as K⁵ (Sp) I was too unfavourable to the trlr in *b*, read, 'and of the sovereignty through V' Perhaps 'recompense and the reward' would be better everywhere I have been too cautious

perhaps in reading *mūn* the clumsy *mūn valman* of D and the Parsi pera. is better see Ner or drop the *mūn*, as it is quite absurd to treat the Pahl. without the slightest emendation that I pray for as, or in regard to (*pasam*) the good revering recognition J* has *sampārṇa* Ner a voc. in *o* is a natural transition He takes *tarsakdsh* (*akdsh*) too literally as was natural. I have elsewhere given reasons why *tarsakdsh* should express 'venerating recognition in the sense of recompense'

22. *Vaḥ(ḥ)dd*, reminds us of *Ashād(f) hachā Mazddo (?) vaḥ(ḥ)dd yē tm ddd(f)* Ahura should not be said 'to know Himself; although one of the Seven might be meant. Some might colour Since to me upon my prayer M A according to His custom (*ashād(f) hachā*) assigns (*vaḥ(ḥ)dd*) the best, he and the eternal ones I approach Him with prayer But Z. is here instigating the faithful to liberality in the sacrifice. *Nāmāntē* is a peculiar instr. Whether a transfer to the *a* declension (read *nāntē*) explains it is a question perhaps the word like *nāntē* had become indeclinably fixed., or the word is *nāmāntē* the letter *y* having lost its end became *n* ; This seems the most probable. D has *yezbehtānam* om *t* in *c* M.¹ as K.² (Sp). *La* = *mōi* properly belongs in the text, or more probably a *li* after *mūn* has fallen out. The gl. in *b* is harmless enough. That in *o* is correct and important J.¹ J.² have *team* in *b* J.³ *jāntēd*. The formation *mat* + *td* occurs often with Ner J* also has *mattānam* *Isaddn* is plainly written, not *yasaddn* or *yasaddn*

Gāthā(a) Vahishtōišti(i)

For introduction, summary and further comments see S. B. E. vol. XXXI p 187—189 Changes in opinions arrived at since its publication are not always noted here and it is taken for granted that the contents of the other work are carefully read as they form an integral part of this exposition.

1 Some scholars suggest The dearest wish of Z. runs thus Others see an historical past in *ardēi* supposing that it proves Z. to have been no longer living Some suggest *ais* before *yaḥ(ḥ)chid* and to those this is well possible Some recoil so decidedly from *daben* in the sense of deceived that they would alter the text without authority from MSS to *daden* I have also given an alternative to this effect. Others would reduce *daben* to *dren* (cp *daibishenti* from *driish*). This *dren* is referred to a root *dn* = to have desire for (?) and to all those who desire (?) the word and works of his good religion and learn them comparing Sansk. *dūras*(?).

If the line must be shortened, omit the *châ* of *saskāchâ*, particularly with the sense 'discipulos', 'and those (or to those) who constitute themselves (*daden*) disciples, (or secure converts for him) in the words and deeds of the good religion' Reading *daben*, cp MSS and the Pahl we have conversions, as in Y 31, 3, Y 46, 12, cp the 'Friendlies', the Fiyāna, a converted border tribe. It is far from improbable that the priestly warrior Z had 'converted' many by the sword, and hoped to convert still more, and, as the language stands in the MSS, such an idea would seem to be before us in the present verse, hence my strict rendering. I prefer *ukhdhâ* etc as instr, although the acc pl is also very possible. I do not prefer the acc at the end of the sentence. If *saskā* is a verbal form, then 'and may they who deceived him learn, or fulfil, the words and actions of the good religion'. The reading *saskāchâ* is of course shortened from *sasakenchâ*. I have preferred it as the reading of the two oldest MSS. *Saskāchâ* = *saskan* or *°ân*, cannot be in its orig. shape. If it were *saskā*, we see at once *sasakan* redup (*sasāk°*) and this *sask°* is offered by several MS which read *saskemchâ**. The readings *sašen°* would afford us perhaps too easy a solution, *saś* can be easily explained as = *saksh* s aor stem of *sak* (*sach*). Some scholars might think it an impf for *saśy°* = *sachy°* (?) as *ś* = *ś(l)y* = *ch(y)* in *šavār*, etc. Read as altern *d*, 'and those (or to those) who gave contributions, and will learn the words'. D has *ahar ūbō ī ī srūbō ghal* for *avō*, M¹ *mindavam* I, D *ī denman va zand(a)* D has *valman* for *avō*, and *mānpāt* or *°tān* (so) (b) M¹ has *hā-āhātīnēd*, D *tag-dīlīh* (c), D *zah valmanich ī, d*. The glosses destroy the trl as a reproduction, but there is only a single word of the orig trl which does not give the root meaning, and these, as ever, were our first sources of information as to the Zend language, and its literature. *Zīm* expresses *yē* misread as *yē*, or rendered as a dual neut, *m* is gl, *°zī* determined the outward form of *zīm* lazily written. The trlr well know that *yē(c)zī* = *hat*, see Y 44, 6, b, etc. Only accidental error is present. Of course the first personal cast throughout is no error at all, but most intelligent freedom, as in Y 43, 16, etc. Ner freely takes up the first pers in *a*, see Y 43, 16 and elsewhere where Z speaks in the 3rd pers. Perhaps Ner meant *ādhyatām*, but 'priority' suits at least the Pahl trl's mistaken gl *Yavōi* suggested *yāva*, hence *dhānyam*, etc. Read *dehād*, *hā paragh°* as better, *frēbtar* as nearer old Parsi than *firēb°*, *vāgūnad* might be intended, but I hesitated from the absence of the vowel sign. * J⁺ has *saskāchâ* (important).

2 We should expect seven syllables in *c*, 1st division, *Višta-aspō* was probably spoken. Some scholars would render 'And they give themselves trouble to content (*khshnām*) Him, and rather (Him than Satan)

or pious, authority which is for thee] according to righteousness, and the wisdom' (Notice well that the Pahl trlr again translates the word *Mazdāoschā*, (a) as an abstract, showing himself the pioneer here also, and the noun *mazdā* undoubtedly sometimes = *medhā*) Omitting *afash* twice as gl, we can escape the marring 3rd pers *Arō hampūsisšnō* may well be infin for imper. Read 'then consult thou (*thune* be the consulting) with thy wisdom with the increase of the perfect mind, that which exists in a beneficently wise manner [the *dīm*] do thou love', (*dōshishnō* infin for imper. and referring to *van*) Some accidental cause exists for Nei's omission to render *Pōrāchist* He here gives the first syllable = *sampūnam* In v 4 he does not name her, calling her merely the *sampūptam* (nt) in *a*, and again he avoids the name in *e* of v 4, using his intelligent *prānotu* His Pahl MS must have been deficient, or he doubted the proper name He has *Jāmāspah* There could be no difficulty in writing the word P in Sansk as a proper name J³ has *ajyātō(?)janat*, J⁴ *ajyātājanat*, C, the same, but P has *jātā* crossed out I must apologize for my former chaotic misprint Unfortunately at the last moment I left in the proof-sheet the remains of an emendation to *ajanshthāh* (see the Pahl), but I preferred a 3rd pers, see my til, and read *ajanshta*, or with *ajanshthā(h)* ((?)so) translate, 'thou wast born (?)' I am unable to give a very satisfactory explanation of *ajyātā°*, whether = *añyātā* = 'born of the genital organ (?)', cp, *añr* = 'slippery' is a question Possibly 'born of the sender (?)', 'the disposing head' *añr* = *ajr* (?) *Pēdā*, so, as more Parsi than *pardā* For Pahl *bartman* read *bentman*

4 μ was another antiquated character which I had erroneously allowed to stand in order to avoid a breach of uniformity, and from the lack of a type, read now $\mu = \dot{v}$, and $\mu = h$, also the final μ . I erroneously felt myself committed to $\mu = \dot{v}$ or h by having printed early parts of this work before the distinction had been noticed by scholars Westergaard used μ , Spiegel μ for *hv* or *h* This verse is a graphic response, of the bride to the pious injunctions of v 3 *Tēm* is obviously the poetical repetition of *tēm* in the previous verse, and on no account to be violated without authority from MSS *Yā* is *yēna* in the sense of 'since', or 'when', 'when he shall obtain me from my father', that is, 'as I become his wife' Some would refer *vidād(t)* to Ved *vidh* = 'to serve' (used of the Gods), as if for the sake of variety I still prefer the more obvious meaning *Vē* is superfluous, but may mean 'your offered bridegroom' All the datives, in accordance with poetic diction and Iranian usage, refer to *ēnvađ(t)*

hanhūš (*astū* understood) *Bēd(f)* is the Vedic *bāt* = 'verily' or *bēd(f)* may be a miswriting for *bacā(f)* in which case we need no *astū* understood. I have acceded to the reading *asāhōmī* in S B E XXXI p 102, but I now prefer as above: to the righteous one, the maker' to the righteous ones, the *vāstrya(f)ibyo* (poetic repetition) Then in antithesis and in allusion to the injunctions in 7 B, *mā* (read *mōf*) *bacā(f)* (?) *nā* to me be the understanding which you enjoin upon me (see the preceding verse) *Hanhūš* = *stīrā* For etymology see the Ved *mad* = grass food This with changed suffix would be **masi* = *hanhu* (?) One writer regards the word as a reduplication of the root *han* = *san* (cp Ved *adī*) For *nā* I compare *nāhi* (Pahlavi *kūshih*). The Pahlavi read *mābēt nā* Otherwise one might think of a perfect, *bēdūš* to *bandh* for me binding (?) the solemn covenant may Ahura bestow the blessing Or we might regard the various readings for *mā* which suggest *māng* connecting it with *daddā(f)* as *mām daddā(f)*: May Ahura, confirming this (*bēdūš*) give attention to the good soul for ever At this difficult place all suggestions are welcome *Mā* may represent *mō* or *mām* may represent *mām* or *mām mānā* (gen.) Others put the strophe in the mouth of the bridegroom changing *tēm* to *tām* without MSS. omitting the two *nā*'s rendering I will love her with ardour (*aspedā*) who will serve my father and her husband, and the servants and the connection (The good lady would have been well occupied) D has *afāh cāstānīch t nāmānāh* (so) M.¹ seems *zanāh* possibly for *zanāh* = cohabitation in b D *mōd rā rā māzdaīdār* (?) or *rā māzdayasūīdār* (?) or *namazdaīdār* (?) and *kūshih* twice in c and *dīnō* (*dīnō*) t in d gl. I have as usual been too adverse to the Pahl. *Hāspurīh* = well subjected is far from certain. *Sipurdan* = to trust might suggest well trusting or an active well subjecting would be nearer the Gāthā. We should hardly venture to compare *sabārah* = *catamulus pascitor* as figuratively used in such a connection as this the violently ardent affection (?). The 1st conj is not rendered. *Parīyot(f)chā* without being mistaken for *fedhrō* = *abīdārīh* or *abīdār* was yet reproduced by *abā*, the ideas of master and father not having been considered far apart. *Vēncā(f)* was read as from the reflexive pron., many others being baffled. *Hanhūš* well = *stīrā māzdaīdār* or *māzdayasūīdār* (?) or *māzdaīdār* points to *mā bēd(f)* suggesting *mābād* (a purely parsi word) see also Ner a *gurukdryam* (the 1st pers. pron was not seen). J* om. *cam* (a) has *sasūddā* (c) om. *sarēshām* (d) *Gōhkanam* = *kūspurīh*. Ner seems to have seen *hū* + *siparīh* = perfection hence his *parīpūrnām* and he read *dakīshnō* for *dōkīshnō* *Abā rāi* is not rendered, being probably discarded as an error *Prāpnotu* may correspond mechanically in its

place to the word *Pôruchestô*, if line 'c' begins after *pālayati*, but it is itself so proper and sensible that it cannot be intended as a translation of *Pôruchestô*. It shows however the curious reluctance on the part of Ner to reproduce the name. *Deh* is corrected from *dehad*, *istād*, or *ēstād*.

u b r 5. *Sāvēnē* stands in close connection with *saīānē*, the suffix only being different, how to explain the formation is difficult, *sañ + vñ* as a pl. nt (?) The reading *vademnō* if to *vad*, 'I speaking', makes tautology, if to *vadhū*, 'I about to marry' advise you marrying ones' it would be sententious for the place, whereas *raī(ē)demnō* is very Gathic, and goes with *vāē(r)dōdām*. *Libyastā* (so 'I would now prefer) is either = *abi-yatta* (so naturally) to *yat* = 'strive after', athematic conjug' (exceptionally), or nom. voc. pl. of the past part. (of *yat*), or 2nd pl. of *ah* = 'as, cp *as + abhi*, 'gain', 'get in your power' *ah* = *as + abhi*. This I would explain as in the sense of *abhyastā* *abhyastu saubhagā*. . . RV VIII, 1, 32. But as ever, the old reading must not be too contemptuously disregarded, *abyasānā* may equal 'from these things' neg. abl. for inst. may be placed after the noun for emphasis. With *ahām* . *vanhēus manonhō* cp Y 43, 1. The *i* of *anīm* (sic) is the so-called Pahlavi letter *ā* with inherent *a* = *ya*. The word does not represent *anyam*, it is *anyam*, and should be so written. *Vīvāghatū* to Ved *vivāsatī*. *Hushēnem* corresponds mechanically with *sushānā* = 'easy to be gained', and 'good reward', but it is far more in the spirit of the context to compare *lshā* = 'dwelling place', and to regard *-ana* as the usual suffix, *sukshāna* = 'home-happiness', *hōi* = 'to him' or 'to her'. D has *i sakhānān* (? or *°ān avō āz°* (?)), *Hātōsh* in *a*, *zak ich i* *zakštān* (*M¹ zīt*), *valmān mīnshnō*, *mūdavam i* in *b*. D *va amat*, *hufal i*, *īās i atānō*, *valman hāmīnīshnīh* (so *M¹*) *valman Hātōs*, *gās i* in *d*. The Pahl. titl. did not omit *am* with *gōbīshnō* = *mīamī* from ignorance, as need hardly be said, accidental causes existed of course. Perhaps *pavan* = 'on account of', 'for the benefit of the maidens' (force of dat). *Demanō* if not gl. is primarily altern. trl. for *mēnō* to a *mān* = 'dwell'. *Mīnshnō* also (?) =, *mēnō* and *māzō*, alone of itself makes this Pahl. titl. of this strophe to competent scholars of more importance than much otherwise closer trl., for it proves that the Pahl. titl. was the first author of the rendering *mēnchā* (*māz*) *dazdām* = *animadvertō*. Elsewhere the titl. erroneously (?) renders *mēn*, *mēng* = *li*, but these *mīnshnō*'s (as translated by Ner) gave the indication on which Haug rendered *mēnō* = *mentem*. Even as to their form, it is necessary to say that they may, as alternatively, be infin. for 2nd pl. imper., see the necessary *°tān*, and read, 'let there be a turning (application, *dahīshnīh*) of the thoughts by you (= 'turn ye your thoughts') to both

the worlds (= f) [when ye understand (*kharl(h)nd* may be 2nd pl)]
Virunghañ was referred to *pan*, in the sense of acquisition; he notices
 the reduplication as elsewhere. All but J³ and P om: *halokam* J has
margasyn without the usual irrational *gr* for *g* J⁴ has *sydt yatah puryam* J^{*}
purya (so) *margah* (d) Her well avoids the trl of *dehnanð* which adds to the
 probability that it is gl *Alakat puryam* (a) seems a free trl of *Hâtôsh* Ner
 may mean and it is (that is, the meaning of the name is) great sanctity
 so let it be understood One might put the] before *yat sumanasð* (= a
hñ minishñh) and *wahat puryasyn* (so) again = f *Hâtôsh* The place of
 the greatly righteous one so on the whole better Poss *edgûnaq** is a better
 translit. (?) *rakûm* = *lekûm* is the Pahl. printed by oversight for *shkûm* *kl* is
 preferred as more *Parsi* otherwise *yak* *Pahl. 3rd sg. *kl* induced *edgûnéd* (so).

G. Read *µ* for the antiquated *µ* and final *µ* This verse offers
 special difficulties and an entire line seems interpolated One writer would
 eliminate *drîyô kachâ* as gloss following authority Another cast, widely
 diverging from probability and depending on radical changes in the text
 might be somewhat as follows Here are honest men there honest
 women He who is an adherent of the lie shall not tread (enter *patdt*
 (?) for *pithâ*) the holy circle (Ind *pradhîm*) If you act kindly (?) *rayû bere*
d(æ)byô want will vanish from you but comfort will vanish ((?) *nâad(f)*) when
 you heretically neglect your duty through those ye destroy the heavenly
 life Others more correctly and following me partly Thus is it true ye
 men and women I the righteous (?) whom ye see here I rob Satan of
 success Far from their (or your) person from the loving (?) = *rayû*
beredubyô) may want remain and welfare from those forgetful of duty
 The tendency is to eliminate the difficulties I think it more probable
 that the first line which is clear was a formula taken from a lost verse
 These things are true would be a natural heading well adapted to the
 context I restrict emendations as usual I of course meant to read *yâ*
mî (= *môî*) which is no emendation see the MSS (since reported)
rdth(s)mi I refer to *ratka* figuratively a waggoner a guide *Spashutâ*
 I regarded alternatively as an irregular form of the verbal noun = an
 (over)seer or guardian or alternatively as a second plural ye view
 I now prefer this latter > miswritten for J also = *y* with inherent *a* = *ya*
yathâ. Then *yênu* *yêma* or *yêmf* (see the MSS) might refer to the two
 sexes just mentioned the verb however continuing pl. and having as sub-
 ject the *narô* *jênayô yêma* (?) being merely in apposition (*yêma* might
 be read) *Âyê(s)th(f)* *parâ* with the abl in the sense of 'exorcize' root
yam, *yas* = *yac/chh* as elsewhere *Hôid* was regarded by Hang as a gen.

of *hi*. But we have no analaga by which to estimate the gen of *hi*. I suggested for lack of better a root form from *hi* = *si*, *sî*, = 'to bind', declined after the *i* declension, meaning 'the fixed characteristic', 'the nature', or (as in S B E XXXI, p 192) perhaps better 'as 'the association', 'the allied party' of the D. *Vayû*, as the proper name, better in the 'evil' sense, there are the two senses. Others, as if to *vî*, or *vâ* = *van*, 'to those who cherish inclination' *Duṣḍaiethēm* to *°vān* in the sense of 'light' = 'dishonour', or to *vān* = 'to eat'. *Nāsad(t)* in a natural if 'evil' sense, others read *nasad(t)* (?) = '(want) will vanish'. I take *(dē)jīd(t) aīetaē(ē)ibyō* as a poetical parallelism, or repetition of *vayû beīed(u)byō*, a principle greatly neglected in the prosaic exegesis of ancient poetical matter. D om *i kolā*, has *nēshman* (so M¹), has the vowels of *jēh* (a), has *frad* (? sic) *dahishnūh aīghash nafsman tanū* (*tanō*) *aētūnō*, *dāshtanō* (see Pers) (b), has *nafshman i*, om second *aīgh*, (d) has *darvand i*, *gās i tamman* (e). Read *zak jīnāh* in the gl. We must be grateful for hints in this shattered til, and these hints, may be the echoes of original truth. *Rāthemō* = *bahar*, to *iādih* (?), or *iāta*, *hamīshah* (not in brackets) may possibly reflect a form of *yam*, (*yēmē* (*me*, *mē(ē)*) were never seen), but *yē* also = *mān* (*ash*). *Āyē(c)sē(ē)* as *mān* = 'for, or in the desire' = 'desires' (the D). If *hōis* = *ash*, Haug's gen. of *hi* = *si* (?) was anticipated. *Āyētēd*, if = *pathā* (J³, etc) might recall *pat* = 'to fall', *vayû* = *aōshishnō* suggests destructive influence. *Anāis* as in Y 29, 9, 32, 15, and in v 8, as *adv* = 'toward' with *a* priv (?), *manahīm* as = 'spiritual' (*i mānavadān*). The glosses increase the divergence from literal exactness here. J² seems *nāiyaschit*, b, c, in J⁴ are written on the margin by a second hand, J⁴ seems *bībhātti* (sic), J² seems *bībhātti* (?), J³ seems *yat* for *yō* in c, J³, J⁴ J² have *apagaīah*, J⁴ has *°shādyam* for *°hhō*, J³, J⁴ *maranam*, C, P, *māi°*. *Mar* in the Pahl gl was mistaken for *mar* = 'calculation', hence *lehō*. *Bahar* was evidently confused with *babā* also = *dvānam*. *Praharahartā* without doubt takes up the idea in *pāspānīh*, the gl is senseless. Nei takes *Vayû* in the good sense, reading the Pahl *hū-dahishn* (so poss) = *susiddham* (so), whereas *beīed°* was read *beīez°* = *uttamam*, *sampūrṇā(h)* or *°pūrnam*. *Mīnō* would look more like *Paisi*, perhaps *kunand* was meant as = *vāgūnand* (the MS is obscure), *hamīshah*, so for *hami°*, Read *pāsbānī* for the misprint, and perhaps *kunad* = *vāgūnad* (?), read *nazdīhī*, *burand* as more orig, as Pers better *barand*. I hesitated to write *dābūnad*, *vāgūnad*, *pēdāish* as more *Paisi*, Pers *pardāyish*.

7 Some writers would change the text radically here, but the difficulty lies almost wholly in *(i)vīzayathā magēm tēm* and *Vayō*. How can *yathrā mainyūš dīegvatō* be said of the same subject? *Magēm* is perhaps

the most sacred of expressions for the holy cause or the Saviour. Common sense must here come to our relief. As in the case of *daben* (v 1) we must understand something like *salut virtute*. Some very able writers seem to hold that no transition of tone from condemnation to praise can take place in the same connection here while yet their exegesis at times proposes the most startling changes. Some would render (more agreeably than my necessitated rendering) while trustful devotion remains in the hearts, in the character of the wedded pair (*bunōi kalktaydo*). But *d hnd* is beyond all doubt an evil expression see Maino-i khard (West) 9 13 14 *d h kdmāi mā kun kut d h die nē frēred* see also 8, 15 15 31 etc. showing the life of the idea. Here I refer to no translation of the Avesta, but to Parsi literature. The later meaning was greed, avarice often personified as a demon. The original and oldest, that is the Gāthic meaning included as we see here the idea of lust, or else the idea of lust was the only earlier meaning. Manifestly avarice cannot be the meaning here. Reading *kalktaydo* with *k* we have the loc. dual of *kalkti* meaning the two thighs. In the root of the two thighs cp RV 86, 16 *nā stce ydasya rāmlate ntarā kalktiyā kṛpṛit sṭi tce ydasya romaśdāi nishedāśho rjyṛinbhate* (I much regret allusion to indecencies). Sensual desire seated in the heart and in the sexual organ is indicated. It is not likely that a demon should be spoken of as seated in the foundation of the character of the wedded. Moreover this latter view necessitates taking *anāradif* as if for *anasadif* while there in the heart the spirit of evil will vanish (*r*). Seldom, if ever was a form of *naç* (= to vanish) written like the aorist of *naç* (= to reach) that is, with the nasal cp. *nāçī*? In *paruckā* *nordckā* we have strong analogy with *para arara* = above and below to this we may well accede. *Mainyā dregatō* is obviously the *d hnd* directly preceding (*Itizayathā* is referred by some to *ji* = to conquer. Ye conquer your devotion. Others ye defend the maga (the association). Having an eye to the sexual allusions and to the marriage occasion I refer the word to *van* = bring forth. Ye bring forth the Maga (concrete) ye bring forth one of the royal line of saving princes, Srao(h)yañts and not the offspring of adultery and deception (the Druj). For the sense produce to the stem *jāya* (from *jan*) + *ri*, varying from the meaning be born cp. *pumānsam-jāyate putram* among other instances see I W. What other sense can be given? To assume that *ji* = to conquer here becomes *st* whereas it elsewhere universally remains *ji* in the Zend is permissible but difficult. As to the last line some very radical changes have been suggested such perhaps as *vahyō* for *vayō* and *vanhāzō* for *ruckō*. *Vayō* is read by others as a dative infin. from *vi* cp. *edyas*

'and the assenting word will be to you in the end as joy' I cannot disconnect *vayô* from *vayû bered(u)byô* (see the remarks on v 6) That expression might perhaps refer to the evil 'Vayu' (recall the two natures of Vayu) If Vayu is 'evil' in v 6, he must be so here The voc' form suits the connection well It must be intended for an expression of triumph O! if we are forced to take *mîzdem* in an evil sense, and *magēm* also as representing the false Saos(k)yañt (one of the line), we must then consider *Vayô* as an exclamation uttered in misery D has *calm'an nêshman pavan zak î magîh (a)*, *amash* (so M¹), *azûlê* (sic M¹ as K⁵) *pavan bân î (b)*, *aîgh hamât, vazlânêd, ayâmtûnushnô* (so M¹) (c), *aêtûnôch ash, d* The trl regards the *mîzdem* as = *supplicium* *Sâtânêd* is peculiar for *zaradîstô*, see the idea of motion in *ûbâl dahûshnô* = *zarazdô* in Y 31, 1 'Unalloyed' is verified by the Shikand Gumanik V in the sense indicated There is no question that *Azû* (or *Azûlê*, see D) is applied to the venereal proclivity rather than to cupidity by the ancient Pahl scholar here The demons may be alluded to as 'entering the body of the female The gl to *b* is natural, but *a* (l) + *yâmtûnushnô* might be relieved by *âyâm°*, int *u* = *â* or *à*, 'from there is the arrival of the spirit of the wicked', but see Nei *Dôshishn* is spelt with the same letters as *dûshahû*, and I had set it in this place fortified in my opinion by Nei s *mitratvam*, but see the Pairsis Nei also mistransliterated *aôshishn* with *hû-dahûshn* (same letters) M¹ 'DJ and P ins' refers to *ash* afterward struck out from the text which was in type The gloss *sthânam* makes the til still more awkward Nei takes the view that the gl in *a* refers to the virtuous female *Sarve* points to *hamât*, so, erroneously deciphered from 𐬕𐬀 of *amat*, poss from the *amash*, or *hamash* of DJ and M¹, see *hamât* in Pahl gl Notice Nei's treatment of *avêjakô sarîtarîh* Nei read *aît* = *âste mitrat°* (semi-colon before *âste*) As to the improbable *mitratvam sukha°* see above *Zanân* as Pairsi pl, but the MS is indistinct *Jih* seems more Persian, *jeh* as more Pairsi Read *û* = *varman î* *Âlhu* is used by some for the noun, others pronounce *âkhar* *If Vayu be present, he is the only later God in the Gâthâ

8 *Anârê* points to *hukhshathârê* *Dafshnyâ* to *dab* *Zahyôchâ* (not *zahyâchâ*) was referred many years ago to *jas*, *ȝen(e)ām*, of two syllables is apparently fem, *khuân(e)ām* likewise of two syllables, The *châ* may be regarded as superfluous The Demoness of the evil mentioned in v 6 is probably referred to as inspiring, or associated with the enemy, or we may have false writing At all events a gap of lost verses is to be accepted In what sense is the delivering (*dadâtû*) of the female (?) smiter mentioned? Doubtless *derezâ* = 'in bonds' gives the answer *Rômām* we

At need not be taken merely as a particle. It may be a poetical repetition see *andīš*. Or it may mean in this matter. In occasion of these things. *Draśhō* If in its original form is difficult of explanation. The hint of the Pahl. trlr. coincides with the context both here and in Y 44 14. Deceivers is a good rendering. Seeking other explanations we may have a *compos* recall *Ved dhu* in a sense agitate scatter + *afš* (as in *afšchithra* etc.). Nothing is more consonant with the usage of language than the carrying-over of such a sense as 'disperse the water (of irrigation) or with desolation flood the land with rivers by destroying their confines. cp. the Pahl. word *ru cū* P. *biydban* applied even in the sense misled seduced originally meaning desert waterless so *draśhō* might = *desolators* even a literal sense might well apply (cp. *cīrdpad(t)* Y 30 11 = *ciyāpad(t)*, and *cīd poleman* = *ciyāp*). Consider the root of *dāre* + *fāhu* for *fahō* as for *pāi* (cp. *fāhu* for *pān*) attackers of the flocks (2). With vigorous changes of text (*anešā* for *andīš* *A. narūm* for *generūm*) some might propose. Power less shall be the malefactors and the deceivers and to be deprived of every advantage (lit. starved out). Let them all cry aloud. Through good rulers of men let one give quiet to land and to people. Let the deceiver run into the hands of death (?). M¹ has *eddūmyūn* (a) D *ca zanīšn* om. *ca* before *kāra* (b), has *ni* for *d* in *kā-kāddī* and for *cal* *ca mar t* om. *ca* before *rēsh* has *ca parān* *widnistān*, *ca rē* *ydtān* (c) M¹ *ca mīm* D *ca frīst t* *ahīkūstūm* *rās t* *wahīst* M¹ *wargh* D om. (d). Any one who would find fault with this Pahl. trlr. rich as it is in valuable hints, would manifest a fatal lack of judgment. Where error is most mixed with truth there the truth may be most precious. *Andīš* as over erroneously as a neg. adverbial expression. *Zanīšn* is free. *Jēh ca mar* go together as well explaining the sinners they may have suggested themselves on account of the outward form of *generūm* but we can hardly accept this explanation here as they occur in Y 51 18 which see. At all events they freely describe *jēn(e)rūm* as applying to the evil. *Grīkārūnīh ca rēsh* = *kārāne-*

= *derēzā* is free, the
 possibly *dar(e)sh* = 'daring'
 that it would be fair to read J³'s *samārian(n)ām*
 from *samanana*° = 'battle', and so nearer the idea of
 'smoking', the variation may be accidental. According to *samāriach*°
 (J⁴) he read *khûs*° as = *aiûs* (same char) = *ai(î)wûs*, see Y 50, 10 'sound'
 was hardly indicated. *Jêh* (in the Pahl char) may have suggested the first
 syllable of *dakhshah*, else whence *chihnam*, or did *jêh* = 'harlot' suggest
 some corporeal fluid expressed by a word meaning 'sign'? cp *dakhshita* =
 'menstruation', and 'sign' (so, better). *Mar* was mistaken for *mar* = 'cal-
 culation', 'record'. *Chhedakantari* renders *gukhûnîh* and *iûsh*, etc. *Prabhâtô*
 shows that *vêsh* was read for *iûs*, *ghoiândhakâam* is free, but exaggerated
 for *shukhûft*. *Frêb*°, or *frîb*, is probably older than *farîb*°, *khûshîdâr* as
 more orig., otherwise with some *khûûsh*°, and *khârûsh*°, *uanâh* (sic)

9 Read as altern. 'With false believers the tormentor makes Thy
 helpers rejected'. Some scholars, following a very old suggestion, render
vaê(ê)shô simply 'hell' properly comparing Vd 3, 35, I prefer a concrete.
 An agent is present. Our first impression is to read *dvaê(î)shô* for *vaê(ê)shô*
 (with the Pahl trlr), and our last opinion does not differ much from that.
 Compare the addition of a dental in *dbuy*, *dbûsh*. If a dental may be added
 at one stage of the language, a dental may fall off at another, see also the
 word in the daughter language, *bûsh*. Otherwise Ved *bhîsh(ā)* (= 'with
 terror') might throw light on the matter, 'the terrible one'. Reading
vîshô, we might possibly understand 'poison', with allusion to the poison
 brought to the wicked by the spirits of the lost on their entrance into Hell,
 and transferred to the figurative and concrete sense of 'evil-minded' (cp
 the *vîshavanî* dragon, Y 9, 11, also the 'poison-casting', *azhōis vîshōvaê(ê)-*
pahê(ê), Y 9, 30). Some scholars, reading *īastî* (emended) as a form equi-
 valent to the Vedic *iûsh* + *ni* = 'to stick full', 'to fill', would render
 'Hell is full of unbelievers'. Others 'To the unbelieving belongs (Sk *īadh*)
 hell'. *Tôz* as a nom pl. is a great mistake. *Narepîs* is taken by one
 scholar as 'men-expelling', to 'those who expelled Z'. I prefer 'hero-
 supporting', 'adherents to the cause', *nar* + *pî* (= 'to nourish'). *Rîjîs*,
 so I prefer with some of the oldest MS, and with the Pahl trlr I can only
 refer it to Ved *iûch* = 'to abandon', as = 'rejected', 'exiled', cp the hostile
 combination who were adverse to Z, Y 46, 1. *Râstî* (to *īad*), I translate
 'renders', cp Ved *īadh* in the sense of 'bring to a state', in the Rik
 generally however in the 'good' sense, but here *īastî* must express some

still used in pronouncing, or writing *y* as in the word *Hyāmāspī* *~jīd(f)*-
areti (instr) equals *areti jīd(f)* = virtue conquering truth slaving
 opposed to the holy order of the Zoroastrian creed *Peshōtan(u)rō* (gen.)
 is the Peshotan, the reprobate, either the excluded person or the Bridge-
 person one who cannot pass the *Chinrad()* (or *vañt*), so, distinctly in
 the Pahl a person without; i.e. not passing over the Bridge Others
 prefer a nom. pl. Those forgetful of duty (n pl.) are excluded or damned
 I have translated as ever as directly as possible and with no desire to
 repudiate the most probable renderings simply because they have been
 suggested before by the Pahl trlr. Some have coloured. Hell is full of
 unbelievers those forgetful of duty are excommunicated Is it the
 righteous Lord who deprives them of life and freedom? D has *rd bēshān*
M: ra ēshānō, *M: rōdānyēn* D and *M: rēshānēnd* (a), D *zītō* bef. *yek*
 (b) D *aigh pōdakhshakh mōn calman* spells *dareghāk ra dādō* diff. (d)
Hēminuntādr may be donom. = believers (?) *Rdūt* is freely recognized
 in *drāstār* by the Pahl trlr. *Rjisinēnd* (?) *rjīnēnd* points to *rjīš* in an
 etymological sense *At(f)shast* to *barīhān* = wish *jīd(f)* freely = *zādō*.
Dastōbarīk helps out *bāndakth* = *areti* from *dastobar* above *Peshōtan(u)rō*
 one of the most familiar ideas to the Parsis of all ages is rendered by
 persons without the Bridge i.e. those who cannot pass the *Chinrad(f)*
Jyētūš was probably included with *hēmīthyā(f)*, and freely rendered by
mākhītānēd (*jyētū* itself had been easily recognized see Y 31 15 Y 8^o 12
 etc.). *Hēmīthyā(f)* was again and further expressed by *hamētārīnēd*
 Whence come *līntānēd* (Ner *drōshāya*) for *stōišchā*? *Yatōš* (y as Pahl. y
 with inherent a) would not help much *yāt* hardly accounts for *līn*. Pos-
 sibly it is pure gloss, *lāmāk* being regarded as expressing *east stōišchā*
Asdō seems free for *cahyō* I suppose *dakhstēna* (so) must be intelligently
 free of what is it the imitation? *Val(f)shō* = *plām mawdrachand(h)* =
drāstār (this time) = *rajīš* (so) *labdh* = *narepīs* (with *rep* (so) = *rap*
 = *labdh*) *tandavaraguyāka* = the *tandōphkar* = sin + *ka(d)* Pers. sign of pl.

understand
is attempted in them, and often they follow
since disappeared, but, as indicating the root-ideas
they have taught us the beginnings of Zend Philology, and there-
fore should be studied in all their bearings for additional light



p 401 read uvāḍib as ju t preceding p 407 read v iñ
p 408 read and amṣak and v izidūm p 409 āl anl vemaleśānī
line from bottom p 411 tenagcha p 416 ave-him p 422 jiv for jiv
p 42 val tashilar not kardar p 427 vindil for vailid p 430 3rd line
from the bottom read change of application for change of accent
p 43. Alokavitcha p 441 ī not i ; 441 read 1st pl. 13th line from
bottom p 444 middle read vahyo p 445 read tar anal not for tarsA
ka l p 451 read achchledah only p 452 r al 𑀅 (not 𑀆) having in-
herent a p 459 dav (vjitē) p 460 read srukhtan and pronunciation
after hanpār-ej in ert (=o reading) I attempted an extreme economy
in word p 473 read min akharib (/ or akhara b) also arūdūm p 474
read x(hya)othnum and at the end of the line (not sentence) p 478,
read 4th from top rasputak (as in Y 44 also in ert if we read kptam
after Ner seems 9th line from top There is little choice between vicithrid
and th L it was after printing page 478 that I finally selected th d and
thahyā a in the texts p 479 read vyāvanind p 482, read since
p 487 real hamāk ; p 483 middle read vicāravita for richly a shock-
ing misprint such as I had hoped that a friend who saw the proof sheet
would notice and report to me p 490 read pācchātve with later acquired
MISS omit the re t p 493 hā kurun m was meant for Haugs text
p 494 omit comma after blessing p 499 read tāyal for tayā, 5th line
from bottom p 500 I meant of course that Ner saw the exaggeration of
demon = demānō which seems to occur p 510, I now by all means prefer
tarsagāl so in v 5 p. 512, tarsagāh for tarsagāl but this is more doubt-
ful perhaps it is tarsagāl ash notice that it is something given by a su-
perior to a receiver and therefore not reverence in the usual sense
p. 531 last line read hentl p 539 nyokhsih hñō but either has authority
p 544 vijanyān(e) p 589 I now prefer to transliterate tarsagāh or
tarsagāhi, to tarsakāish 10th line from the top